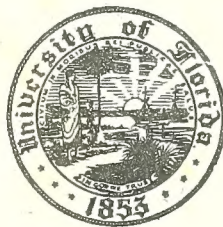


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THE IRISH ECCLESIASTICAL RECORD

A Monthly Journal,

UNDER EPISCOPAL SANCTION.

THIRD SERIES.

VOLUME IV.—1883.

“ Ut Christiani ita et Romani sitis.”

“ As you are children of Christ, so be you children of Rome.”

Ex Dictis S. Patricii, Book of Armagh, fol. 9.

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THE IRISH ECCLESIASTICAL RECORD.

JANUARY, 1883.

IRISH THEOLOGIANS.—No. VII.

SEDULIUS THE ELDER.

WHILST St. Patrick was preaching the Gospel in the north and west of Ireland, Sedulius the Elder, a celebrated poet and theologian, flourished in Italy and Greece. Unfortunately little is known of the personal history of this distinguished scholar. Most writers, it is true, agree in admitting that he was an Irishman, but when we come to examine the evidence in favour of his Irish birth, we cannot regard it as quite satisfactory.

In the best MSS., the name given is always “Caelius Sedulius,” and although the prænomen savours of Latin origin, and the nomen itself was not quite unknown in Rome,¹ still the name Sedulius gives decided indications of his Irish birth. At least two other distinguished Irishmen bore the same name. The first is that Sedulius of Irish origin and Bishop of Britain, as he describes himself,² who subscribed the Acts of the Council of Rome held under Gregory II. in 721. The other, known as Sedulius the Younger, flourished in the first quarter of the ninth century, wrote a Commentary on St. Paul’s Epistles, and, as we shall see, has been frequently confounded with his more celebrated namesake, the poet. The old form of the name in Irish was Siadhal, or Siadhel, now pronounced Shiel. But in these older forms of the language the letters were not mortified in pronunciation, and thus Sedulius is naturally the latinized form of the Irish name. From the

¹ Apud Ciceronem, *Pro Domo Sua*, c. 3, and elsewhere.

² Sedulius Episcopus Britanniae (Strathclyde ?) de genere Scotorum, huic constituto vobis promulgato subscripsi. Apud Labbeum.

dawn of our history it was a name celebrated in Irish literature, especially in the department of medicine. Colgan refers to eight distinguished Irishmen who bore the family name of Siadhal, amongst others to Siadhal, son of Luath, Bishop of Dubhlinn, whose death on the 12th of February, 785, is recorded in the Martyrology of Donegal. The Danes, indeed, had not arrived in Dublin so early as 785, nor is there any satisfactory evidence of a diocese of Dublin at that time. He may, however, have been an abbot in the place, with episcopal orders.

The oldest writer who distinctly asserts that the poet Sedulius was an Irishman is John of Tritenheim, or Trithemius, as he is more generally called. His statement is worth quoting. "*Sedulius presbyter natione Scotus, Hildeberti Scotorum Archiepiscopi ab ineunte aetate discipulus, vir in divinis scripturis exercitatus, et in saecularibus litteris eruditissimus, carmine excellens et prosa, amore discendi Scotiam relinquens, venit in Franciam, deinde Italiam perlustravit, et Asiam, postremo Achaiae finibus excedens in urbe Roma mirabili doctrina clarus eluxit.*" This Trithemius, Benedictine abbot of Spanheim, flourished towards the end of the fifteenth century, and was certainly a very learned man. In some of the statements, however, made in this paragraph he is not supported by any ancient authority that we know of. It is, moreover, evident from the list of the writings of Sedulius which he gives, that he confounds the poet with the commentator on St. Paul and St. Matthew, who, as all admit, was an Irishman, but flourished nearly four centuries later than the poet. Colgan, Usher, Ware, and a host of other writers at home and abroad, have followed Trithemius, and made the poet an Irishman.

It is, however, certain that although there is some evidence that he was of Irish birth, there is absolutely no evidence that he was a native of any other country. It was, indeed, said that the poet was a Spaniard, and Bishop of the Oretani, but Faustinus Arevalus, himself a Spaniard, and author of a very able dissertation on Sedulius, prefixed to his splendid edition of the Christian poets of the Fourth Century, published at Rome in 1794, declares that love of truth compels him to admit that the story of his preaching at Toledo, and of his Spanish episcopacy, is altogether fabulous.¹

¹ See Migne's *Patrologiæ*, Lat. vol. 19, page 440.

Let us now try to ascertain what is known with certainty of this great Christian poet.

In the "Palatine" Codex of the Vatican Library, No. 242, there is a paragraph which states that "Sedulius was a Gentile, but learned philosophy in Italy, was afterwards converted to the Lord, and baptized by the priest Macedonius, then came to Arcadia, or, according to other MSS., Achaia, where he composed this book," that is, his "*Carmen Paschale*."

In the Vatican Codex, No. 333, probably of the eleventh century, it is added that "St. Jerome, in his Catalogue of Ecclesiastical Writers, says that Sedulius was at first a layman, learned philosophy in Italy, and afterwards, by the advice of Macedonius, taught heroic and other kinds of metre in Achaia; he wrote his books in the time of Valentinian and Theodosius," &c. Substantially the same statement is found in nearly all the twelve MSS., in the Vatican.

The scribe attributes to St. Jerome, who died in 420, that continuation of Jerome's great Catalogue of Ecclesiastical Writers, which was really the work of Gennadius, of Marseilles, who flourished in 495—the very time, as we shall see, that the writings of Sedulius were published. We find no statement of this kind about Sedulius in Gennadius' Catalogue as actually published, but Sirmond declares that he himself saw in some copies of Gennadius, that Sedulius died during the reign of Valentinian and Theodosius the Younger, to the latter of whom, as he alleges, he had dedicated his work.

We may then take it as certain that Sedulius flourished during their joint reigns, that is, at some period from 423 to 450, when Theodosius died; and in all probability Sedulius himself died some years previously—between 445 and 449. He is described as at first a layman and a Gentile, and this is not at all unnatural, especially if he were a native of Ireland. There were indeed some Christians in Ireland before the time of St. Patrick, for Palladius was sent in 431, the year before the mission of St. Patrick, "to the Scots who believed in Christ,"¹ but they must have been very few. At the beginning of the fifth century, however, considerable intercourse, sometimes friendly, and sometimes hostile, existed between the Scots of Ireland and the natives of Roman Britain as well as of Roman Gaul. It would be very easy, therefore, for a young Irishman to join

¹ *Ad Scotos in Christo credentes.* Prosper (p. 43.)

a band of his roving countrymen, and after learning Latin in the provincial schools of France or England, he would naturally, in his search after philosophy, migrate to Italy, and there find the double treasure of faith and wisdom.

Sedulius is said to have penetrated from Italy to Achaia, where he became the pupil and intimate friend of the priest Macedonius. This much is manifest from his own writings, for in the dedication of his *Carmen Paschale*,¹ he touchingly alludes to the progress in Christian wisdom which he had made under the guidance "of his most holy father." He adds that previously he had devoted to secular studies the energies of that restless mind—*vim impatientis ingenii*—which Providence had given him; and had made his literary training subservient, not to the profit of his soul and the glory of his Maker, but to the fruitless tasks of this fleeting life. Arevalus justly observes that if Sedulius had been baptised by Macedonius, he would not have omitted all reference to it in this dedication, whence we may fairly conclude that, although he received most of his religious training from the venerable Macedonius, he must have been already a Christian when he came to Greece.

The same dedication leads us to infer that at this time he was a member of some kind of religious institute which was under the guidance of Macedonius, and in which he himself taught rhetoric and poetry by the advice of his spiritual father. He gives, too, a very pleasing picture of the members of that religious association—of the venerable Ursinus—*antistitem plenum reverentiae sacerdotalis*—who had been once a soldier of Cæsar, and was then a soldier of Christ; of Laurence the incomparable priest, who gave up his patrimony to the Church and the poor; of Gallicanus, likewise a priest, well read in secular books, yet, meekest of the meek, teaching the rule of Catholic discipline by word, but still more by example; of Ursicinus, also a priest, and a man "of hoary patience and youthful old age;" of Felix the truly happy; and of many others equally worthy of the dedication of his book. He makes special reference to the virgin Syncretice, who seems to have been a deaconess of the Church, noble by blood, but still more illustrious by her virtues, chastened by fasts, nourished by prayer and spotless in purity.² Moreover, he adds, she drank so deeply of Scriptural lore, that had not her sex forbidden it, she was

¹ *Sancto et Beatissimo patri Macedonio presbytero Sedulius in Christo salutem.*

² *Jejuniis castigata, orationibus refecta, puritate mundissima.*

in every way qualified to become the teacher of others. Her sister, too, the young Perpetua, though her junior in years, was her rival in virtue, the chaste spouse of an honourable marriage. Such was the society of which Sedulius was a member during his sojourn in Achaia—holy, learned, and loving.

It seems very probable that it was during these happy years that Sedulius composed his great poem in some sweet valley under the shadow of the steep Arcadian mountains, whose bold spurs are washed by the glancing waters of the Corinthian Gulf. Although the work was formally dedicated to Macedonius, and copies were doubtless multiplied for the benefit of his familiar associates, it does not appear that it was published for the literary world in general during the lifetime of the author. That publication seems to have taken place some years later, as we shall presently see, and by one who was eminently well qualified for the task.

How or where Sedulius ended his life we have no means of ascertaining. Some say he returned to Rome where he died about 449; others make him a bishop, but the See which he ruled cannot be ascertained; while many think he ended his life in Greece, amongst those dear associates of whom he speaks so tenderly in the dedication.

But although the poet himself seems to have been during his lifetime somewhat indifferent to worldly fame, his friends did not forget him. In most of the MSS. copies of his works we find the following paragraph—"Hoc opus Sedulius in certas chartulas dispersum reliquit, quod relictum, adunatum, atque ad omnem elegantiam divulgatum est a Turcio Ruffo Asterio, viro claro, exconsule ordinario, atque patricio." There is a considerable variety of readings, but in substance all the MSS. agree that Sedulius left his poems scattered amongst his papers, and that the scattered portions of *Carmen Paschale* especially were collected, arranged, and elegantly published by the ex-consul *Turcius Ruffus Asterius*. We find two consuls of this name in the *Fasti* of the fifth century, one in 449 whose colleague was *Protogenes*, and the other in 494 whose colleague was *Praesidius*. Very many writers think that the publisher of Sedulius was that Asterius, whose consulate is fixed for 449. But as his prænomen was *Flavius*, it is much more probable that the consul of 494, who was also the editor of the splendid Medicean Codex of Virgil, must

get the credit of collecting and preserving the poems of the great Christian poet who was perhaps Virgil's closest imitator.

Asterius prefixed to his edition the following epigram, which, according to some authorities, is addressed to Macedonius, the spiritual father of Sedulius; but as Macedonius was at this time, in all probability, some forty or fifty years dead, it is much more natural to suppose that the dedication of Asterius is addressed to the Pontiff Gelasius (492-496), especially as the Pope, about that very time, had passed a signal eulogy on Sedulius, to which we shall immediately refer—

“Sume, sacer meritis, veracis dicta poetæ,
Quæ sine figmenti condita sunt vitio
Quo caret alma fides, quo sancti gratia Christi
Per quam justus ait talia Sedulius.”

Some critics suggest the reading:—

“Summe sacer meritis, veri accipe dicta poetæ.”

Which would leave no doubt that the epigram was addressed to Gelasius. In the year 494, or, as others think, in 495, the Pontiff held a council of seventy bishops, most learned men, in which he published his famous decree, *De recipiendis et abjiciendis Libris*, which may be regarded as the first formal publication of an *Index Expurgatorius*. In this decree the Pontiff, after reciting the canonical books of the Old and New Testament, gives a list of the Fathers of the Church whose writings he particularly recommends to the perusal of the faithful. In this document, emanating from the supreme teaching authority in the Church, we find the following honourable mention of Sedulius:—

“ITEM VENERANDI VIRI SEDULII PASCHALE OPUS, QUOD HEROICIS DESCRIPSIT VERSIBUS, INSIGNI LAUDE PRAEFERIMUS.”

In connection with this eulogy of Sedulius, there is a story told, amongst others, by the writer of the article on Sedulius in Smith's Dictionary of Greek and Roman Biography, which shows to what lengths unscrupulous writers will go in calumniating the Popes. It happened that in some of the MSS., an ignorant scribe, instead of *heroicis*, wrote *haereticis*; and so some of the Popes, especially Adrian VI. and Paul II., equally ignorant of the true meaning of the

text, took occasion therefrom to anathematise all poets as heretics and enemies of the Church! Like many other ancient lies, the story can now be traced to its real authors. At the time of the renaissance in the 15th century and the beginning of the 16th, many of the Humanists imitated the morals of the pagans even more closely than their style, and hence were no favourites of the more austere Pontiffs of the time. They revenged themselves by libelling the Popes, and, amongst other things, utilised the corrupt reading in the MSS., of *haereticis* for *heroicis* to account for the papal malevolence against themselves. Such is the account given by one of their number, Pierius Valerianus, in his oration in favour of Priests' Beards, Rome, 1531. This disclaimer admits that the reading was corrupt; but asserts that it gave occasion to some lawyers, and to the Popes, amongst others to Hadrian IV., to persecute all poets as an impious race; "and even still," he says, "some prelates, misled by the same error, and by a similar one regarding the necessity of shaving, think that any man is utterly unworthy of the priesthood who makes verses or wears his beard." This story was afterwards improved; and so we find Bayle and others, on the strength of this corrupt reading, formally accusing Paul II. and Hadrian VI. of branding all poets with heresy!

After the formal and emphatic approbation of the writings of Sedulius by the Pope, his works speedily became popular in all the monastic schools. Cassiodorus (470-562), the senator, statesman, and monk, closely studied the Christian poet in his far-famed retreat on the Calabrian shore, and proclaims him by excellence the "Poet of Truth."¹ Fortunatus, the laureate of the royal and saintly Radegonde, himself the author of the *Vexilla Regis* and the *Pange lingua*, ranks the "sweet Sedulius" with Ambrosius, Jerome, and Augustine.² The cruel Chilperic, an unworthy grandson of the great Clovis, instead of trying to govern his people like a king, spent his time in vain attempts to imitate the stately muse of Sedulius, and of course failed miserably in the attempt. Gregory of Tours tells us that his verses had no feet to stand on, and were composed in defiance of all the laws of metre.

The Irish monks of Bobio carefully copied the poems of their great countryman, and the oldest existing MSS. of the poet, which is still to be seen in the Library of the

¹ Liber xxvii. De Inst. Div. Lit.

² L. 8, Carmen 9.

Royal Academy of Turin, is inscribed with the words—*Liber Sancti Columbani de Bobio.*

Isidore of Seville, the greatest scholar of his age, comparing Sedulius and his own countryman, the poet Juvenecus, says:—

“ Ambo pares lingua, florentes versibus ambo,
 Fonte evangelico pocula larga ferunt,
 Desine gentilibus ergo inseruisse poetis,
 Dum bona tanta potes quid tibi Calliroom ?”

Ildelfonsus describes him as the excellent Sedulius, the poet of the Gospel, an eloquent orator, and truly Catholic writer; and another author declares that Sedulius left nothing unlearned necessary to make him a perfect theologian as well as a brilliant poet.¹ And in a somewhat similar strain Sedulius has been eulogised by all subsequent critics, from Bede to the present time.

Our remarks on the writings of Sedulius must necessarily be very brief, and for convenience sake we shall follow the order of the excellent edition by Arevalus as given in Migne's Patrology, vol. xix.

His great work was the *Carmen Paschale*, as he himself calls it, which is preceded by that dedicatory epistle to which we have already referred. It is accompanied with a prose version which he furnished at the special request of Macedonius, and which he calls the *Opus Paschale*. The prose only serves to make the poetry more intelligible for half-educated scholars, like the similar prose translations in the Delphin editions of the Latin poets. The style, too, of the explanation is wordy and laboured, quite unlike the limpid elegance of the poetry. The *Carmen Paschale* in the best MSS. is divided into five books. The first treats of the creation and fall of man as well as of the principal miracles recorded in the Old Testament; the second gives a beautiful account of the incarnation and birth of our Lord and the wonders of the Holy Childhood; the third and fourth deal with the miracles and noteworthy events of our Saviour's public mission; whilst the fifth details the passion, death, and resurrection of Christ. It is thus a poetic history of the wonders of the divine revelation as contained in the Old and New Testament. Each of the books contains from three to four hundred lines of heroic metre, in which the style and language of

¹ Guilielmus Eysengrein in *Catalago* anno 412.

Virgil are as closely imitated as the nature of the subject will permit. The language is chaste, elegant, and harmonious; the verse is sweet and flowing, with scarcely a single rugged line, although sometimes one meets with a harsh or limping foot. The prosody, however, is, on the whole, wonderfully accurate, and the sentences are constructed with true Virgilian simplicity. The author had to deal with very many delicate topics, and he was of course greatly restricted in his choice of language by the necessities of the metre; yet in no single instance that we are aware of, has any fault been found with the poet on the score of any want of theological accuracy. The tone is generally elevated, imparting dignity by choice language even to common-place topics, as Virgil does in the Georgics; but we cannot say that he often reaches the sublime. His muse takes few bold and daring flights, but, on the other hand, she never descends to what is mean or trivial. We would take the liberty of strongly recommending the careful perusal of this beautiful poem to priests who are anxious to read the great events of sacred history clothed in elegant language and adorned with becoming imagery.

We have next the "Elegia," containing 110 lines in elegiac metre, which form a collection of moral maxims and examples borrowed from the personages and facts of sacred history. The construction is too artificial to please the critics of our time or leave freedom of thought and language to the poet.

Primus ad ima ruit magna de luce superbus.

Sic homo cum tumuit primus ad ima ruit.

And so every second line is made to begin and end with the same clause, but used in different senses. The reader will probably agree with us in thinking that this style of composition is more likely to develop ingenuity than inspiration.

After the Elegia is the truly beautiful hymn beginning with the words, "A solis ortus cardine," some portions of which are familiar to all our readers. It is an abecedarian poem, the first stanza commencing with the first letter of the alphabet, A, the second with B, and so on through all the letters. It contains 92 lines, or 23 stanzas, and details the leading facts of the life of Christ in language that is very terse and striking. The first seven stanzas are read by the Church in the Lauds of her greatest festival on Christmas Day; and next four at first

vespers of the Epiphany, but in the first line for the latter feast the words—

Hostis Herodes impie

Christum

are changed into—

Crudelis Herodes Deum

Regem.

It is noteworthy, too, that the Introit of the Mass of the Blessed Virgin—"Salve Sancta parens enixa puerpera regem," as well as some other expressions in the Divine Office, are borrowed from the Carmen Paschale of Sedulius.¹ At the end of his poems the author adds a short epigrammatic prayer, in which he asks that the doctrines of the life of Christ which he has written may remain engraven in his heart, and so by doing the divine will he may secure a share in the joys of heaven.²

Arevalus gives in an appendix a Virgilian Cento, or patchwork poem, of some 110 lines, consisting chiefly of various passages from Virgil, strung together in a sense, however, sometimes quite different from that intended by the original author. They display more ingenuity than genius, and certainly we cannot regret that the ablest critics, including the two Fabricii, George and Albert, deny that Sedulius was the author. This curious poem is preceded by a "Dedication to Theodosius Augustus," which goes to prove that it was written before the time of Sedulius, who flourished about 430, for the opening lines imply that Theodosius Augustus was Theodosius the Great, and that the author of the poem, who modestly professes to have improved Virgil, wrote it at the Emperor's special request.³

Lastly, we have two double acrostic poems, eloquent with the praises of the great Sedulius, one attributed to a certain Liberius, of whom nothing further is known, and the other to Belisarius, if that be the true reading, who in some MSS. is described as a scholastic—that is, master or professor of a school of rhetoric. According to other critics this Belisarius, who so highly eulogises our Sedulius, was no other than the great general, the Saviour of the Roman

¹ See Lib. ii., l. 63 and 69. The whole passage, describing the Saviour's miraculous birth, is very beautiful.

² Haec tua perpetuae qui scripsi dogmata vitae,
Corde, rogo, facias, Christe, manere meo ;
Ut tibi quae placeant, tete faciente, requirens
Gaudia caelorum, te dace, Christe, metam.

³ dignare Maronem
Mutatum in melius divino agnoscere sensu.
Scribendum famulo quem jussisti.

Empire, who was driven by the ungrateful master whom he had served, to beg his bread.

What is most remarkable in these two poems, is that in both the acrostic represents our author as SEDULIUS ANTISTES. The latter term is usually applied, at least by Christian writers, only to bishops, and certainly goes to show that the poet was elevated to the episcopal dignity. Alcuin also attributes the hymn "*A solis ortus cardine*," to the "Blessed Bishop Sedulius," and Sigebert of Gembloux (died 1112) seems to have been of the same opinion. Yet, in several MSS. he is spoken of simply as a priest, and even of those authors who describe him as a bishop none has determined his See.

It is very doubtful, too, whether our poet has any claim to be venerated as a saint. Our latest Irish hagiologist,¹ following Colgan, gives a very full account of the venerable Sedulius, under date of the 12th of February. But the name does not occur in any martyrology at home or abroad, for the "Siatal bishop" on the 12th February, of the Martyrology of Tallagh, is evidently the same as Siadhal, son of Luath, Bishop of Dublin, who, according to the Donegal Martyrology, died in 785. That the poet was, however, a holy and venerable man is abundantly evident from his writings as well as from the high estimation in which he was held both by contemporary and subsequent writers. Asterius, his editor, calls him the 'Just;' Alcuin calls him the 'Blessed;' another ancient writer describes him as 'Sanctus,' and our own Colgan justly designates him 'the Venerable Sedulius.' That his fame as a Christian poet has been wide and enduring is sufficiently evident from the fact that no less than forty-one different editions of his works have been published at various times and places for the last four hundred years, and we cannot help endorsing the indignant exclamation of a German critic—"It is a shame that the Christian poets should be so much neglected, that the youth of our schools should know nothing even of the name of a writer like Sedulius, who with equal piety and learning transferred from profane to sacred subjects the style and sweetness of the Mantuan bard."²

J. HEALY.

¹ O'Hanlon. *Lives of the Irish Saints*, vol. ii., p. 487.

² *Privata lectione evolvatur Sedulius antiquorum imitator, qui et verba Publii Maronis, et contexendi suavitatem a seculari ad sacrum argumentum tam scite tam pie accomodavit: indignum sane est Christianos poetas adeo negligi ut ne nomen quidem juventuti scholasticae sit cognitum.* Walch *His. Crit.*, cap. 10, n. 7.

ON THE EFFICACY AND FRUITS OF THE SACRIFICE OF THE MASS.—CONTINUED.

6. § *Is the Mass a Sacrifice of Infinite or of Finite Efficacy?*

37. That the Mass is of infinite efficacy as a Sacrifice of *adoration* and of *thanksgiving*, admits of no doubt.

38. The question, then, that we have here to examine has reference to it only as a Sacrifice of *impetration* and of *propitiation*. And in this, for the first time in our exposition, we meet with a question that has given rise to a complicated and embarrassing divergence of view among theologians. The divergence, however, may, to a large extent, be regarded rather as the result of their having considered the question under different aspects, than as in any way indicating a serious difference of opinion. There is, in fact, on the contrary, a very substantial agreement among theologians of eminence as to almost every point of practical importance that is involved. This will, I trust, be made sufficiently apparent by the following summary of their teaching. I have endeavoured, as far as possible, to keep it clear of complication; and I have purposely arranged it in a manner somewhat less formal than would be suitable in a scientific exposition of the subject in a theological treatise.

39. First, then, we are to recall to mind the distinction (n. 2) between the *efficacy* of the Sacrifice, and its *effects*—meaning by its *effects* the results actually attained, or attainable, through its instrumentality; and by its *efficacy* the aptitude or fruitfulness of the Sacrifice as a means for the attainment of those results.

40. Thus it is plain that *infinite efficacy*, in the full sense of the expression, implies two things: (a) an infinite or unlimited *effect*; and (b) an *infinite* or unlimited *power of attaining* it.

41. An effect *infinite* in the *strict* sense of the term is obviously an impossibility. But, as theologians here observe, the word *infinite* may be taken in either of two senses: its *strict* sense (*categorematicè* infinitus), in which it implies the absolute absence of all limitation, and in which, for instance, God is said to be infinite, or His eternity; and its *less strict* sense (*syncategorematicè* infinitus), in which it means merely *indefinitely great*, that is to say, finite, but greater than any other finite effect that can be named or

conceived. Now, an efficacy capable of producing an effect *strictly speaking infinite*, is an obvious impossibility. But we may easily conceive an efficacy capable of producing an effect *indefinitely great*; or, in other words, an efficacy to the operation of which no limit can be assigned, in the sense that whatever finite effect, however great, may be named or conceived, effects still greater and greater may be produced, without limit.¹

42. It is obvious from the meaning of the terms as thus explained, that the question is to be understood of infinite efficacy in this second or *less strict* sense of the term. Before entering on the examination of it, another fundamental distinction, already fully explained, is to be recalled to mind. This is the distinction (nn. 6-13), between the efficacy of the Sacrifice as offered (1) by our Lord, (2) by the Church, and (3) by the priest as an individual, and by those who individually take part with him in the offering.

43. Obviously it is only of the Sacrifice as offered (1) by our Lord, that the question of infinite efficacy can at all arise.

44. As offered (2) by the Church, the efficacy of the Mass is manifestly only finite. The Victim offered is indeed of infinite worth. But, as we have learned from De Lugo,² "*hoc parum refert ad arguendum infinitum valorem in oblatione; oblatio enim non tam sumit valorem ex re oblata, quam ex offerente.*" See n. 4. On this point theologians are practically unanimous. "*Hic valor,*" says Suarez,³ "*fundatur in sanctitate Ecclesiae, ad quam respiciens Deus, tanquam ad sponsam sibi gratam, cujus nomine hoc Sacrificium sibi offertur, gratum illud habet et acceptum ut propter illud postulata concedat. Sanctitas autem Ecclesiae finita est. Ergo et hic valor est finitus.*" It is important also to remember that the efficacy of the

¹ The distinction may usefully be illustrated by means of a familiar example—the power of *numbers* to express magnitude of any kind. It is, of course, impossible by means of numbers to express a magnitude *strictly speaking* (or, to use our technical term, "*categorematic*") infinite. But it is no less obvious that we may by means of numbers express magnitude *indefinitely great* ("*syncategorematic*" infinite). For if any finite magnitude, however vast, be named or conceived, it is manifestly possible by means of numbers to express magnitudes still greater and greater, without limit.

² *De Eucharistia*, Disp. 19, sect. xii. n. 254.

³ *De Eucharistia*, Disp. 79, sect. xi. n. 6.

Mass as a Sacrifice offered by the Church, is an efficacy (n. 21) only of *impetration*.

45. Examining somewhat more closely the principle thus laid down, we find that an interesting point suggests itself for consideration:—Is the efficacy of the Mass, viewed under this aspect, *invariable*, or may it increase and diminish from time to time with the greater or less degree of sanctity among the members of the Church? Suarez, De Lugo, Vasquez, Dicastillo, and, indeed, theologians almost unanimously, answer this question in the sense of the latter alternative. “Reipublicae legatus,” says Dicastillo,¹ “majorem vim habet, dum pro ea agit apud Principem, quo magis [Respublica] amica Principis fuerit.” The opposite view, however, is taken by some few theologians. But the difference is by no means a difference of principle. In their opinion this efficacy is *invariable*, not because the efficacy of the Mass, when it is offered in the name of the Church, is to be regarded as independent of the personal sanctity of her members, but because they consider that, as thus offered, it is offered in the name of the Church as comprising not merely her actual living members, but all her members—past, present, and future—from the foundation of the Church to the end of time.

46. If, in fine, we regard the Mass as offered (3) by the priest as an individual, and by those who individually take part with him in the offering, it is obviously, for the reason already (n. 44) assigned, of only finite efficacy.

47. The question, then, to be examined has reference only to the Sacrifice as offered (1) by our Lord, including of course under this expression, its offering by the priest as His representative. We shall here find it necessary separately to consider its efficacy for *impetration* and for *propitiation*.

48. As regards its *impetratory* efficacy, there is no room for discussion. The principle laid down by Suarez,² and quoted in our former paper, at once (a) declares the existence of a limit, that is to say, the limit of impetratory prayer, and (b) indicates the efficacy of the Sacrifice as otherwise unrestricted, in the sense of its being impetratory of every possible effect, short of the limit thus assigned:—“*Quidquid per orationem impetrabile est, potest per hoc Sacrificium impetrari; semper enim offerri*

¹ *De Sacrificio Missae*, Disp. 3, dub. 3, n. 63.

² *De Eucharistia*, Disp. 79, sect. vi. n. 5.

potest ut *quaelibet justa oratio* exaudiatur, dabitque illi efficaciam, atque impetrandi virtutem.”

49. How far the efficacy of the Mass may be regarded as infinite, in reference (n. 40) to its *power of obtaining* those effects that come *within the limit of impetratory prayer*, is a point that can be more satisfactorily considered in the next section of our exposition, in which we shall examine how far, if at all, the impetratory efficacy of the Mass may be regarded as *infallible*.

50. So far we have considered the question of the infinite or finite efficacy of the Mass, having reference merely to the nature of the Sacrifice itself, and without any reference to a possible limitation arising in a particular case from its being offered for more persons than one. The question, as we have considered it, is stated by theologians as follows:—“An efficacia Missae sit *intensive infinita*?” They also discuss, then, the further question, “An sit *extensive infinita*?” or, in other words, is the impetratory efficacy of the Mass unrestricted also in the sense that it is independent of the number of those for whom the Mass is offered, so that, if offered for two, three, or any other number of persons, it will for each be as efficacious as if offered for him alone?

51. The fundamental principle (n. 48) already more than once appealed to, regarding the nature of the impetratory efficacy of the Sacrifice, at once supplies the answer to this question also. The impetratory efficacy of the Mass is, as we have seen, its efficacy in aid of some prayer in connection with which it is offered. Hence, although unlimited as regards the *purposes*, within the range of impetratory prayer, for which it may thus be offered, its efficiency for *the actual obtaining* of the benefits thus prayed for, must of course be greater or less, according to the greater or lesser inherent efficacy of the prayer in sustainment of which it is offered. Now, theology teaches us that the efficacy of prayer is, *ceteris paribus*, less when offered for a greater, than when offered for a lesser benefit; and, as a natural consequence, less when offered for the benefit of a number of persons, than when offered for the benefit of only one.

52. “Impetratio,” says Suarez¹ on this point, “per se pertinet ad *orationem*, quam sacrificium facit exaudiri et hoc modo impetrat. *Oratio* autem *ceteris paribus* efficacior

¹ *De Eucharistia*, Disp. 79, sect. xii. n. 8.

est ad impetrandum in particulari et speciatim facta, quam si generaliter pro multis fiat. . . Rationem attingit Scotus . . . quia, ut oratio impetret, *requirit proportionem cum re postulata*, nam eadem oratio, ceteris paribus, non aequè impetrabit rem difficilem vel facilem, majorem vel minorem: et eadem ratione non aequè impetrabit eandem rem uni et multis, quia hoc ipso res postulata est major.”

53. “Ex his ergo colligitur,” he adds, “quid sit de *sacrificio* dicendum. Nam si applicetur ad multa impetranda quae una generali petitione continentur, sicut talis *oratio* minus efficax est in singulis, ita etiam *sacrificium* minus tunc impetrabit pro illis, quia *proportionatur orationi*.”

54. And this practical lessening of impetratory efficacy, as the same great authority goes on to explain, can take place in either of two ways, the first of which is precisely the subject of our present inquiry. “Potest contingere,” he says,¹ “vel ex parte *personarum pro quibus oratur*, ut cum oro *pro Petro*, vel *pro Collegio*, cujus pars est Petrus; vel ex parte *rerum, quae postulantur*, ut si peto *humilitatem* in particulari, vel solum petendo *virtutem*, sub qua humilitas continetur.”

55. One other point, to which also Suarez directs attention, should perhaps be stated here, to avoid the danger of a possible misconception. The practical limitation just now explained, arises, as we have seen, not from any shortcoming in the efficacy of the Sacrifice itself as a means of impetration, but from *the limited efficacy of the prayer* in sustinment of which it is offered. If, then, this source of limitation be removed,—as, we shall see, it may be,—there is no reason why the Mass should not be in all respects as efficacious for impetration, when it is offered for any number of benefits, or for any number of persons, however great the number in either case may be, as when it is offered for some one benefit, or for some one person only.

56. Thus, as Suarez explains, if instead of one general prayer, *a number of distinct special prayers* be offered, each being offered for some one special benefit, or for some one of the persons for whom we wish to pray, each prayer thus offered will have of course the same efficacy as if it stood alone. And there can be no reason why the Sacrifice, if thus offered in impetration, should not be as efficacious for the benefit of each of those for whom it is offered as if offered for him alone. “Si simul fiat oratio pro

¹ *De Eucharistia*, Disp. 79. sect. xii. n. 8.

multis, *speciatim et in particulari pro singulis orando*, tunc omnes illae orationes sunt plures et speciales, et *unaquaeque habet totam vim impetrandi quam haberet sola* . . . sicut unum meritum non impedit aliud, si opera concomitanter multiplicentur . . . Si vero unum sacrificium ad omnia impetrandum offeratur, aequè potens est ad omnia et ad singula: quia ipsum *de se* semper est aequè sufficiens, et alioqui ex parte *orationis* est etiam *aequalitas*."

57. Thus far, then, we have considered the question in reference to the Mass as a Sacrifice of *impetration*. And it is satisfactory to be able to observe that, in all respects, the statement of theological opinion thus far set forth embodies the practically unanimous teaching of the schools.

58. It remains, then, to consider the question in reference to the Mass as a Sacrifice of *propitiation*. Is it in this respect of infinite efficacy?

59. Here we shall find it convenient to combine the two aspects of the question, separately dealt with in reference to the impetratory efficacy. Is the *propitiatory* efficacy of the Mass, then, infinite in either or in both of the senses already (n. 50) distinguished? Is it (*a*) infinite (*intensive*), in the sense that a person for whom it is offered may by its application obtain the remission of *the entire debt* of temporal punishment, however great it may be, that is due for his forgiven sins? Is it (*b*) infinite (*extensive*), in the sense that when offered for more persons than one, *each* will receive from it *the same benefit* as if it was offered for him alone?

60. Leaving out of account the opinions of some few theologians, whose individual views it would be misleading to set forth in a general outline of the opinion of the schools such as I have aimed at presenting in these Papers, we find that there are two, and only two, opinions, which it is necessary here to set forth.

61. Of these the *first* is to the effect that the propitiatory efficacy of the Mass is in *both* respects *infinite* or unlimited, so that it is not only (*a*) available for the *full remission of any debt*, however great, of temporal punishment due by the person for whom it is offered, but that it is also (*b*) available to the same full extent *for any number of persons* for whom it may be offered.

62. The *second* opinion is that its efficacy is, on the contrary, in *both* respects *finite* or limited, so that (*a*) even if offered for only one person, it is available

only for the *remission of a certain definite amount* of temporal punishment, and (b) if offered for two or more, the benefit derivable by each is proportionately diminished, inasmuch as it is *divided between those for whom the Mass is offered*.

63. Of these two opinions the first has found comparatively little favour in the schools. Vasquez, its chief advocate, claimed for it, not very confidently however, the authority of S. Thomas.¹ But the claim was promptly set aside, and apparently with good reason, by Suarez and De Lugo, in whose Treatise the second opinion (n. 62) was set forth with a lucidity of statement and a force of theological reasoning, that have secured for it, to say the least, a very decided preponderance of theological opinion.

64. It would be altogether inconsistent with the plan of these papers to enter upon anything approaching a minute examination of the theological reasoning relied upon by theologians in support of either view. But as somewhat loose statements on many of the points involved are to be met with in the works of some modern writers, it may be useful to observe that it has long ago been pointed out by theologians, and indeed to some extent by Vasquez himself, that all arguments taken from considerations of the infinite worth of the Victim offered in the Mass, or of the infinite dignity of the great High Priest, by whom, or in whose name, it is offered, are altogether wide of the mark.

65. No theologian thinks of questioning that the Mass is, on those grounds, a Sacrifice to which an efficacy infinite or unlimited in the sense of the former opinion (n. 61) *might have been* annexed by our Lord, if He had deemed it expedient to do so. The question at issue is not as to the *possible* efficacy of the Mass, but as to its *actual* efficacy, or, to use the technical language of the schools, it does not regard the Sacrifice "*secundum primam*

¹ "Ad postremum, quod erat desumptum ex testimonio S. Thomae," says Vasquez, "respondeo eum *potius* nostrae sententiae *favere*, cum asserat," etc.

But he is forced to admit that in his interpretation of the passage in question, a serious difficulty is encountered. "Bene video," he says, "exemplum viduae [Luc. xxi.] et doctrinam de satisfactione, quam sanctus Doctor praemisit, *conclusioni illi de valore Sacrificii non omnino quadrare*," etc., etc. VASQUEZ, *De Eucharistia*, Disp. 230, cap. 4, nn. 18, 20.

et remotam potentiam spectatum," but "secundum proximam potentiam," as Laymann¹ expresses it, "quam habet ex Christi institutione et voluntate."

66. The question, then, is one of fact, Which of the two opinions (nn. 61, 62) represents the efficacy *actually annexed* to this Sacrifice by our Lord? This question manifestly is not to be decided by *a priori* considerations of any kind.² Moreover, as Suarez observes, no light is thrown upon it either by Scripture or by the writings of the Fathers: our only guide, then, is the sense of the Church, and this as indicated, not by any formal decrees or definitions, but by her actual practice or usage, ascertained by the mode in which the Sacrifice is offered by her ministers, and which, if not prescribed by her, has at least received the full sanction of her authority.

67. Following out the line of argument thus indicated, Suarez appeals for instance to the usage, universal throughout the Church, of offering the Sacrifice for the benefit of individuals. "Si institutio," he argues, "facta fuisset priori modo, nunquam deberent sacerdotes uni tantum applicare Sacrificii effectum; cur enim privarent ceteros tanto fructu, si absque unius detrimento possent multi [et quidem omnes] alii aequalem fructum percipere? At vero juxta usum Ecclesiae non ita fit, sed quandocumque offertur sacrificium v.g. pro anima Petri . . , pro illa tantum, et non pro aliis applicari solet."

68. And, as he observes, somewhat farther on, "revera est *per se incredibile*, gratis et sine causa posuisse Christum in sola libertate sacerdotis, ut vel multis, vel paucis, vel uni tantum, omnino aequaliter sua oblatione prodesse

¹ Tract. 5. *De Sacrificio Missae*, Cap. i. n. 9.

² Some interesting considerations, however, more or less of the kind thus referred to, put forward by Suarez and other theologians, should not be overlooked.

"Si Christus voluisset," says Suarez (*De Eucharistia*, Disp. 79, sect. xii. n. 7), "ut posset hoc modo omnibus applicari, melior institutionis modus fuisset *hanc virtutem dare ipsi Sacrificio secundum se*, independentem a voluntate Sacerdotis, quam hoc gratis sine causa ponere in ejus arbitrio."

And De Lugo (*De Eucharistia*, Disp. 19. sect. xii. n. 251) remarks:—"Solum vim habet tollendi debitum poenae, quatenus ex institutione Christi habet annexas satisfactiones ipsius Christi: haec autem annexio congruebat fieri cum virtute limitata, quia Christus voluit hoc sacrificium frequentari et saepius offerri: si autem habuisset valorem illum infinitum, unum sacrum sufficeret pro omnibus defunctis et pro omnibus vivis, ac per consequens inutiliter multiplicarentur capellaniae et obligationes aliae, quas fideles pie fundare solent in commodum animarum suarum."

posset;¹ nec minus incredibile est dedisse Christum sacerdotibus hanc facultatem, et tauto tempore fuisse *tam ipsis quam Ecclesiae incognitam*. Vel e converso incredibile est illis esse notam, et tamen voluntarie non uti illa."

69. Before passing on to the next section of our exposition it is necessary to mention three points, which must be borne in mind as explanatory of the opinion thus set forth.

70. First, then, it is to be observed that, although, in examining this question regarding the propitiatory efficacy of the Sacrifice, we have throughout referred exclusively to the *remission of temporal punishment*, the opinion adopted on this point is to be regarded as equally applicable to the special efficacy of propitiation for the *guilt* of sin (n. 29), as explained by De Lugo. Thus De Lugo² himself explains as follows his view of the propitiatory efficacy of the Mass thus considered:—"Unde obiter infero, quando Missa offertur pro multis personis, sicut effectus remissionis poenae temporalis dividitur inter omnes illas, ita ut omnes simul habeant quod haberet unus solus si pro eo solo offerretur, sic *hunc alium effectum* quem diximus competere Sacrificio ut propitiatorium est, *dividi inter omnes*, ita ut in ordine ad singulos *minus placetur* Deus, quam si pro singulis solis oblata esset Missa."

71. Secondly, it is to be remembered that in the opinion of many theologians, the fruit of propitiation, to be actually obtained from the offering of this Sacrifice, depends, within certain limits, upon the *dispositions* of the person for whom the Sacrifice is offered. This opinion indeed is rejected by Suarez. But it is upheld by the concurrent authority of De Lugo, Vasquez, Dicastillo, and many other theologians. Vasquez, as may be inferred from the statement of his opinion already set forth (n. 61), regards this as the *only* source of limitation to the propitiatory efficacy of the Mass. But it is no less applicable as an *additional* source of limitation, in the opinion most generally adopted by theologians, in which, as we have seen (n. 63), the propitiatory efficacy of the Sacrifice, even supposing the presence of the most perfect dispositions, is to be regarded as limited. "Quamvis," says De Lugo,³ speaking of our Lord, "noluerit communicare efficaciam infinitam, congruum tamen fuit ut . . applicaret Sacrificium ad effectum quidem finitum,

¹ See *antea*, n. 68 *footnote*.

² *De Eucharistia*, Disp. 19, sect. ix. n. 154.

³ *De Eucharistia*, Disp. 19, sect. x. n. 205.

determinandum tamen juxta dispositionem illius cui infertur."

72. Thus, then, we may understand the teaching of S. Thomas:—"Quamvis haec oblatio ex sui quantitate [n. 65] sufficiat ad satisfaciendum pro omni poena, tamen fit satisfactoria illis pro quibus offertur . . . *secundum quantitatem suae devotionis, et non pro tota poena.*"

73. Thirdly, in fine, we must bear in mind that the question we have here been considering is as to the result of the Sacrifice *being offered for* more persons than one. There is another totally distinct question, as to the fruit derived by those *who take part in the offering* of the Sacrifice. In the opinion of many theologians of eminence, a distinct share in the fruits of the Sacrifice is, as it were, set apart for these. An interesting question then arises, whether this portion of the fruit of the Sacrifice is limited, in the sense that it remains the same, no matter how great be the number of those who concur in the offering, or whether, on the other hand, it increases with their number, so that the benefit derived by each is in no way affected by the fact that others also, in any number however great, have taken part in the offering. This question we shall subsequently consider. Here it is sufficient merely to note that it is a question altogether distinct from that which we have been considering.

The unexpected length to which our examination of this question has extended, makes it advisable to defer to the next number of the RECORD, the remaining questions mentioned in the last number.

WILLIAM J. WALSH.

MOUNTAIN RAILWAYS.

THE guidebooks are careful to impress upon their victims the absolute necessity for laying down a fixed route from which nothing short of an earthquake should make them diverge. They are good enough to furnish what they significantly call skeleton tours, and to these dry bones they would fain tie the man who is resolved upon a vacation holiday! A holiday—like a hornpipe—in fetters seems to be their beau ideal of enjoyment. The vacation, like the dance, may serve to show what a man can do under difficulties, but if it is but a grim amusement for the spectator, what must it be to the poor toiler, who, like Macbeth, is “cabin’d, cribb’d, confin’d,” when he should be “free as air?” Perhaps every wanderer has begun in this way, but how few have escaped from the bondage even in later days. The habit has grown upon them; the iron has entered into their souls, and on they troop, a melancholy throng, with the skeleton in their hands and sorrow in their hearts. Many an hour have we wasted, and many a headache have we endured, in the attempt to clothe some grim skeleton with flesh and skin; but to play the Frankenstein, and put life into it, how often have we failed! We arrived at an unusually charming spot, and would fain linger, but the plan says no, for we have to reach such a place on such a day, and we have no time to spare. Oh! that “no time to spare”—how often do we hear it, but not now with the sympathy we once felt; for we have buried our skeleton, thrown aside our plans, and wander as real vagabonds free and timeless! But let not the reader suppose that the writer is bound by no law of time or place; for in truth his time is measured out to him by as rigid a law as that which fixes his starting point, to which he has in due period to return.

All that is implied is, that while abroad he may go where he pleases, and while he travels he may rest when he will.

Perhaps the spread of railways over all parts of the lands usually visited by tourists has done not a little to forge these fetters. Circular tickets are prevalent everywhere. France, Germany, Italy, and Switzerland have their nets cunningly devised to catch the unwary wanderer, so that if he is fortunate enough to escape Cook and Gaze at home, his freedom is not yet secured. The thoughtless

butterfly is pinned down on his railway card almost before he has begun his flutter, and if not literally glass-cased in the dim monument of a museum, is almost as powerless a victim, and has but little more control over his own movements.

It may be that these leading strings are useful to beginners, and will serve to pull them on when they are confounded by the novelties which meet them so constantly in strange lands. But children of a larger growth should disdain such devices, and learn to walk alone.

One of the saddest sights to be witnessed in summer is a beginner undergoing his entrance examination at such a ticket office. We have nothing equal to it under our English law, but in France (where perhaps it originated), the cross-examination of a criminal closely resembles it. What time have you, where are you going, by what route, at what places do you wish to stay, how long at each, and why?—perhaps this last question is not asked, but it would hardly be out of keeping with the rest. Then in due time the order—ticket we should say—is issued, and when the flurried purchaser has got home and examined his documents, he will find that he is no longer his own master, but has sold himself to—or rather has purchased for himself—a rigid and exacting master, whose he is, and whom he must obey until vacation is over, the skeleton gone, and the prisoner free at the wrong end of his holiday.

There is another ingenious contrivance which many tourists invent for themselves, which effectually closes up any loophole of escape from the tyranny of the circular ticket, and that is the fixing of places and dates where letters from home will find them. The victims of this self-inflicted torture must be there at the time mentioned; if they are delaying on the road they will fidget on, and, whence once arrived, worry themselves and waste their mornings from day to day until the letters which are generally delayed bring them the small gossip which is worth so little. It is wonderful to see how much these letters are thought of before they come, and how little they repay all they have cost when received. The traveller has, of course, much to say in his home-bound letters, and somehow seems to think that those who are at rest have just as much to communicate. So we say, eschew circular tickets and skeletons of all kinds, and, as not least among them, letters from home.

Our readers will pardon this digression, which, coming

so irregularly at the very beginning of our paper, needs a special apology, and which can plead only in self-defence the liberty of wandering at our own good pleasure, and illustrating on paper what we are now so bent on doing in our vacation rambles.

It will now, of course, be understood that when we found ourselves this past summer upon mountain railways, we had no design or plan of so doing. Our only resolution was to go where chance guided us—our only restraint the necessity of being home again at a fixed period. So it came to pass that we dallied with pleasure on our way, and found our true pleasure in such dalliance. We sauntered through Holland, and lingered on the Rhine; we absolutely took the steamer up from Cologne without the usual railway run to Bonn, so leisurely did we move. Then the Brunnens of Nassau stayed us—Ems and Wiesbaden—the former, perhaps, the most charming of all the baths, with its bright little town, and the innumerable walks and gentle climbs which invite to moderate exercise on all sides,—with Heidelberg and Baden-Baden, “ever charming, ever new.”

So on to Basel, which again delayed us to enjoy the grand old city, with its young charms of well-planted suburbs and stately avenues—an antique gem set in modern filigree work,—and at last we enter Switzerland.

Truth to say, Switzerland was holding out no special promises of fine weather; and Switzerland in rain means Lucerne and Zurich. Mountaineers come down from mists into places where there is at least a sort of social charm, and we expect to find no accommodation for fresh arrivals. We take this for granted, and pass on—to what does the gentle reader suppose?—to a lofty and cloud-wrapped mountain, the Rigi. As we write near a pleasant blaze we feel the chill of the mountain upon us, and lay down our pen to stir and coal the fire. So leaving the rail for the steamer, which is screaming her warning note, we sweep through the glorious lake, and soon land at another railway station at Vitznau.

We have no intention of inflicting upon our readers any account of so ancient an institution as the railways of the Rigi; beyond what will help us to understand better the new line just completed, which crosses the Alps by the St. Gothard; but yet a word may be said in passing of the curious condition to which the Rigi has been reduced by the railways which traverse its sides and scale so

boldly its heights. In days of old—that is, some forty years ago—the Rigi, standing as a sentinel-outpost at the edge of the vast German plain, and in advance of the grand ranges of Switzerland, was a favourite climb for young mountaineers, who, at the end of its not difficult ascent, found a very modest shed or large hut, where some sort of accommodation might be had for those whose chief aim was to see sunrise from such a vantage point. The early comers secured private cupboards, the later arrivals slept as best they could upon the rough tables, as we well remember for the aching of our young limbs in those long past days.

As time went on, and the stream of tourists increased, the humble building gave place to one or two hotels, while at favourable points other establishments arose, and of course mineral springs were discovered—as they generally are where they are wanted—and the milk-cure and the fresh air supplied all mineral shortcomings. Then the railway began to lift its head and limbs above Vitznau, climbing first to Staffel, and then attaining the lofty summit of the Kulm, some four or five thousand feet above the level of the lake. But Zurich grew jealous of Lucerne and its intimate connection with the Rigi, and so built its own steamers to carry tourists over the waters of pleasant Zug, and up its bold railway from Arth at its base to the Rigi Kulm at the summit. So the grand mountain has its two broad bold ways to its head, where it provides accommodation nearly enough in size and arrangements for its hosts of exacting visitors. The rival railways have sent out branch lines to bring within their grasp other hotels which crown several heights, or nestle amid lofty valleys, and thus the whole is now as accessible as the suburbs of any city, and finds guests and means to shelter and feed them, of which many a city of name might be proud, making up in its eight hotels not less than sixteen hundred beds.

It is curious to climb the mountain in this easy fashion, and to do so towards sunset has an especial charm. Down behind the grand mountains on the opposite side of the lake of Lucerne, sinks the sun; Vitznau is glooming into shade, but our iron road is still a blaze of light. The shadows are climbing up the side of the mountain, but the train keeps in advance of them. We look back, and there once more appears the sun, an evening sunrise, so it seems, for we have outsped its speed, and so we advance herald-

ing the approach of night, and flying, or rather gliding, for such indeed is our motion, to the bright world above from the dim shades below.

The climb is safe enough; railway travelling could hardly be better arranged, or more carefully guarded. The gradients are steep indeed, at times rising to twenty-five—which, we suppose, means one in four, one yard in vertical ascent for four yards of advance along the line—a slip backwards would be destruction were there no power of stopping the train, but the force which controls it is equal to a strain four times the weight which can ever be put upon it. The system is simple enough, and the moderate rate of advance gives full time to glance at it. There are the two broad rails as on an ordinary line, but with its sleepers of stone buried deep in the rock, with cross sleepers to bind them together, and to receive a central rail, which is cogged to receive the projections of a cogged wheel which drags up the train with a kind of hand-over-hand action. The time was, when railways were being first devised, that such constructions were supposed to be necessary upon ordinary lines to enable the engine to advance: for how, it was asked, could smooth wheels traversing smooth rails get a grip sufficient to make advance possible? But it was soon found that the weight of the engine would quite suffice to bind the two, wheel and rail, together to achieve the required end.

But when such heights as these have to be climbed, and the weight of the carriage is no longer perpendicular to the rail, that weight can but produce a backward sliding motion, which would more than prevent all advance. So the central rail is, as it were, the staircase up which the central cogged wheel climbs, and by these means the mountain line, in a length of less than four miles and a half, climbs from Vitznau to the Kulm, a height of 4,500 feet.

There are other peculiarities of form and structure which such a climb necessitates, but we pass them over lest we should become too technical.

The Kulm, or highest point of the Rigi, is of course the centre of attraction, and may be considered as the capital of the surrounding district. It is, therefore, the grand terminus of both the railways—the Vitznau-Rigi and the Arth-Rigi—which, sweeping up by different routes, connect the various hotel stations with the great centre and the world below.

Our choice took us to a distant point of the mountain,

the Rigi Scheideck; so we left the main line at the Kaltbad, and went on a new branch line of quite an ordinary construction. No cog-wheels were here required, for the whole four miles is almost on a level. Less than half an hour suffices for the journey, of which the chief peculiarity is that its lowest point is 3,500 feet, and its highest 4,200 above the lake beneath. So well may the guide-book proudly assert in large letters—"ITS ELEVATION IS THE HIGHEST OF ALL THE RAILROADS ON EARTH."

To deal frankly with our readers we must needs confess that this visit to the Rigi Scheideck was not altogether a success. Mountain homes no doubt are charming when the sky is blue and the view visible. Sunsets—not to say sunrises, in which we do not believe—are wonderful from the Rigi when the bold crests of the Pennine range back up so grandly the Bernese Alps, and the snow blushes into every tint of rosy hue when the sun kisses it in a warm farewell. But when mists are persistent and rain not long absent; when the chill air renders stoves essential in long, gloomy corridors; when the inmates are of a grim, queer aspect, and seem to belong to a class which one does not often meet; when the same faces and forms are around us at each common meal, with a regularity and uniformity which imitates home, but with an absence of all its charms; when the world below is exchanged for this monotony above; when, in short, one does not feel comfortable, and the reason for being in such a place does not manifest itself—why the best thing to do is to correct the mistake, and hurry away to more pleasant regions, where at least the sun does shine. That is the thought that stirs us up once more into life; that dream of sunshine (which here is but a dream) suggests the land of the sun. So as we shiver on the misty mountain top, and grope our way through the dim corridors, ITALY opens out her arms to receive us, and tells us of another mountain railway which in a few hours will carry us from winter into summer, from gloom into brightness, from death into life.

Somehow, by that strange perversity which besets us, when we are resolved upon going, the place develops attractions which before we had slighted. The noble position of the hotel, with its commanding views over three lakes—Lucerne, Lowerz, and Zug—the adjacent ridge of the Dossen, which opens up such wide and extensive views over the Unterwalden, the bright glimpses down between mountain ridges, of Gersau on one side, and of Arth on the

other, the pleasant rambles in transient sunshine amid the wild gardens of the Alpine roses, the rural life around us, and the constant but unobtrusive attention of our two hosts, even the lighting up into kind looks of some of the grimmest faces around us, all combined to inspire a feeling of regret in leaving the Rigi Scheideck, which our first days scarcely led us to anticipate.

But now we are off, and the mountain railways are to carry us into Italy, yet with a quaintness which is all their own. Our level line, so high above all other lines, conveys us but a few miles; we quit it at a station to scramble down to another railway which lies far below it, and yet is still high up the Rigi. We rattle down at a fine pace, for the morning air is brisk and necessitates exercise, but with all our speed we can scarcely keep up with a railway porter, who, though porter, is still a mountaineer, and carries our heavy portmanteaus on his back and head, 'fetching mad bounds' like a chamois, which threaten a hurling into the depths below of weight which should steady the wildest.

Soon we are picked up by the Arth-Rigi train and descend by that still wild but less frightful route to Arth itself, when once more we change our carriage and railway for that which would carry us to Milan in time for dinner, did we not resolve to rest awhile at Lugano, on the lake of that name.

From Arth to Fluelen the railway runs, at first by the small lake of Lowerz, which we saw from the Scheideck, and then plunges into the mountains which skirt the Lake of Lucerne. A series of tunnels which rapidly succeed one another show what difficulties have been overcome, but show nothing else; so to a traveller who is not in hot haste we recommend the steamboat route from Lucerne to Fluelen, that he may enjoy the beauties of the lake, and especially of its upper portion, Uri, which are quite lost amid the long tunnels of the irrepressible railway. Hitherto, and indeed onwards to Erstfeld, it is an ordinary level line, necessitating none of those contrivances which are characteristic of mountain railways. But at this point the climb begins: so a more powerful engine supersedes the one hitherto working, better fitted for climbing the steep gradients which rise as high as *twenty-six*. The scene is changing its character, significant of the work to be done. The mountains close in upon the valley, whose walls rise higher with that closer approach. Just beyond Amsteg

station the mountain stands precipitous and the way is closed. So the railway opens a passage for itself through the mountain, and on its further end finds itself on the brink of a gorge, through which a wild torrent sweeps past Amsteg to join the Reuss. The torrent and gorge are crossed by a lofty bridge, and a momentary view of the beautiful scene is succeeded by the gloom of the next tunnel. These sudden contrasts are striking enough, though the carriages are well lighted with gas, and the tunnels themselves have electric lights at measured intervals to aid those who have to see about them during the passage of the train.

And now from Amsteg to Goschenen comes the great climb, and at Goschenen begins the long tunnel of nine miles and a half, which is, in right of its superior height and length, the Gothard Tunnel.

The great climb has difficulties of more kinds than one to encounter, which accounts for what at first it is difficult to understand. For instance, after crossing the Kerstelen-Bach to Amsteg, the line works its way not along the face of an innocent looking grassy slope, but through a tunnel which buries itself just inside that slope. Why? That smooth grassy bank is overhung with avalanches, which often rush down in spring and summer and cover the banks of the Reuss, far below, with heaps of snow, and what would become of a train crossing its path at such a moment? This danger thus guarded against, another presents itself, and this is found to be best escaped by crossing to the other side of the river. But here the only possible road is along a narrow ridge, which was indeed made years ago for the passage of carriages. But the old traffic has had in this, as in many other cases, to give place to the new, and as there is not room for both, to find for itself another path. One of the most striking bits of this wonderful line is between Gurtneiler and Goschenen, a rise 1,340 feet. To achieve this there are three long *turn-tunnels* as they are called, and this is their use. The line ascends first from Gurtneiler, enters the mountain-side into the first of these turn-tunnels, and turns with it upwards and outwards again until it reappears in the same side of the mountain, but at a height of 114 feet above the spot where it entered; then it crosses the narrow river on a lofty bridge and enters the hill on the opposite side. Again it issues, and pursuing its course for a short distance along the cliff, once more crosses the river higher up and once more enters the first mountain. Then it traverses the second turn-tunnel, reappears at its further

end still higher up, crosses the river again, enters the third turn-tunnel, re-appears still higher, and crosses the river for the third time, on a bridge 330 feet above the first.

Bewildering indeed is this complicated route, while pursuing it through the tunnels which give no idea of turns. There is a church upon an adjacent height which adds to our confusion : for as time goes on it is above us, behind us, before us, and beneath us, but ever near, and so we seem to be making no progress ; while to add to the confusion, we at times see three railways : one down below, and another above us, and with no visible connection with that we are on. Indeed we were under the impression, until at the end of our journey we studied the maps and plans, that there were at least two distinct railways, which seemed a senseless prodigality where engineering must be so costly.

Another tunnel and another bridge brings us to Goschenen and the entrance of the St. Gothard Tunnel, the longest of its kind in the world.

The great tunnel boldly disdains all turns and cunning devices. The railway seems to have grown tired of its climbings and twistings, and here resolutely faces the mountain and drives a path of nearly nine and a half miles right through it and connects the valley of the Reuss with that of the Ticino, Switzerland with Italy. If we pursue the carriage road we should have to climb to Andermatt, some thousand feet above, and if we would scale the peaks of the St. Gothard itself we should ascend more than 5,000 feet still higher. To those who are not familiar with the old route we would recommend that passage, leaving the line and meeting it again at the end of the tunnel at Airolo. The tunnel is indeed a marvellous work, but the view over the mountain should not on any account be lost. But our present business is with the mountain railway, and so along it we travel into Italy. The process by which the tunnel was bored cannot be better described than it is by an engineer in the guide-book of *Illustrated Europe* (Nos. 24, 25, 26) to which we are indebted for most of the details in this notice:—

“The machines used may be divided into perforators and apparatus at the entrance of the gallery. The latter are mechanical contrivances for putting the former in motion, and for supplying the workmen with necessary air.

“At the entrance to the tunnel are huge air reservoirs, in which the air is compressed by means of the water-power of the Reuss and of the Ticino to less than one-twentieth of its volume. The compressed air is conducted in pipes to the scene of operations, where it enters a cylinder, the piston of which is worked backwards and forwards with immense velocity by the expansion of the air. The piston is connected with the perforator, which penetrates deeper and deeper into the rock at every stroke. This consists mainly of micaeous schists, granitic gneiss and quartz. The machines used are the invention of M. Ferroux, the superintendent of the work; from four to six are in operation at one time, boring from forty to fifty holes. After the boring the perforator is withdrawn, the miners put in the charge of dynamite, and light the slow match. A horn is sounded to warn the workmen to retire, and the explosion of the dynamite follows, shattering the rock. Compressed air is now allowed to escape into the opening, driving the smoke to the mouth of the tunnel, the debris is removed and the process repeated.”

Louis Favre, of Geneva, undertook the work, which was commenced at both ends in the autumn of 1872. Financial difficulties occurred in 1875, more money was needed for increased expenses, and at a cost of nine and a half millions sterling the whole line was completed and in full working order in the present summer. Many unforeseen difficulties occurred in the tunnel, a spring yielding seventy-five gallons of water a minute shot up violently in one part, the pressure from above crushed down the solid masonry at another place, while a riot of the workmen in 1875 was followed by the burning of Airolo two years afterwards; but the saddest of all was the death, by apoplexy, of Louis Favre himself in July, 1879, while inspecting the work which his great skill had brought so near its completion. But the work went on, until on February 28, 1880, the perforators from the Italian side penetrated the last partition between north and south. “The workmen on either side exchange greetings, and a leaden capsule, containing the portrait of Louis Favre was pushed through the aperture—a touching act of recognition on the part of the workmen of the merits of their late employer.”

The tunnel is traversed and we are in Italy. True it is Ticino, and it belongs to Switzerland; for the hardy mountaineers long ago gained it in battle and held it with their strong arms; but call it Canton Tessin if you will, the

climate and aspect are Italian, as its mulberry trees, vines and maize soon proclaim. We are now descending, as the river shows; we are no longer climbing to the source of the Reuss, but running down with the Ticino to its Italian home, and so, though there are more turn-tunnels to puzzle us, and many miles to travel ere we reach our immediate destination Lugano, and still more ere the line terminates in Milan, we feel that we have said enough, if not more than enough for the patience of our readers, about Mountain Railways.

HENRY BEDFORD.

HERETICS AND THE LAWS OF THE CHURCH.

No. II.

ON no occasion has the Church *expressly* declared that heretics are bound to observe the laws which establish diriment impediments of ecclesiastical institution. It is not her way to boast of power or glory in the subjection of an adversary. The spirit of Christ and His meekness are too deeply imbedded in her constitution and too faithfully reproduced in her life, to leave room for delight in proclaiming to the world the abject misery of her rebel children.

Times there were when prudence alone would seem a sufficient motive to dictate the forbearance which she practised; and yet looking back upon the history of the periods when they appeared, one is forcibly convinced that the *implied* pronouncements, which have been made were in no sense inspired by a calculating opportunism. They came from the Holy See, separately, on widely different occasions, each with its own definite purpose, to solve some special difficulty, or refute some special error; they formed in many instances only complements of full declarations on wider subjects, which could not be satisfactorily disposed of, without the Church's mind on the present question being also conveyed. To compare small things with great, as the writings of the New Testament were given to the faithful, not in a body or according to any preconcerted plan, but separately, as the needs of particular Churches required an explanation of doctrine or refutation of error, so in like manner, the whole truth in regard to the obligation of heretics to observe diriment impediments has been given to the public, not

all at once, but by slow degrees, now for one, now for another, until at last it would appear that the data thus supplied fully suffice to establish the general obligation.

It must not, however, be supposed that the development which has been going on is one of discipline. Discipline in this matter has remained unaltered, but without any change in its extension, arguments have been accumulating which seem to disprove the contention that heretics are free from its obligation. Let us see how far the implied declarations, to which we have alluded, support this assertion.

In the *formula sexta* Irish Bishops receive power “*Dispensandi in 3° et 4° (consanguinitatis et affinitatis) simplici et mixto tantum in contrahendis. In contractis vero etiam in 2° simplici et mixto, dummodo nullo modo attingat primum gradum, cum his qui ab haeresi convertuntur, et in praefatis casibus, prolem susceptam declarandi legitimam.*” Here, then, extensive faculties of dispensing with converts in *consanguinity* and *affinity* are granted expressly *for marriages contracted in heresy*; but there would be no meaning in granting the power at all, if first cousins could contract valid alliances as Protestants.

Again Benedict XIV. declared clandestine marriages of Protestants to be valid in Holland: “*Dummodo aliud non obstiterit impedimentum canonicum.*”

The same Pope, in his constitution “*Ad tuas manus,*” addressed to the Bishops of Poland on the 7th of August, 1748, says distinctly, that the marriage of two heretics related in the second degree of affinity admitted of separation quoad *vinculum*. There was question of only one impediment.

More important still is his teaching in a Brief addressed to the Cardinal of York, on the 9th of February, 1749, in which he argues from the fact that heretics are bound by the laws of the Church, to the inference that the impediments are in full force amongst them, and therefore concludes that a certain marriage, about which he had been asked, between a Jew and a heretic, was invalid because of “*disparitas cultus.*” He discusses the question at great length—

“*Deinde id etiam compertum est eum qui baptismum ab haeretico rite suscepit illius vi Ecclesiae Catholicae membrum effici . . . Postremo exploratum habemus ab haeticis baptizatos, si ad eam aetatem venerint in qua bona a malis dispicere per se possint, atque erroribus baptizantis adhaerent, illos quidem ab Ecclesiae unitate*

repelli, iisque bonis orbari omnibus, quibus fruuntur in Ecclesia versantes, non tamen ab ejus auctoritate et legibus liberari . . . sic haeretici Ecclesiae subditi sunt et legibus ecclesiasticis tenentur. Cum vero intra leges Ecclesiae illa quoque recenseatur, quae matrimonia illorum, quorum alter rite baptismum acceperit, secus alter, rata non habet; in nostra etiam quaestione statuendum erit, cum haeretica mulier baptismi initiata Hebraeo nupsit, matrimonium illud pro irritum habendum esse."

In the next place he goes on to state that no argument can be urged against the doctrine here laid down from his own action in connection with the Hollandese marriages, because it had been proved "ex verissimis argumentis conjecturisque, concilium Tridentinum, quum novum illud dirimens impedimentum constituit, decretum suum ad ea matrimonia non extendisse quae disceptationi a nobis anno 1741 solutae occasionem dedere, ut commode colligi potest ex suffragiis theologorum et canonistarum qui hac de re scripserunt."

The question, to what extent Protestant marriages are invalid because of clandestinity, is too wide to be treated in this paper; we reserve it for a future occasion.

Suffice it to say in this connection that Protestants are not by any means generally exempted from its invalidating effect, as is manifest from several responses of the Sacred Congregation of the Council in reference to clandestine marriages in France, and from the necessity of extending Benedict XIV.'s "*declaration*" to various countries.

For example, the following decision emanated from the Sacred Penitentiary on the 28th of March, 1834:—¹

"Utrum matrimonia ab haeticis *inter se* inita, aut *cum catholicis* juxta solas leges civiles, seu *coram ministro haeretico* sine praesentia parochi Catholici, valida sint in Galliis, et in aliis regionibus, ubi, uti in Galliis, Protestantes et haeretici omnes habent suos ministros, templa seu statum legalem a guberino probatum." Respondit: "Ad 3. Negative. exceptis regionibus de quibus loquitur Benedict. XIV. in declaratione die 4. Novemb. 1741, atque ad quas per successores suos illa eadem declaratio extensa est."

But besides this, a new argument is furnished by the charitable precaution of the Tridentine Fathers in framing their decree on clandestinity. It was a law enacted many years after the Reformation, and yet the Council, mainly to prevent it from rendering all marriages invalid

¹ Perrone. De Matrim. Christin. T. ii. p. 218.

among Protestants, inserted a clause which required the decree to be published thirty days in a parish before it could have binding force; the intention being to exclude heretics by this means from the invalidating effect of a decree which they were sure not to publish.

Such is Pallavicini's¹ account of the publication clause, which Benedict XIV. adopts and which has never been challenged. It shows how unanimously the prelates and theologians of Trent held that heretics are bound by laws which establish diriment impediments. This was a general law of the Church, moreover a law constituting an impediment of matrimony, further a law establishing a diriment impediment of *all* marriages, lastly, a law enacted after Protestants had organized their separate religious communities; and yet to save them, at least to some extent, from its sweeping effect, the Fathers had to devise a special publication clause, and make its observance necessary for the binding force of their decree. We say, to *some extent*, because, although anxious to prevent the calamity just mentioned, and the bitter feeling that should necessarily follow, the only machinery the Council found convenient to use for that purpose was to require thirty days' publication, and hence, as was well known at the time, it succeeded in preventing the decree from affecting Protestant marriages only so far as the foregoing requirement enabled it to secure that object.

Additional indulgence has since been granted, but it may be well to remark that even at the present day Protestants are not exempt *as such*, and are free only so far as—(1), publication has not been complied with; or (2), the law has been abrogated by the legislator; or (3), gone into desuetude; or (4), its observance become impossible. In short, when the Protestant inhabitants of a place can, and the Catholic inhabitants, cannot contract clandestine marriages validly, the disparity is explained, not by the difference of religion between members of either communion and those of the other, but by the fact that some one of the exempting causes just mentioned has effect among the former, and is entirely wanting to the latter. It is unnecessary to pursue this subject further for the present. Enough has been said to show that Protestants as a body cannot be held free from the

¹ Lib. xxii. c. 8, n. 10.

impediment of clandestinity. This impediment then, though surrounded in its actual working among heretics with peculiar difficulties—due chiefly to the necessity of publication—so far from being an exception to the general rule, binds like the others, Protestants as well as Catholics, and moreover furnishes in the history of its institution a powerful and independent argument to prove that the Church wishes to oblige those who have strayed from the fold, no less than those who have remained within its shelter, to the observance of all the diriment impediments.

Our last quotation of authority is from a brief addressed by Pius VII. to the Archbishop of Mayence on the 8th of October, 1803, in which the relation of heretics to Ecclesiastical Law is set forth with great force and lucidity:—

“Sed quid dicendum erit de illorum sententia qui jactant haereticos Ecclesiae legibus nequaquam subjici, atque inde posse illos novo conjugii foedere copulari, si primum publicae auctoritatis judicio solutum fuerit, praepostere inferunt? Adversus illam clamant Scripturae, concilia, traditio denique universa. Omnium instar sit Tridentina Synodus, quae sess. 24, cap. ii. non baptizatos a baptizatis distinguens, illos tutum Ecclesiae judicio proindeque legibus non subjici affirmat, cum Ecclesia in neminem judicium exerceat, qui non prius in ipsam per baptismi janaum fuerit ingressus. Hi baptizati ergo Ecclesiae filii quanquam rebelles et transfugae ejusdem *Ecclesiae legibus subjiciuntur*; quare jam in illos potestatem exercere nunquam praetermisit Ecclesia, potestate sibi divinitus tradita, quemadmodum infinitus propemodum historiarum monumentis testatum est, ac idem concilium Tridentinum non modo novismos de matrimonio ejusque indissolubilitate errores, sed ipsos quoque errorum auctores diro anathemate percutit. Verum neque hic locus est vindicandi Ecclesiae jus, quae haereticis suis legibus comprehendit.”

There is still further evidence of the Supreme Pontiff's mind so late as 1832, but the foregoing extracts seem to prove abundantly that heretics are bound by the laws of the Church in general, and the diriment impediments in particular. This is in many respects a sad conclusion, but there does not appear to be any escape from it, and it is hard to see how the Catholic Church had any other course open to her that she could safely follow. What then is to be said of the intrinsic and extrinsic probability of the other opinion?

1st, It will be remembered, the *legal* consent of the legislator is set aside, not because custom can never prevail against a law which has an annulling effect, but because

heretical customs as tending to destroy Ecclesiastical Law, must, *as such*, be *unreasonable* in the eye of that law, and in themselves. Indeed, despite the great advantage to religion, which comes from the universal observance of an impediment, according to the common opinion ever since the time of Suarez, there is nothing *per se* to prevent a diriment impediment from losing its binding force through contrary custom, in particular countries, or throughout the whole of Christendom. The custom, however, is supposed to be *reasonable*.

2ndly, as regards the many strong arguments brought forward to prove tacit personal consent on the part of the Pope, their *a priori* force is cancelled by categorical statements to the contrary. Not that the successor of St. Peter does not regret the consequence to his erring children, but that it is better to *permit* these evils than prevent them at the expense of encouraging heresy, and rendering his own authority contemptible. In the circumstances no one except a partisan could think of holding the Pope responsible for the consequences among Protestants, and experience has shown, that their attitude towards Catholicity is not to be influenced by what we hold one way or the other. Besides, so far from applying unwelcome epithets to persons outside his fold, he has always acted the part of a wise and charitable economy in forbearing to call attention to the state of things that results among Protestants from their disregarding diriment impediments.

This merciful disposition also explains the local custom, which is alleged to have existed, of receiving converts without question in the matter of impediments. Wherever this has been done with *ecclesiastical sanction*, the explanation seems to be that “*ad majora mala evitanda*” His Holiness preferred leaving the converts in their *bona fide*, or what is much more likely, granting on the occasion of conversion a general dispensation *in radice* for all the marriages which might require it, to running the risk involved in investigating every individual case with a view to having the consent renewed wherever a marriage should be found invalid owing to a diriment ecclesiastical impediment. That the Pontiff would so act if there were question of receiving into the Church the inhabitants of a whole district appears likely enough, but even in this case some indication of his intention to grant a general dispensation should be had; and where as in these countries conversions occur separately, dispensations must be procured for the cases as they arise.

3rdly, in other circumstances the opinion which Schmalzgrueber holds and for which he quotes (on the authority of Gobat), Laymann, Tanner and Dicastillo, as *not obscurely* favourable, should carry with it great weight from these names; but all four lived in an age when the Church had not spoken in the clear language she has since used, and we venture to think, with her positive declarations before them, they would have come to a very different conclusion. Indeed, Schmalzgrueber expressly grounds his opinion in favour of heretical customs on the fact that he knew of no apostolic constitution intended to set them aside:—"Unde cum non extet constitutio apostolica, quae consuetudini, sanctionibus ecclesiae connubialibus deroganti, specialiter resistat, dicendum est eundem legalem consensum etiam extendi ad istam consuetudinem." Had this great Canonist had the declarations of Benedict XIV. to help him in forming an opinion, his authority should count for much in deciding the controversy, but he lived a little too soon for that advantage; a circumstance which explains his speaking of the non-existence of any papal pronouncement interfering with heretical customs.

As for the other theologians, whom he cites in a hesitating way, besides that the disadvantage just mentioned existed for them also, it must be said that with the exception of Marchantius and one or two others, they express no opinion whatever on the matter at issue. Certainly, Laymann, Tanner, and Dicastillo, cannot be fairly quoted in favour of the more liberal view; for in the passages on which Schmalzgrueber depends, they neither discuss the general question nor make any reference to it; they merely express opinions favouring the exemption of heretics in a particular case of *clandestinity*, where the parish priest is supposed to be absent. That is, they had before them not merely an impediment which many, at least of the older theologians looked upon as an exception, but what is more, they treat of circumstances in which it might be fairly held that there was in existence one of the causes which exempts from the irritating effect of the Tridentine decree. It comes therefore to this, that Schmalzgrueber who had not sufficient data for pronouncing an opinion, is the only eminent authority holding clearly the view which he himself propounds.

No wonder, then, that modern writers on the impediments with the papal utterances before them, are

unanimously in favour of the other opinion. Perrone,¹ Feije,² Mansella,³ Van de Burgt,⁴ Heiss,⁵ Palmieri,⁶ and the Ratisbon Editor of Gury,⁷ almost all treat the question at some length, and are without hesitation for the doctrine that heretics as well as Catholics are liable to the effects of the diriment impediments. Ballerini merely alludes to the controversy, and Carriere would except impediments established after the heretics had separated from the Church, but in regard to those previously in force—the impediments generally—he speaks thus:—“Quoad alia impedimenta adhaerendum putamus secundae opinioni praesertim ob praxim Ecclesiae Romanae et Benedicti XIV. auctoritatem.”⁸ Almost immediately after, he lays down a rule to guide priests in receiving married converts into the Church, and supports his practical recommendation by the authority of Baston, who, in *theory*, adopted the view of Schmalzgrueber. This is important. Evidently that opinion was not considered by its own advocates sufficiently safe to justify them in acting on it in practice. Much less is it a safe opinion now, when papal utterances and their interpretation by theologians seem to have removed what show of probability it ever enjoyed.

It remains only to say a word or two about the likelihood of the Pope giving tacit personal consent to heretical customs at some future time. Even at present it might be said that such consent need not tend in every case to encourage defection from Catholic obedience. After vindicating her right so long, any concession now would be construed as an act of mercy, not as an act of surrender. But on the other hand the papal pronouncements we have quoted seem to show that the Church is not going to take this view of matters. Again, the same argument might be urged a hundred years ago, and yet in recent times clandestine marriages of Protestants in France, despite custom, have been declared invalid. We conclude, therefore, that the issue contemplated, although to some extent possible, is not by any means very probable.

We come at length to consider laws made after the separation of an heretical sect from the Catholic Church. Is it the Pope's intention to bind all Christians?

¹ De Matrim. Christiano. Lib. ii., Sect. i. c. vi., Art. i.

² De Impedimentis, n. 103, p. 68. ³ De Impedimentis, p. 268, &c.

⁴ De Matrimonio, n. 46, p. 60.

⁵ De Matrimonio, pp. 32-33.

⁶ De Matrim. Christiano, p. 291, &c.

⁷ p. 787. Note I.

⁸ Vol. I., P., p. 447, n. 613.

It must be admitted that the arguments advanced to show that heretics are exempt from the impediments tell in this place. There is not such danger of the Church's forbearance being taken as an incentive to heresy or schism, if she abstain from pressing new laws for observance on the sectaries. In the absence, then, of a positive declaration, we should weigh against the advantage of universal obligation, the many evils sure to result among Protestants from being bound by, and not observing an individual decree. Considering *pros* and *cons*, Carriere freely admits the tenableness of the more liberal opinion. The greatest difficulty we see against it, is not merely that Benedict XIV., Pius VI., Pius VII., and Gregory XVI. make no such distinction, or that an immunity of this sort would remotely tend to reward perversion, but that it was the unanimous feeling at Trent that the new decree against clandestine marriages would work havoc in Protestant society unless something were done to avert the calamity. And as a matter of fact, because of the limited nature of the preventative employed, the decree "*Tametsi*" has invalidated several Protestant marriages. Now if this be true of a law which constitutes a *diriment impediment of all marriages*, and which cannot be observed by Protestants unless they become converts to Catholicity, *a fortiori*, laws which establish impediments with less sweeping effect, or which establish no impediment at all, would appear to be binding on the consciences of heretics.

On this point, however, no matter how probable an opinion may be, there can be no certainty until Rome has spoken; and hence if a new impediment were established, no case falling under the law among Protestants should be decided without recourse to the Holy See. Let so much suffice on a question somewhat speculative in its nature.

To sum up, our conclusions are—

I. Heretics are bound by the laws of the Church, and therefore a reasonable cause is required to justify one in co-operating with a heretic to break them.

II. Heretics are bound by the *diriment impediments* of ecclesiastical institution, and hence married Protestants related within the forbidden degrees, require a dispensation on entering the Catholic Church. The same is true for affinity, spiritual relationship, &c.

III. Although many in former times held clandestinity to be an exception, the opposite view is now certain; but still in some countries the clandestine marriages of

Protestants are valid, owing to a variety of causes; one being a relaxation of the law granted by several Popes.

Lastly, as the exemption from law, which legitimate custom effects, is *local* rather than *personal*, heretics seem entitled to the benefit of customs introduced by the Catholic inhabitants of a district where the community is mixed. The same, we think, is true of dispensations in the general laws of the Church, which the Holy See enables a prelate to give his flock as a whole. For example, when a bishop in his Lenten indult allows the faithful of his diocese the use of meat once a day, on Sundays, Mondays, Tuesdays, Thursdays, and Saturdays, it is reasonable to suppose that the Church does not press the obligation of abstinence on the Protestant inhabitants further than the Catholics are bound after availing themselves of the indult.

And this is all! Under the whole burthen, and far removed from the channels of living waters which refresh a Catholic in his weary pilgrimage, the poor Protestant trudges along with scarce a drop to slake his thirst. He is not an object of cold contempt, but of warm compassion. The best that can be done for him is to pray for his conversion, and no one who prizes the inestimable blessing of being a Catholic will refuse that tribute of his charity.

PATRICK O'DONNELL.

MIRACLES: AN ADDRESS.

A LARGE share of public attention has been given latterly to the extraordinary facts that have occurred in places like Lourdes in Southern France, and the Church of Knock here at home in Ireland. And I say advisedly 'the extraordinary facts that have occurred;' for no one that respects himself, and those whom he addresses, questions now-a-days either the reality of the facts in general or their extraordinary character. Opinion may be, and is, divided as to particular incidents and the ultimate principles on which the whole of them are to be explained; but all opinion worth having is agreed that very many facts of a most extraordinary nature have really taken place. It becomes, then, a matter of no small consequence that we should hold clear and definite views regarding the spirit

in which the consideration of them must be taken up. We should be conscious that our way of dealing with them is rational and honest; and we should be able to give to others, who may not think as we do, a satisfactory explanation of our Catholic frame of mind.

Now it is evident that the ultimate question to be solved, both at Lourdes and Knock, and wherever events occur such as those that have occurred at Lourdes and Knock, will be this one: "Are the facts of such a character as to be incapable of any natural explanation; are they, in other words, miraculous?" The question, as you will perceive, is a vital one; not indeed for us Catholics, whose faith is not directly dependent on present miracles, but vital for all those who refuse to see in the material universe the signs of a greater than material power, and vital too for such as, differing from us in religious belief, would see in miracles like those of Lourdes and Knock a pressing confirmation of Catholic faith and practice. And hence we find amongst the Church's enemies a two-fold method of dealing with current facts alleged to be miraculous. The facts themselves are admitted to be generally true; but either the very possibility of miracle is denied, and so the door is shut against all evidence that might go to prove any individual fact miraculous, or else it is conceded that miracles may be, and indeed have been, but it is maintained that they were intended to meet a very special need of the infant Church, a need which does not exist at present: their day is past, and we may expect to meet with them no longer. And so thus, too, the way is closed against evidence in all particular cases, and our opponents are guarded against the unpleasant conclusions an examination of such evidence might lead up to.

It is with these two forms of thought I purpose mainly to deal to-night; since, as you will readily perceive, a brief consideration of them will bring out clearly the views that Catholics defend. For we, Catholics, hold miracles to be possible; we hold them likely to occur in all the ages of the Church; and, therefore, in each individual case, although the antecedent probability is against the likelihood of a miracle,¹ we are prepared to weigh the evidence both

¹ If we suppose fifteen or twenty boys engaged in "tossing" coins—each boy to have three coins; it is antecedently probable that some one or other boy within a short time will "turn up" three "heads;" but taking each boy individually and each particular toss, it is not probable that the three heads will turn up together.

carefully and impartially; for we know the possible is often realized in spite of every antecedent difficulty. But I do not purpose inquiring whether any miracles have really taken place at Lourdes or Knock. The Church has so far withheld her explicit¹ judgment; and until she do so judge, all are at liberty to examine for themselves the proofs brought forward in each particular case, and to decide, after due consideration, for or against the evidence of supernatural interference. And I say after "due consideration," for not every one is capable of weighing the evidence rightly in each particular case. A prolonged and careful technical training—most commonly medical—is often necessary; and it is frequently quite as ludicrous for a man of only general knowledge to pronounce dogmatically for or against the miraculous nature of a cure effected under other than ordinary circumstances, as it would be for him to declare beforehand that such a cure could or could not be brought about by ordinary means.

What I hope then to do is to prepare the way for examining the evidence in individual cases, by showing what miraculous action is, by proving it to be always possible, and even likely to manifest itself from time to time, and by drawing from the possibility and general likelihood of its occurrence one or other practical conclusion as to our method of dealing with particular cases where it is stated to have really occurred.

And first as to the nature of miracles. A miracle, as the name itself implies, is something wonderful, something, that is, calculated to create astonishment; and since our wonder and astonishment are most generally excited by results that are at variance with those we had expected, and whose causes seem to be beyond our reach, our wonder will grow in proportion as its object is opposed to expectation, and the cause at work more remote from ordinary experience. Hence when the sensible result we witness is directly contrary to what we should have looked for, and its cause wholly different from the causes in sensible activity around us, our wonder reaches its highest point, and we call such sensible event a miracle, in the truest and strictest meaning of the term. And in this sense nothing natural is really wonderful. We do, indeed, say of a land-

¹ An implicit approval of the apparitions and miracles of Lourdes is found in the Pastoral Letter of Bishop Laurence, 18th Jan. 1862, in the privileges granted to the Church of Lourdes by the Roman Pontiff, and in the wide-spread devotion to our Lady of Lourdes.

scape, of a cloud arrangement of light and shadow, and of other natural combinations of form and colour, that they are wonderfully beautiful; and by saying so we seem to imply that the perfection of result attained is out of proportion to the sensible causes we know to be in operation. But we do not really assert this to be the case. We are quite certain that purely natural means, applied by purely natural causes, can account for everything we see; but such means are not generally so applied, and therefore, by a fair extension, we use the term "wonderful" in speaking of them.

A miracle, then, or wonder, is any sensible event beyond the reach of all the natural causes that are operating where and when the miraculous event occurs; it is an extraordinary sensible interference of the Creator with the natural order to which He himself subordinated the sensible creation. And, you will remark, we do not say it is an interference with natural *law*. You are aware that a main difficulty urged against the possibility of miracles is the immutability of the laws of nature, which it is often said are broken through by miracles. The difficulty is grounded on a fallacy, or is only a matter of verbal definition. For the "laws of nature" must either mean the ordinary sensible sequence of natural causes and their natural effects; and in that case to declare miracles impossible, because the laws of nature are unchangeable, is to beg the whole question at issue; or the laws of nature are understood to represent an essential tendency in all material causes to bring about each its own determinate, unvarying result, and then a miracle is no infringement of the laws of nature; for it interferes not with the natural essential tendency, but with the result which such tendency would naturally produce. And as this is a fundamental point in the question of miracles, I shall endeavour to make it somewhat clearer.

Each particle of matter is conceived to have an innate tendency to act upon every other particle;¹ generally it does so act, and from such interaction arise the harmony and order of the material universe. When God created matter we conceive Him to have endowed its every particle with a natural determined energy or force; the application of that energy is action, the need of applying that energy according to fixed rule is law, and the outward sensible

¹ It is not asserted here that force is essential to or identical with matter.

result that follows from such energy so applied is order. Now, if we suppose the quantity and quality of force to be essentially independent of the matter gifted with it, and the Primary Giver of force to be able to modify it at His will, any such modification will be necessarily followed by a corresponding change in the sensible results due to the action of natural forces, a change utterly beyond the reach of the natural force or collection of forces not so modified: that is, in other words, it will be followed by a miracle. And this miracle will violate none of nature's laws. Each force in action retains its tendency to produce its own unvarying results; nay, further, it does produce them; the miracle lies primarily in the modification of the force or forces, ultimately in the consequent disturbance of natural order, both of which are quite beyond the powers of unaided nature.

But force, it may be said, is essentially bound up with matter; and so the nature of miracles is not to be explained by modifications of force. Matter is either identical with force, or, at any rate, so intimately connected with it, so proportioned and adjusted to it, that without destroying matter, even the Creator himself cannot tamper with the forces He bestowed upon it. The statement, as you will perceive, is more than venturesome. It is not founded on the nature of things, nor on the facts of experimental science; and we know so very little about force and matter, that it is quite as easy to deny as to affirm any such position, while it is utterly impossible to prove it. But, even granting it to be correct, what follows? That all the forces with which matter was primarily endowed remain necessarily unchanging and unchanged. Just this much, and nothing more. It does not follow that they necessarily produce unvarying results; and for this reason; changelessness in result depends not only on the unvarying character of the forces naturally present, but quite as much upon their constant action, and on the permanent exclusion of every other force which could check their action. You can only count securely on the effect of any given cause when you know the cause will act, and that no opposing cause will neutralize or modify its action. If force can exist and not act, or if to existing and acting forces other new forces can be preternaturally opposed, results may be obtained which nature itself could never reach to; and such results will be miraculous, not contrary to natural law, since matter and force with the tendency to produce their

natural results remain unchanged, but contrary to natural order, since the natural causes present, if allowed to act under natural conditions, would produce not these, but very different results.

And, lastly, if we conceive God himself to produce, directly and immediately, any sensible results which are wholly beyond the scope of all hitherto created energies, or at least beyond the scope of all the energies at hand in the place and at the time the facts arise, such sensible results will be evidently interferences with the natural order; for within the series of sensible events that constitute the natural order, we shall have one or more not natural, because beyond the power of nature.

To sum up, then, briefly:—We define a miracle to be a divine and sensible interference with the order of nature, that is, with the ordinary sequence of sensible events, which sequence arises from the interaction of natural causes according to unchanging laws. And we conceive such interference with the order of nature as due to a preternatural modification of the forces which are in operation, or to a preternatural holding back from action of some force or forces actually present, or to the preternatural introduction of a force which would naturally be wanting, or to the direct and immediate production by God himself of some sensible result which the created energies of nature, either all combined or here in operation, are incapable of realizing.

But is this possible? For ourselves, of course, the answer is an easy one. The Council of the Vatican has defined in set terms:—"If any one shall say that miracles cannot be wrought, or that they can never be recognized with certainty as such, or that the divine origin of the Christian faith is not rightly proved by miracles, let him be anathema;" so that the possibility of miracles and the possibility of recognizing certainly, in some case or cases, their miraculous nature is an object of revealed and authoritatively declared Catholic doctrine. Besides, the Gospels and Acts of the Apostles narrate events which are evidently miraculous; and the Church, in the canonization of all but martyr saints, rests her solemn judgment of their holiness in part upon the miracles which God has been pleased to work at their intercession. And, hence, upon this last ground only, it would be presumptuous in the extreme for any Catholic to question not merely the possibility but even the very fact of modern miracles. And I say "presumptuous," without wishing to use a harsher word; for the

infallibility which attaches to the Church's judgment, when she solemnly declares a saint to be already with God in heaven, does not of absolute necessity extend to all the reasons on which she bases it.

On grounds of faith, then, and of the providence which guides the Church, we Catholics admit the possibility and fact of miracles in the modern no less than in the early Christian Church. And we can show our faith to be not unreasonable. A miracle, we have said, is a preternatural interference with the order of nature. The order of nature depends on the unchanging action of natural forces, and any preternatural interference with the action of such forces will entail a corresponding interference with the sensible order that results from it. Now, if force be distinct from matter, and independent of it, the Creator of force can surely modify it according to His will, although the material substance itself remains unchanged. He could, if He would, annihilate both matter and force together; if they are distinct and independent of each other, we can have no reason to doubt His power of dealing with each separately as He chooses. He can then modify material force; and every such modification wrought now by a free act of the Creator's will, brings with it a sensible result which nature by itself could never have attained, brings with it that which is a preternatural interference with the sensible order of nature, a miracle.

Again, if force be conceived of as identical with material substance, it is yet certain that a divine co-operation is required before such force can work out its natural effects. God not only gives being to natural causes, not only does He endow them with energy commensurate with the results they are intended to produce, but He himself must act with each and every one of them, if they are to act at all; and if He preternaturally withholds His co-operation from one or more, the power of action is paralyzed within them, a sensible disturbance follows in the natural order of events: we are confronted by a miracle. Now, God does co-operate with natural causes, and hence we have a reign of order; but He has not bound Himself to co-operate with all of them at all times and without exception; He can refuse to do so when He wills, and hence we can have miracles.

And supposing even that He should co-operate at all times and in all places with every material cause prepared to act, or even granting such co-operation to be quite

unneeded, His power of interfering with nature's order will still remain unimpaired. Force may be opposed to force ; and if any new and preternatural force be introduced, where natural forces are in operation, a result quite different from the natural one is sure to be obtained. Now, who will say that God's creative power became exhausted when He endowed primeval matter with its primal forces ? It would be ludicrous, if the harm done to unthinking minds were not so saddening, to hear it urged as a scientific difficulty that the sum of energy in the universe is a stable quantity, and that since every interference with the ordinary course of nature implies some increase or diminution of energy or force, no such interference can be possible. Just as if Almighty God were to be shut out from dealing with His own creation, because He has not as yet seen fit to perform miracles among the retorts and crucibles of experimental physicists.

To sum up then, briefly here again ; God can preternaturally modify existing forces, without modifying matter, if force be not identical with matter nor essentially proportioned to it ; and even though it be, He can refuse to co-operate with force, and He can oppose new forces to ones already in existence ; and in each and every such case a miracle is the necessary consequence. Suppose a violent poison to be infused into the human system under all the conditions naturally necessary for leading to a fatal issue. If that issue be preternaturally averted, we have undoubtedly a miracle. And it can be averted :—for God can modify the deadly energy : He can refuse to work with it, and so reduce it to inaction ; He can preternaturally oppose to it some other energy, such a one for instance as would be afforded by an efficacious antidote if properly applied. And further, He can, when He so wills it, produce results unexpected indeed in the order of nature, and in so far exceptions to it, but in nowise opposed to or out of harmony with any of nature's existing energies. Such results are far above all the energies of nature, somewhat as grace is above them, and interfere as little with them as do the helps of grace. Let us suppose the poison, in the case just quoted, to have produced undoubted death ; why should He who primarily united soul and body be unable to bring back the soul again to a body from which death has driven it out ; or, is it harder to reunite elements which exist already than to create in part and to unite them ?

And now we need only to inquire very briefly if there be anything in present circumstances to make such manifestations of the divine power improbable. We can at once confess that miracles are not every way so necessary now as in the early Church. The Apostles and Christian teachers of apostolic times had to prove to an unbelieving world the God-like character of the mission confided to them; and no easier and clearer proof of a God-sent message can be imagined than a confirmatory sign in nature, which can be attributed to God alone. If, however, this were the only end of miracles they should have ceased long since. For the whole history of the Church, its unity in faith and government, the holiness of its confessors, the blood of its martyrs, its diffusion through the nations, its lineal descent from the Church which the Apostles founded, all these prove convincingly its more than human origin. But this is not the only end of miracles. Look through the pages of the Old Testament and you will find not one or two but very many cases where Providence disturbed the ordinary course of nature to punish or reward a person, a family, a city, or a people. Lot's wife changed into a pillar of salt; the widow's oil miraculously increased at the word of Eliseus; Elias fed by ravens beside the torrent-bed of Carith; the fire from heaven that devoured the Cities of the Plain; the loaves multiplying beneath Giezi's hand; the plagues that smote Egypt at the voice of Moses; the Red Sea divided; the manna in the desert; the water gushing from the living rock, are so many samples of what I mean. And why should we believe God's arm to be shortened in the newer and more merciful dispensation? Every reason that would prove He acted well and providently, when He interposed miraculously in Jewish times, will tend to make more likely still His acting similarly in our own day. Are there not personal, family, and national misfortunes to be averted now, and personal, family, and national crimes to be avenged? And is God less merciful or less just at present than He was some few thousand years ago? But, further, we have the explicit promise of our Lord himself that the wonders of which we speak shall be repeated in the Church while Faith itself endures. In the last chapter of the Gospel of St. Mark we read how He appeared to the Eleven after the Resurrection, and, sending them to preach the faith, foretold: "These signs shall follow them that believe: in My name they shall cast out devils: they shall speak with new tongues:

they shall take up serpents ; and, if they shall drink any deadly thing, it shall not hurt them : they shall lay their hands upon the sick and they shall recover.”

And now, if miracles are possible and even likely to occur in the Church of the present age, what should be our way of meeting facts like those of Lourdes and Knock, alleged to be miraculous? Our answer, briefly and sufficiently, may be this: We should meet them with prudence, with fairness, with honesty. With prudence, not admitting rashly and without proof the miraculous nature of the incidents narrated ; for a miracle is contrary to the ordinary course of nature, and therefore each individual miracle is, as we have said already, antecedently improbable. With fairness ; not allowing the antecedent improbability to warp our judgment when we come to weigh the evidence and to examine if the improbability have been overcome or no, much less allowing it to blind our judgment wholly by making us confound what is unlikely with what is quite impossible. With honesty ; not fearing to confess before God and man, and before man especially, that miracles may happen even in this nineteenth century at Lourdes, in France, and here at home at Knock, in Ireland ; and that it is only a question of evidence for us—evidence to be fairly and dispassionately examined—whether we shall say they really have or have not happened. And this honesty is not the least of the triumphs of Catholic faith just now. Many a man believes himself ready to kneel before the stoners with St. Stephen, prepared to bend his neck towards the swordsman with St. Paul, willing to stretch himself beside St. Laurence on his bed of fire, who yet reddens with false shame when he hears Lourdes or Knock named scoffingly, and hints by implication, if he do not say so openly, that *his* religion does not bind him to defend such vulgar superstitions.

P. FINLAY, S.J.

CORRESPONDENCE.

RESTITUTION.

BONA INCERTA INJUSTE ACQUISITA.

VERY REV. DEAR SIR,—If I must once more recur to my August paper and to the correspondence it has elicited, and should I do so, alas! at some length, I will try at least to keep to the point.

Happening to hear a few years ago, for the first time, a novel and strange opinion frequently and strenuously maintained about uncertain restitution, contrary to what I had been taught was the true and universally received doctrine, I set myself to read up the question as carefully as I could in the authors; and at the same time consulted some of the more learned of my acquaintance both at home and in other countries, and who were known to have a wide and deep experience in moral questions.

The result I obtained, substantially was: that 1° all theologians concur in teaching that a possessor of uncertain goods which he has unjustly acquired, is obliged to make restitution by bestowing them on the poor, or for pious uses. They concur 2° in basing this obligation on the Constitution of Alexander III. *de usuris*; 3° that whilst the more common opinion is that the obligation rests on natural law also, and on principles of morality and justice: yet 4° there are theologians of name and weight who maintain the contrary, and are content with basing it on positive law alone; and again, 5° that amongst those who appeal also to natural law, there is considerable divergence as to the particular principles of morality and justice they severally adopt.

I thought I had learnt my lesson fairly well, and it occurred to me, that having written it out, I might offer it to your Reverence for insertion in the RECORD. I also ventured, with, I trust, due deference to authority and reasonings on the other side, to state which side I thought the better, and which opinions, amongst such as were well recognised but controverted by theologians, approved themselves to my own mind as of more intrinsic or extrinsic value, and more solidly founded; and I then formed and built up the thesis for the side I had chosen with the help of these opinions.

I ought perhaps to say that I have no claim to be accounted learned—though your correspondent in courtesy thus kindly speaks of me. But my task was comparatively a modest and safe one: to collate the opinions of approved authors; to testify the points on which I found them agreed or not agreed; to adhere positively to the former; and to choose from the latter what I judged preferable.

If I had not learned my lesson aright, or repeated it correctly; that is, if I have failed to set forth the common opinion of theologians truly, or if I have credited them with views and principles they do not hold—if thus I have made misstatements of fact, by

all means let it be pointed out for my correction. It should, however, be well remembered, that while no one should make statements lightly, no one in turn should brand these when made as misstatements, unless he is very sure of his ground.

So far certainly I am accountable to the readers of the *RECORD*. But I protest—because I undertake to get up and to repeat a given lesson—against therefore being made answerable for the truth or not of the lesson itself, and against being saddled with, and held bound to clear up all the difficulties which may occur to any one else to be contained in it. And I have yet to learn that the exigencies of literary etiquette require this of me.

It was with some surprise, that adhering as I did in my article to the uniformly received doctrine of the Catholic Church, as commonly taught by theologians, and stigmatising a contrary view, as a novel and improbable opinion, I found the tables turned upon me by your Correspondent's allegation that I am taking up a position, and by his summons to me to defend it, just as though it was I who am hazarding some new and self-made theory.

My answer is: this is no position peculiarly my own, it is the position of theologians; if it needs defending, they are well able to do so. If difficulties still remain, all of which they cannot solve to everybody's satisfaction, I am sure I cannot: they have done so sufficiently for myself. In any case it is their affair. *Ætatem habent. Ipsi viderint.*

If I am assailed in the position; so long as I remain there, I am not much concerned about defending myself. I have the host of theologians at my back, and will, if I please, act the coward by going behind them, and there under their cover continue very positively to assert my strength. The truth is, I should not like to defend them, as though I thought they needed my defence: for I am afraid to doubt them lest one day I might be tempted to contradict them: and then I should fear lest one of the terrible canons of Melchior Canus (whatever way they are to be interpreted) might fall on my head. Here are two of them:

I. "Concordem omnium theologorum scholæ de fide aut moribus sententiam contradicere, si hæresis non est, at hæresi proximum est. . . . Si qua in quæstione universi theologi eadem inter se concinunt, profecto si in eo errant Ecclesiam item errandi periculo exponunt. Sive enim qui confessiones audiunt, sive qui ad populum habent conciones, utrique plebem instruunt, ut a theologis acceperunt. Ita fit, ut Ecclesia eorum in doctrina morum communem errorem dissimulando Christifideles suo silentio deciperet. *Error enim, cui non resistitur, approbatur, et veritas, quum non defenditur, ut Innocentius ait.* . . .

II. "Ex Auctorum fere omnium Casuistarum communi sententia usque adeo probabilia sumuntur argumenta: ut nisi plane gravis et nemini observata ratio, aut auctoritas, sed clara atque perspicua, obstet, illis refragari temerarium sit." (De Locis Theol. l. viii. cap. iv.—Lib. Prodromus De Loc. Th. a P. Zacharia, S.J.

cap. v. prefixed to the Moral Theology of St. Alphonsus and Lacroix).

Lacroix (L. I. 469) quotes from Diana some striking words of warning against taking up with novelties in theology: "O quanta ego habere, et dicere, quæ novitatum amatoribus nimis plausible essent, si calamo et ingenio liberam vagandi facultatem præberem! Sed ut sapientissimo Caramueli respondi, Romanus incolatus, et aliena pericula cautum in scribendo me fecerunt: et revera opiniones illae singulares in rebus moralibus contra receptas Ecclesiae consuetudines, vel communes DD. sententias fere semper male olent, et passim naufragare videmus, nam vel penes Sacras Congregationes remanent cauterio inustae, vel postea viri docti non solum illis minime adhaerent, sed potius acriter refellunt: recte itaque Balbus, qui contra omnes, non recte loquitur."

Such being the task I set out for myself, I feel no way bound to enter into the various matters contained in your correspondent's letters. I replied to some points in his first, which bore more directly on my paper, by explaining, or rather briefly re-stating what I had there said. The topics which principally occupy his two subsequent letters are outside my thesis and argument, viz., his treatment of the recognised theological principle of the presumed will of the dominus; his dealing with uncertain property in general; and the prominence he attaches to the sin of usury.

But as in portions of the third letter he charges me with—'questionable points of fact and argument—statements or deductions which seem so many novelties in theology—substantial inaccuracies, and indefensible statements of fact which should find no place in a theological essay'—it is but due to myself and to my subject that I should make some reply.

He, moreover, respectfully submits that I have *not* proved the assertions I made in my article.

1. That the obligation in question exists: and *that* according to the unanimous teaching of theologians.

2. That it is based on positive ecclesiastical law, by the same common consent.

3. That it reposes also on principles of natural and divine law, and is, strictly speaking, restitution due from commutative justice.

1. I am well aware that this first point is not enumerated amongst those your correspondent says I have *not* proved: and that in none of his letters does he explicitly and in so many words deny the existence of the obligation: but it is clear that he really does so implicitly. I, of course, understand the obligation in the sense theologians treat of it; and the obligation they assert is one existing *per se* in virtue of law, whether positive law alone, or positive and natural law combined. The only obligation he holds is one which exists only under certain accidental conditions (*vis, fraus, aut dolus*)—limitations in the case of which I have seen no mention or trace in theology. Or, with him it is an obligation which has no existence at all antecedently to its imposition as a sacramental

penance at the will of a confessor. It would be superfluous for me to show further that this sort of obligation and that of my thesis are not one and the same: and that as the views of your correspondent militate against the obligation I treat of, and in effect destroy it, he consequently maintains that I have not proved its existence.

On this point I am simply embarrassed by the number of authors I could quote, who not only assert the obligation, but say, many of them, expressly, that it is the *communis sententia* DD. I can, in fact, find no one who disputes it—and I shall but refer to a few, to leave a host behind. De Lugo. Disp. vi. sect. xii. 134. 143. —Lacroix L. iii. Pars ii. Qu. 23. 3.—St. Alph. L. iii. 589.—Laymann L. iii. Tr. ii. cap. ix. Assertio ii.—Molina D. 746. 3.—Sporer. Tom. iii. Pars iv. c. iii., sect. ii. 5—Antoine Pars ii. c. iii. Qu. xxi. 2.—Carriere n. 1245. Mazzotta, S.J. Tr. iv. Qu. iv.—down to Gury-Ballerinii n. 699. 2. of the present day.

I must content myself with but three quotations, or I fear I shall have *communis sententia* on the brain. Billuart says (Art. xiv. xi.): “*Omnes conveniunt bona simpliciter incerta parta ex delicto, puta, furtis, rapinis, usuris, iniquis contractibus, etc. omnino restituenda pauperibus . . . aut ad quemlibet usum pium.*”—De Lugo (from the passage quoted later on): “*Debita ex delicto in omni sententia restitui debent.*”—Lessius again (L. II. cap. xiv. Dub. vi.): “*Est communis DD. sententia.*”

There is absolutely, so far as I can discover, no second opinion heard of amongst authors, nor any trace that the received doctrine was ever called in question by any writer, except Vandervelden, a Belgian who wrote some 30 years ago. And he confesses that his arguments against the obligation are opposed to the *sententia communis*, and therefore leaves them for further examination by the more learned. I am informed that in an edition that has just appeared, the learned editor, F. Piat remarks in a note that Vandervelden's view is unique.

It is well to cite here the 27th Condemned Proposition of Alexander VII.: “*Si liber sit alicujus junioris et moderni, debet opinio censeri probabilis, dum non constet rejectam esse a Sede Apostolica tanquam improbabilem.*” The substantial truth which theologians deduce from this condemnation is: that the mere fact of an opinion being taught by some recent author without censure, in no way of itself renders such an opinion probable, since for this other conditions are required.

Is there anything more required of me to prove this first point?

2. My second assertion *not* proven is that the obligation is based on positive law, according to the unanimous teaching of theologians.

I will content myself here with quoting from De Lugo, and respectfully begging your correspondent to show any theologian of repute, or I might say any theological writer at all, except Vandervelden, who disputes De Lugo's statement (Disp. vi. sect. xii. 134).

"Conveniunt omnes ea quae ex injusta acceptione debentur reddenda esse pauperibus, si non inveniatur dominus vel ejus haeredes, ita enim definitur ab Alex. Papa in cap. *cum tamen*, de usuris, et habetur etiam cap. *nemo qui rapit*. 14, 9, 5. Ubi S. Hieronymus sic ait: *nemo qui rapit moriens si habet unde reddat salvatur: si eos quorum fuerit invenire non poterit ecclesiae vel pauperibus tribuat.*" He continues: "De iis vero debitis, quae oriuntur ex contractu, vel ratione rei acceptae Petrus Navarr. L. iv., cap. ii., n. 47, dicit posse licite retineri, quasi quae nullius sint in bonis, quam sententiam, dicit Lessius, ubi supra n. 38, non esse improbabilem. Malderus vero n. 4, cap. iv., Dub. 2, conclus. 2, dicit esse probabilem, uterque tamen cum communi omnium sententia docet, ea etiam bona debere dari pauperibus. Ita S. Thomas in praesenti quaest. Art. 5, et alii quos refert Molina tom. 3. disp. 746. et Vasq. de Rest. cap. v. 4. Dist. 1."

De Lugo gives his own opinion about these incerta bona *non ex delicto* acquisita n. 136. "Quare negari non potest, probabilem esse sententiam dicentem non esse obligationem distribuendi pauperibus ejusmodi debita incerta absque delicto contracta." He insists on this again n. 143. "Debita ex delicto in omni sententia restitui debent: debita autem omnino incerta, et inventa juxta sententiam non improbabilem aliquorum restitui non debent quando non est spes inveniendi dominum." In n. 144 he goes on to show that there is no obligation from positive law to restore these debita incerta absque delicto contracta, for though Alexander's law can be extended (and he had before said it is so extended) to all unjust possessors, yet it cannot, he maintains, be made into a precept enjoining restitution on others who may be in possession of debita incerta ex contractu vel alias *sine peccato*. Hence he concludes that whatever obligation to restitution these latter may be under is derived not from human but from natural law.

Methinks I hear some one saying, as he reads this: "Bless the man, whatever is he driving at now? he must have a downright mania for Opinions, or he is losing his head in the maze of them: he doesn't seem to know when to stop: he had proved his point from De Lugo at least, that all theologians agree about Alexander's law obliging the restitution of all debita incerta *ex delicto*, and he goes on to bother us with the opinions of De Lugo and others about what has nothing at all to do with the question—restitution of bona incerta *non ex delicto*—and debita ex contractu vel alias *sine peccato*." Just so. What in the world has all this to do with my point? Nothing. And I weary myself with writing it all out precisely *because* it has nothing to do with the question, that I may place alongside of it another passage from De Lugo, quoted by your correspondent, which equally has nothing to do with the question, and on which the former citation will throw some light, for they are both about the same wholly irrelevant matter.

"I will," says your correspondent, "with your permission, inquire whether or not there exists a positive ecclesiastical law

dealing generally with *bona incerta injuste acquisita*. As to the absence of a unanimity of teaching amongst theologians on this point, it will, for the present, be enough to make reference to De Lugo, Disp. xx. s. 1. n. 3. by whom we are told that “Vasquez, Lessius, et alii,” assert that “debita incerta non sunt restituenda pauperibus vel in opera pia de jure naturæ, sed ex lege humana.” While De Lugo himself adds: “verius est . . . obligationem solvendi pauperibus debita incerta non esse jure humano.” (De Lugo finishes his own sentence with the words: “Sed ex jure naturæ.”)

This passage, too, I assert, *pace* C.J.M., has absolutely nothing to do with my question of *debita ex delicto*, but treats as the former passage did of *debita non ex delicto*. The particular point under discussion in the latter passage is (so far as I remember, for I have not De Lugo at hand as I write), whether *debita certa* ought to be paid first, before *debita incerta*. I submit my positive assertion as to the sense of the passage to the examination of theological students, though what its meaning is clearly appears from collation with the former passage, and De Lugo was too wise thus palpably to contradict himself. We must therefore wait for some better proof of “the absence of a unanimity of teaching amongst theologians on this point,” as that from De Lugo is hardly enough. There is Vandervelden indeed, but I have already disposed of him.

3^o The third point your correspondent says I have *not* proved, is the thesis from theology which I preferred to defend in the latter part of my paper, viz. that the obligation reposes also on principles of natural and divine law, and is, strictly speaking, restitution due from commutative justice, &c.

No doubt, since there are theologians of name and authority on the other side, it is open to C.J.M. to dispute this thesis as certain; but it does not thence follow that it or the argument by which it is supported is not solidly founded and most probable—much less, that it is indefensible.

That the obligation reposes on natural and divine law is by far the more common opinion of theologians, as attested by numerous authors: thus De Lugo says; “Mihi magis placet hanc obligationem oriri ex ipso jure naturæ. Hæc communis est fere omnium ut fatetur Lessius, et constat ex S. Thoma, Cajet. Conar. et Sylvest., quos affert Vasquez, camque sequitur etiam Molina, ubi supra. (I am quite aware that the obligation is in De Lugo’s opinion here, more wide-reaching than to *incerta ex delicto* only, and includes *other bona incerta* also. But the proof he goes on to give for the opinion applies only to *incerta ex delicto*; and is apposite). Probatur primo ex jure citatis: Nam Alexander in d. capite *cum tamen*, expresse docet, usurarium debere omnino restituere pauperibus, cujus rationem eam reddit, quia alioqui (juxta verbum Augustini), non potest dimitti peccatum nisi restituatur ablatum; non ergo statuitur illa restitutio tanquam poena, sed declaratur ejus necessitas ex dicto cap. *nemo*, ubi S. Hieronymus non condit jus, sed respondet quid debet raptor facere ex ipsa obligatione naturæ.”

All the theologians I have consulted, whilst asserting the obligation to be of positive law, concur, so it seems to me, in supporting it by principles of natural and divine law also: even those who do not say expressly that it is of natural law, or who appear to maintain the contrary. Laymann is the only one I have met with who positively and expressly gives it as his opinion that the whole and entire restitution is of obligation in virtue of ecclesiastical law alone, in such exclusive sense as that, but for it, the unjust possessor might probably be allowed to retain the uncertain goods. As I shall have to refer to him again later on for another reason, I give his words in full. (L. iii. Tr. ii. cap. ix. Assertio ii.) “Debita incerta quæ per injustitiam contracta sunt, viz. ex furto, usura, etc. pauperibus vel Ecclesiæ restitui debent Ecclesiastici juris constitutione c. *cum tu* de usuris, c. *cum sit de judiciis*, quibus accedit communis DD. consensus, atque Ecclesiæ praxis; verum his seclusis, et spectato solo naturali jure, si res aliena injuste rapta proprio domino restitui non possit; probabile est quod possessori eam retinere licet tanquam pro derelicta habitam, juxta regulam Petri Navarii supra allegatam.” But such an opinion is, I believe, unique.

I said just now *the whole and entire* restitution—that is, of the uncertain unjust possessions, by giving them to the poor or for pious uses. For it may be regarded—1° as whole and entire. And as such it is held by all theologians to be obligatory, at least by positive law. Or the restitution may be regarded, 2° in a three-fold aspect, and as divided into three distinct parts or acts. *First*, the act of resigning, not retaining, giving up the unjust possessions. For the obligation to this all theologians, so far as I can see, appeal to some principle of natural and divine law (except Laymann). *Secondly*, the act of giving up the unjust possessions for the good of society. The obligation to this again they base on natural law. *Thirdly*, the act of applying them specifically to the poor, &c. This also formerly was commonly held by theologians to be of obligation *de jure naturali*. But on this point there has been a change of opinion amongst many, resulting chiefly from the changed views theologians have adopted of the relation of the unknown and lost dominus to the bona incerta as regards the question of dominium, and from the consequent disuse of applying in the case the principle of the presumed will of the owner.

It is here, I believe, lies the precise point at issue amongst so many of the later theologians. Thus Lessius puts it (L. ii. cap. 14. Dub. vi.)—“Sed difficultas est, Utrum etiam jure naturæ pauperibus piisve operibus hæc sunt eroganda.” Neither he nor others, so far as I have seen, ask whether the whole obligation to restitution in its entirety is of natural law also, but whether the specific application to the poor is. And his arguments for the negative are directed against this point alone, and not against the restitution in general and the rest of the obligation being of natural law. On the contrary, for the restitution in general, he invokes prin-

ciples of natural law. So also the Salmanticenses, more explicitly. (Apud Carriere, n. 1245.)

It is, I believe, from this distinction not being sufficiently observed, that theologians are often spoken of as opposed to the natural law as a basis of the entire obligation, when really they are so opposed on this particular point of it alone. But on what I have here put forth of my own I leave to the more erudite to decide. For myself, I adhere to the opinion which a large number of theologians maintain—that the obligatory particular application to the poor, &c., is of positive law alone; whilst, at the same time, I hold that by its fulfilment the obligation of the natural law is satisfied in the most perfect way.

It was in accordance with the above three-fold aspect of the entire obligation I conducted the thesis in my article.

I did not there maintain that the entire obligation, but the obligation to *give up* the unjust acquisitions was, strictly speaking, restitution due from commutative justice. I argued, in substance, that by the violation of commutative justice through theft, two wrongs are done which must both be repaired—1° the injury to the dominus, who must get back his own; 2° the unjust acquisition by the thief, who must be despoiled. And though the first act reparative of violated commutative justice be no longer possible, the obligation to the second reparative act remains still in force, and by the fulfilment of the latter act—that is, by the thief's giving up what is not justly his, and *that*, *meliori modo*, the violation of commutative justice is so far partially and imperfectly repaired; in other words, so far restitution, strictly speaking, is made. I supported this reasoning by a reference to St. Thomas, and it is confirmed by the passage from St. Alphonsus, quoted on the same page. (I. E. R., August, p. 497.)

This, I submit, warrants me in saying that the obligation to give up unjust acquisitions is, strictly speaking, a part of restitution due from the violation of commutative justice, or, as I more briefly expressed it, is, strictly speaking, restitution due from commutative justice.

So far I go, then, in my article as to say that the first act, that of not retaining, of simply giving up the unjust goods, is due from commutative justice. In my letter in reply to your correspondent, I observe that I say (I. E. R., October, pp. 633-4)—“He has done an injury to society which can and ought to be repaired: thus, society has a claim on the goods from commutative justice.” I should probably not have expressed myself exactly thus without some sort of qualification or explanation had I then used as much reflection as C. J. M. has given me the occasion of doing by his strictures on the term, and for this I sincerely thank him. Still, if the premise contained in the foregoing citation be true—and with theologians I hold it is—and if the conclusion, exclusive of the words “from commutative justice” be true—as again I hold with theologians it is—it seems difficult not to admit that the words

“from commutative justice” are verified, at least in a larger and less strict sense, *i.e.*, in a sense proportioned to the injury done to, and to the reparation due to society. St. Alphonsus allows this, and even much more, when he teaches that by restitution to the poor of society a thief makes a satisfactory reparation for what on his part was a grave violation of, strictly speaking, commutative justice. He thus writes (L. iii. n. 535)—*Si singuli domini* (he is here speaking of *domini diversi noti*; and what he says would, it appears to me, be of greater force in the case of *domini prorsus ignoti*) *non fuerint graviter læsi, fur non tenetur sub gravi obligatione eis restitutionem facere. Attamen cum ipse notabiliter dicenscendo ex bonis alienis grave intulit damnum reipublicæ, ideo reipublicæ damnum restituere debet. Eo igitur sub gravi tenebitur reipublicæ restitutionem facere, dominis vero tantum sub levi. Unde videtur quod sufficienter fur satisfaciatur suæ gravi obligationi ex præsumpto consensu reipublicæ si restituat pauperibus aut locis piis qui sunt egentiores reipublicæ partes. . . . Ad rempublicam principalius tunc pertinet jus rei ablatae.*

The question of distinction between reparation of commutative justice and of legal justice (as far as it concerns the present point) raised by Dr. Crolly, and referred to by your correspondent; or how far the one and the other may be sometimes identical, I must leave for examination and solution to those who are more learned.

I have now reviewed the several points on which I am charged by your correspondent with inaccuracies and novelties. But there is yet more. He brings Canon Law to bear against the thesis I have maintained. “It is however,” he writes, “objected by many that no such extension of the law *de usuris* is admissible.” As he does not name even one out of the *many* I must pass on, simply observing that I have searched in vain for any writer but Vanderelden who disputes its extension.

But C. J. M. brings an array of passages from Canonists and theologians to prove the inadmissibility of such extension—that is, to show that theologians are all wrong. For, as a fact, they do assert the extension, prove, teach, and enforce it as the ground for a grave obligation. “*Conveniunt omnes . . . ita enim definitur ab Alexandro Papa.*” (De Lugo, loco supra citato.)—“*Quod DD. communiter extendunt ad incerta ex aliis delictis . . . idque merito, quia eadem vel etiam major est in his ratio.*” (Lessius. L. ii. cap. 14. Dub. vi.)—“*Definivit Alex. III. . . . similiter alia ex recepta consuetudine, et communi DD. consensu restitui debent.*” (Lacroix L. iii. P. ii. Qu. 23. 3.)—Laymann’s testimony is given in the passage I quoted from him above. And I could multiply such testimonies.

But your correspondent insists they *could not* thus extend the law: the Rules of Interpretation are against them.

Well, all I can say is they *did* it, and I suppose they knew their own business best. And, if the rules are against them, I was going to say, so much the worse for the rules—I mean my way of understanding them.

I am reminded here of something long ago : a friend of mine from France came for a visit to England, and was beginning to acquaint himself with English literature. One day he said to me : " Je lisais un peu votre Shakespeare ces derniers jours : il a de belles choses, c'est vrai : mais il n'est pas dramatisle : il ne connaît pas les règles du drame : il n'en observe pas l'unité. Eh quoi ! je réplique, Shakespeare pas dramatisle ! il est le prince des dramatisles, et s'il n'en connaît pas les règles, il sait les faire."

What ! the whole school of theologians did not know how to apply the rules of interpretation they profess to explain ! that Laymann, whom your correspondent cites, thus flagrantly contradicts himself ! *Credat Judæus.*

Speaking for myself, who could never assume to be more than a mere tyro in Canon Law after going through the course during my years of study, and now would rather decline an examination in its elements—for me, just because I have been conning over some treatises the last few days, to set about expounding it to the readers of the RECORD, and to show that the interpretation theologians have given of the law is justifiable, and that they are not out of harmony with the rules they themselves elaborated and explained—would, to my mind, be very absurd : and I should think myself not only presumptuous, but a great stupid for my pains. *Ne sutor ultra crepidam.*

It will indeed perhaps but weaken my argument, if I give here a few scraps of knowledge which I have recalled.

They are principally : That besides *Interpretatio Authentica*, properly so called, which is necessarily binding and has the force of law : there are others which, with the due conditions are of equal value, and are to be held as necessary and authentic. Thus : "*Interpretatio Usualis*, or *Interpretatio necessaria generalis non scripta*"—to which Ben. XIV. refers, when he says : "*Quantum ponderis et auctoritatis (usui ac consuetudini) insit ad rectam legum intelligentiam assequendum nemo ignorat.*" (De Syn. Diœc. L. xiii. cap. x. xxix.) Again : "*Interpretatio Doctrinalis*, sc. cum communi consensu DD." Again : *Interpretatio extensiva*, with due conditions. is legitimate and binding. Conf. Reiffenstuell Jus Canon. Tom. 1 L. 1. Pars ii. Tit. ii. 359. 361. 364. Suarez De Legib. L. vi. 4. 2. 6.—Pauwels De Casib. Reserv. Prologom. 68.—Collet de Legib. cap. v. Qu. 3.

If I have satisfied myself that the interpretation in question is really clothed with all the qualities required by the rules, it is not on that account I adhere to it, but because I believe what the common consent of theologians affirms : viz. that it is thus, *Authentica*, *Usualis*, *Doctrinalis*, *Extensiva*. And consequently I hold that any contrary interpretation is void of all probability.

As my task is confined to setting forth received opinions of theologians on the subject of my article, and clearing myself from the charge of misrepresenting them ; naturally, the views of your correspondent, of which I find no trace in theology, do not fall

within my scope. The incidental reference I did make to them seemed necessary for stating fully the charges laid against myself. I may however remark that your correspondent's views, with one addition (*viz. vis, fraus, aut dolus*) are substantially the same as may be found in Vandervelden, and as those I heard broached some years since.

It was with great reluctance I set myself to write this letter, as I knew beforehand what weary and dreary work it would be to go over all the old ground again, and thus to repeat myself. And *Cui bono*? For I have really said nothing here that might not in brief be found in my August article, and have added nothing for the further elucidation of the question. C.

LITURGY.

I.

Where should the Subdeacon with the Cross be stationed at the Exsequiae?

At a month's mind for a lay person the foot of the catafalque is turned towards the altar, where then should the subdeacon with the cross be stationed?

The Synopsis of Rubrics given in our little Requiem book, page 23, says that when the body is absent, "*se sistit subdeaconus ad finem tumuli remotiorem ab altari;*" but Martinucci says (vol. iv. page 58) that the subdeacon is to be *ad pedes tumuli* in all cases, *absente cadavere*; so that his rule would be, "when the body is present, subdeacon with cross is always at the head; when body is absent, the subdeacon is at the foot. The Requiem book, on the other hand, says that when the body is absent, the subdeacon with cross is not to be at the feet, unless the feet be further from the altar.

Who is right and to be followed? I have noticed much diversity of practice in the matter.

The rule to be followed is this: When the body is absent, the subdeacon with the cross stands at the end of the catafalque farthest from the altar. This holds for all cases, no matter whether the Exsequiae be for layman, priest, or bishop.

2. When the body is present, the subdeacon with the cross stands at the head of the corpse. Hence, when the Exsequiae are for a priest *praesente cadavere*, the subdeacon is at the end of the coffin nearest to the altar; and when the Exsequiae, *praesente cadavere*, are for a layman, or cleric who is not in priest's orders, the subdeacon is at the end of the coffin farthest from the altar.

Martinucci gives the same directions as our Requiem book on this point. The direction, indeed, quoted by our revered correspondent from Martinucci is, when taken by itself, a little doubtful; but Martinucci understands by the *pedes tumuli* not the position occupied by the feet of the corpse, *corpore praesente*, but the end of the catafalque farthest from the altar. No one could express more plainly the rule to be followed than he does when treating of the duties of the subdeacon at the function of the Exsequiae, vol. I., section 18, n. 313, page 180. He says—"Si cadaver abfuerit, consistet (Subdiaconus) ad extremitatem tumuli inter portam Ecclesiae et tumulum ipsum, licet Exsequiae pro Episcopo vel Presbytero celebrentur. Sin adierit cadaver, consistet ad caput cadaveris, incedens semper circa ipsum et ad suam sinistram, donec eo devenerit."

II.

The Rule for the introduction of the Collect pro Defunctis into Missae Vivorum.

What is the rule for the introduction of a Collect for the dead into Masses not *de requiem*?

1°. In what Masses can it be introduced?

2°. What place does it hold *inter Orationes*? Suppose there are four prayers: 1°, that of the Office; 2°, *A cunctis*; 3°, *ad libitum*; 4°, the collect pro Papa ordered by the bishop of the diocese: where is the prayer *pro defunctis* to be introduced? May it be put as the "*ad libitum*" prayer, and, suppose that it is not so put (though allowable), does it precede said prayer?

1. *When may this prayer be said?*

1. The Sacred Congregation decided that "Collectae pro defunctis non admittuntur nisi in Missis festorum simplicium et ferialibus." (31st July, 1665.)

2. It is allowable to say in private Masses a collect for a deceased person in particular on every day on which a private Mass *de requiem* is permitted—that is, on non-excepted semidoubles, simples, and ferias." The Sacred Congregation has also decided this:—

"An in Missa privata de sancto semiduplici vel simplici seu votiva, vel de infra octavam, sive de feria non privilegiata, dici possit collecta pro particulari defuncto, puta *Inclina, &c.*, vel *Deus qui nos patrem, &c.*, et similia. Et an ob istam omitti possit aliqua ex assignatis pro tempore, puta, *A Cunctis, &c.*, vel *Ecclesiae, &c.*

"S.R.C. resp. Posse in penultimo loco, nec omittendam ullam ex collectis pro tempore assignatis." 2 Dec., 1684.

The case submitted to the Congregation contemplates only a collect for some one deceased person, but Cavalieri,¹ whose opinion is adopted by De Herdt and others, holds that the prayer *Fidelium Deus omnium conditor et redemptor* for the faithful departed in general may also be said in private Mass on those days. "In Missa non conventuali potest dici oratio pro defunctis, sive generaliter pro omnibus, sive specialiter pro aliquo vel aliquibus, quandocunque permittuntur missae privatae defunctorum."² And, as Cavalieri adds, it would be hard to understand why a prayer for an individual should be allowed and not a prayer for several or for all the class taken together.

2. What place does it hold inter Orationes?

The place of the prayer for the dead in *Missis vivorum* is always the last but one among the prayers required by the rubrics. "Si facienda sit commemoratio pro defunctis," semper ponatur penultimo loco."³ The prayers ordered by the bishop are not to be taken into account in fixing the penultimate place for this commemoration of the dead. The Sacred Congregation decided this point in 1835. The following question was submitted to it:—

"Ex titulo quinto rubricarum generalium nonnullis diebus facienda est commemoratio generaliter pro Defunctis in Missa de die; haec commemoratio seu: Oratio *Fidelium Deus* videtur ponenda penultimo loco ex decreto diei 2 Decembris, 1684; si vero ab ordinario praecipitur Oratio pro re gravi, v. gr. *Deus refugium*, an Oratio *Fidelium Deus* dicenda est penultimo loco seu immediate ante Orationem praescriptam a superiore, vel antepenultimo loco seu ante ultimam Orationem a rubrica indicatam?

"S.R.C. resp. Diebus a rubrica praescriptis secundo loco etiam in Missa Conventuali juxta rubricas; in Missis privatis, quando est semiduplex, vel simplex, ad libitum sacerdotis pro aliquo defuncto penultimo loco ante collectas juxta recensitum decretum Sanminiati, diei 2 Decembris, 1684." 23 Maii, 1835 (4746.)

Even after this decision there still remained a doubt in the minds of some as to whether the word "collectas" did not include the prayers ordered by the bishop. The Bishop of Valence submitted a question on the point in 1879, which elicited a clear and unmistakable decision that the prayers ordered by a bishop are not to be taken into account in fixing the penultimate place. We give the

¹ Tom. III., dec. 73. ² De Herdt, Praxis Liturgica, vol. i., n. 51.

³ Rub. Miss., p. i., Tit. vii., n. 6.

reply in French as we have not the Latin original at hand:—

“C’est parmi les oraisons prescrites par les rubriques que la collecte pour les défunts, doit toujours occuper l’avant dernier rang et qu’on place à la suite l’oraison ou les oraisons commandées par le supérieur.” (12 Decem., 1879, in *Valentin*).

If, then, there is no *Oratio imperata*, the commemoration of the dead will be the last prayer but one; if there is one *Oratio imperato*, the commemoration of the dead will be the last prayer but two, and if there are two *Orationes imperatae*, the commemoration of the dead will be the last prayer but three.

But what of the special case proposed by our correspondent, where the third prayer of the Mass is *ad libitum*. May the prayer for the dead be inserted as the *ad libitum* collect?

The cause of the doubt and difficulty arises from these facts. The Congregation has ruled that none of the collects required by the rubrics of the Mass is to be omitted in order to have the commemoration of the dead substituted in its stead. (12th December, 1684.) Now this “*ad libitum*” prayer must be said in the Mass, and it is “*ad libitum*” only in the sense that the celebrant is free to choose the particular prayer he will insert in this place. Must this then be considered one “*ex collectis pro tempore assignatis*” which are never to be omitted to make place for the collect of the dead.

Cavalieri¹ discusses the question and advocates the opinion that the commemoration for the dead may be inserted as the “*ad libitum*” prayer, simply because the selection of the “*ad libitum*” prayer is left to the celebrant himself, and he may choose the collect for the dead, inasmuch as it is not an *Oratio* previously ordered by either the rubrics or the superior. Of course the *Oratio imperata* of a bishop cannot be substituted for the “*ad libitum*” prayer.

If the commemoration of the dead be inserted as the “*ad libitum*” prayer, in accordance with the decision of Cavalieri, we should remember that its place among the prayers prescribed for the Mass will be the penultimate or last but one. Thus the order in the case submitted by our respected correspondent would be—1°, the prayer of the office; 2°, commemoration of the dead (the “*ad libitum*” prayer); 3°, the ‘*A cunctis*’; 4°, the *Oratio imperata ab Episcopo*.

¹ Tom. iii., Dec. lxxiii. n. 8.

III.

The essential Parts of the Rosary.

To gain the indulgences attached to the beads of the B. V. Mary, is it necessary to recite the Apostles' Creed, the Pater Noster, and three Aves on the beads added to the five decades either before commencing the Mysteries, or after them?

No, this is not necessary. These prayers are no essential part of the Rosary, and, as a matter of fact, they do not form part of it as said in several countries. It is the custom in Rome and elsewhere to say the Rosary in this way:—They begin with the *Deus in adjutorium*, then a *Gloria Patri*; next the first mystery is announced, then follow the *Pater*, ten *Aves*, and a *Gloria Patri*. The second mystery is next announced, then are said the *Pater*, *Aves*, and *Gloria*, and so on to the end of the chaplet. After the fifth decade they say the *Salve Regina*, or the Litany of the Blessed Virgin.

Our manner of saying the Rosary by prefixing to it the Apostles' Creed, a Pater, three Aves, and a Gloria, is also very general and ought to be maintained and encouraged as a good pious practice.

The main purpose of our correspondent's question obviously is to ask what precisely are the component and necessary parts of the indulgenced Rosary. We answer that the Rosary consists of 15 decades of Aves, 15 Paters (a Pater to be said at the beginning of each decade), and meditation on the life of Christ. A chaplet is a third part or five decades of the complete Rosary. Hence even the Gloria Patri at the end of each decade is not a necessary part of it. The form or constituent parts of the Rosary are very exactly described in the Roman Breviary:¹ “*Est autem Rosarium certa precandi formula, qua quindecim Angelicarum salutationum decades, oratione Dominica interjecta, distinguimus, et ad earum singulas totidem nostrae reparationis mysteria pia meditatione recolimus.*”²

IV.

On what Mysteries it is necessary to meditate in order to gain the Indulgences of the Rosary.

In the usual prayer-books particular mysteries are assigned to particular days, *e.g.*, the joyful mysteries on Mondays and Thurs-

¹ *Fest. S. Rosarii. Lect. 2di. Noct. in 1a. Dom. Oct.*

² M. Collumb writes:—“*Les Credo, les Pater, et les Ave, c'est à dire, le Tercet que Pon dit au commencement et à la fin (du chapelet), ne sont pas de l'essence du chapelet de Saint Dominique, non plus que tous les Gloria; mais c'est une pieuse coutume qu'il est bon de suivre.*”

days. Must this order be observed of necessity to gain the indulgences?

No; it is only necessary to meditate on some mystery of the life of Christ. The custom of distributing the mysteries so that each of them would be introduced for consideration in suitable succession in the course of the week is a laudable custom, and ought to be encouraged. The Congregation of Indulgences has issued a decree on this point.

Quaer. Estne libera electio mysteriorum, quae honorari debent in recitandis coronis B. M. V. aut dantur diebus strictè determinati pro tali, vel tali genere mysteriorum recolendo, ita ut tali die determinato recolere debeant Mysteria Gaudiosa, tali die Dolorosa, tali die Gloriosa?

S. C. Ind. resp.:—Affirmative quoad primam partem; quoad vero secundam, invaluit consuetudo (ut per girum cujuslibet hebdomadae singulae mysteria percurrantur) recolendi Gaudiosa, nempe, in secunda et quinta feria: Dolorosa in tertia et sexta: Gloriosa autem in Dominica, quarta feria, et sabbato, si tamen tertia tantum Rosarii pars in qualibet die recitetur." 1 Julii, 1839.

R. BROWNE.

DOCUMENTS.

NUNS TRANSFERRED TO THE JURISDICTION OF THE BISHOPS.

DEAR MR. EDITOR,—In the interests of confessors and directors, and of ladies selecting convents, as well as for the sake of religious themselves, may I ask you do Nuns canonically transferred from the care of the brethren of their Order, and placed under the control of the bishop of their diocese, thereby lose any of the privileges and indulgences of the Order? X.

A Correspondent suggests that a complete reply to this important question is to be found in the following decree of Pope Clement XI. :—

DECRETUM

Quo declaratur monasteria monialium a cura regularium suorum ordinum ad immediatam jurisdictionem episcoporum translata aut transferenda iisdem privilegiis ac indulgentiis frui debere, quibus ante ejusmodi translationem fruebantur.

Licet ab hac Sacra Congregatione Indulgentiis et Sacris Reliquiis praeposita non semel declaratum fuerit, nonnulla sanctimonialium monasteria, quae antea sub gubernio Fratrum sui

Ordinis degebant, per hoc quod Episcopo loci subjecta deinde fuerint, privilegia, et indulgentias, quibus antea fruebantur nullatenus amississe;

Tamen cum saepius alia etiam monasteria quae simili modo sub immediatam episcoporum jurisdictionem translata sunt, idem ab Apostolica sede declarari humiliter postulaverint; ut nulla in posterum dubitandi ratio supersit;

Eadem Sacra Congregatio, re mature discussa, die 20 Aprilis, 1711, declaravit:

Monasteria omnia sanctimonialium, quae a cura, et gubernio Fratrum suorum Ordinum sub immediatam jurisdictionem Episcoporum translata sunt, seu in posterum transferri aliqua ratione contigerit, non ideo privilegia et indulgentias quibus antea gaudebant, amississe, seu amissura fore; sed eodem modo cunctis praedictis privilegiis et indulgentiis uti et frui debere, ac si sub gubernio Fratrum suorum Ordinum actu existerent.

Quam Sacrae Congregationis sententiam Sanctissimus Dominus noster die 22 ejusdem mensis approbavit.

Datum Romae die 14 Maii, 1714.

L. CARD. PICUS, Praefectus.

RAPHAEL COSMUS DE HIERONYMIS, Secretarius.

[TRANSLATION.]

DECREE

Declaring that monasteries of religious women actually transferred or hereafter to be transferred from the care of the regulars of their own Orders to the immediate jurisdiction of the bishops should enjoy the same privileges and indulgences which before such transfer they were in the enjoyment of.

Although this Sacred Congregation, which presides over matters relating to Indulgences and Sacred Relics, has more than once declared that certain monasteries of religious women which before were under the control of the brethren of their Order, did not, by the fact of their being afterwards subjected to the bishop of the place, at all lose the privileges and indulgences which they previously enjoyed. Yet since other monasteries also which in like manner were transferred to the immediate jurisdiction of the bishops have often and humbly besought the Apostolic See for a similar declaration, in order that in future no reason for doubt might exist; the same Sacred Congregation having fully discussed the matter declared, on the 20th day of April, 1711, that:

All monasteries of religious women which were heretofore transferred, or might happen for any reason hereafter to be transferred, from the care and control of the brethren of their Orders to the immediate jurisdiction of the bishop, did not and shall not, on that account, lose the privileges and indulgences which they had previously enjoyed. But that they ought to have and to use all


the aforesaid privileges and indulgences just as if they were still actually subject to the brethren of their Orders.

Which declaration of the Sacred Congregation Our Most Holy Father (Clement XI.) on the 22nd day of the same month approved.

Given at Rome on the 14th day of May, 1714.

L. CARD. PICUS, Praefect.

RAPHAEL COSMUS DE HIERONYMIS, Secretary.

 Our readers will observe that we have enlarged the RECORD by the addition of a quarter of an ordinary sheet. This additional space we purpose to devote in future to the publication of short notices of current religious and school news of general interest. The Editor will feel grateful to any of his brother Priests throughout Ireland who will kindly direct his attention to such matters as may be suitable for publication in this Supplement.

Although occupied with other matter, the Supplement is added this month, to secure a uniform size in all the numbers of the Volume for 1883.

We have received for Review the following Books :—

From MESSRS. GILL & SON :—

The Catechism of Perseverance. By Monsignor GAUME. Vol. IV.

Echoes of the Past. By P. R. HANRAHAN.

Arts and Industries in Ireland : I. John Henry Foley, R.A. II. Irish Wool and Woollens. By S. A.

A Retreat for Men. By Rev. T. E. BRIDGETT, C.S.S.R.

Primer of the Language of Botany. By M. F. R.

The Catechism ordered by the National Synod of Maymooth.

Gaume's Catechism of Perseverance Abridged.

Questions on Dr. Joyce's Handbook of School Management. By P. W. JOYCE, LL.D.

The Irish Prayer Book. By the Rev. JOHN NOLAN.

The Child's Mass and Prayer Book with Hymns.

The Mirror of True Womanhood. By the Rev. BERNARD O'REILLY, LL.D.

Leo, a Tale. By M. J. H.

From Grattan to O'Connell.

Irish Ballad Poetry. By GRIFFIN, T. D. SULLIVAN, C. KICKHAM, A. DE VERE, R. D. JOYCE.

From MESSRS. BURNS & OATES :—

A Memoir of the Life and Death of the Rev. Father Henry Shaw, S.J.

From MESSRS. BENZIGER, BROTHERS :—

New Year Greetings by St. Francis De Sales. Translated by Miss MARGARET A. COLTON.

Maxims of St. Francis De Sales for Every Day in the Year. Translated by Miss ELLA M'MAHON.

THE IRISH ECCLESIASTICAL RECORD.

FEBRUARY, 1883.

ITALY IN AUGUST.

IT required some courage to attempt it. Italy in August was a bold suggestion, and, when it first presented itself, it came like a sirocco. When we cooled down a little from the fiery thought we took advice, not only from our own past experience, but from that of friends who had tried it, and the universal reply was "don't." We remembered Florence in May years ago, and our utter collapse under its heat. We were told of those who had ventured as far as the Como and Maggiore Lakes, and gasped prostrate, being kept alive only by the energetic action of mosquitoes, until they were strong enough and stung enough to return wiser if not better men. Even when we were starting from the Rigi Scheideck to make the experiment, kind strangers shook their thoughtful heads, and with rueful countenances spoke of the danger of the sudden change of temperature and the damage, not to say destruction, wrought by it to the human system, especially when it was, let us say, not very young. But when did wilful man ever profit by the best advice and under the most favourable circumstances, and how then can those who are shivering amid the cold mists of a lofty mountain hold themselves back when bright Italy invites, and the wonderful new St. Gothard Railway is passing at our feet and will spirit us through the Alps into the land of the Sun?

It need scarcely be said that when we left home we had resolved not to try Italy in August. Perhaps it was about the only resolution we had made, and being of so negative a character it can hardly be said to have interfered with our planless wanderings. It was the cold that

did it. What will not desperate men resolve upon when depending for warmth upon blankets even within the influence of a stove in August? So, as the readers of our paper on "Mountain Railways" will please to remember, we hurried down from our eagle nest about ten on an unusually fine morning and found ourselves at Lugano before five in the evening. Like experienced warriors, we kept the line for retreat open. Past experience told us that Lugano would be a good thermometer, and that if it was not utterly intolerable, Venice and Genoa would be quite endurable. We could return upon our route at very short notice, and could climb the Rigi once more the following day should Lugano prove too hot to hold us.

The next day finds us, indeed, climbing in the bright sunshine, but not the Rigi. Monte S. Salvatore is, as the guide-book says, a "delightful excursion," an ascent of two hours to a height of nearly three thousand feet; and this amid vines and olives to a pilgrimage chapel on the summit. Need we add that Lugano is not unpleasantly hot, and that this climb is the best answer we can give to those who said we should soon repent of our boldness.

What a glorious view stretches around us! The Alps we have left behind are following us; those we crossed yesterday are still upon us, while others more distant, the snow-peaks of the Bernina, which shut in the pleasant and bracing Engadine, and the chain of the Pennine range, which numbers among its lions Monte Rosa and the Matterhorn, seem to close in upon us, guarding from the icy north the lovely lake at our feet, and those of Como and Maggiore which stretch behind and peep at us through openings in the beautiful and richly-clad hills that so pleasantly contrast Italy with Switzerland. It is no mistake this coming to Italy even in August.

Perhaps it is just to remark that this summer is an exceptional one, and that the coldness which has made so many places wintry may have tamed the Italian summer into this delightful mood, or how can we account for our present experience being so different from that of others in past years?

Beautiful Italy is capricious, like most beauties. The bright sunshine of yesterday which died out into a star-lit evening, and awakes afresh to pleasant warmth and gladness to-day, is suddenly overcast with deep gloom and portentous clouds which do not belie their promise. We are just leaving the well-nigh perfect Hotel du Parc, with

its semi-religious calm which still hangs around it in its beautiful gardens, as though the spirit of the Convent of S. Maria degli Angioli had not all departed, and the steamer is waiting to carry us down the lake to Porlezza. Very soon the fierce storm is upon us, as cold and bleak as the Rigi itself, and we almost fancy that its spirit has followed us in pursuit. But the caprice that brought it and blurred the charming scene, as rapidly and wilfully sweeps it away, and bright as ever is the latter part of our voyage now really into Italy. The frontier mark is on the shore, and as we steam past it, the last piece of Swiss territory, for such Lugano is, passes away, and with it the last token of the wrath of the Rigi.

From Porlezza, at the foot of the lake, to Menaggio on Como, the drive of nine miles in two hours is beautiful indeed. Through a whole series of mountain scenes the road winds, another expanse in this lake-land comes in view, but it is not Como, which has a charm in its very name that revives pleasant memories of past years and attunes us for what we know to be coming. Up the horses toil to a view which shows at once what has passed and what is before us, down we rattle into a deep and shady valley, where chestnut and mulberry trees, vines and maize, mingle in wild confusion, and tell of Italian abundance. At length we climb the heights of Menaggio which overhang Lake Como at a point of vantage, and show us the beautiful expanse of waters and the opposite promontory of Bellagio, our next resting-place. Down we dash at full speed, for indeed it would be impossible to descend such heights at a moderate pace, round we whirl at terribly acute angles, and quick as thought we are in the midst of Menaggio, which has grown almost out of recollection since last we saw it.

The pace is still upon us and cannot be checked. "More haste less speed" we find to be true, when, not awaiting or indeed noticing an approaching steamboat, we jump on board a venerable craft manned by an ancient mariner, who puts off at once ere we can look around. The steamer comes, picks up our fellow-passengers and hastens across, while "we are left lamenting." Yet, why should we grudge the time spent in crossing, now that we are on Como? Old Charon toils away with no little dramatic action, and his dreary old barque heads the waters. But the wind is still strong, the waves arise, and try the ancient to his uttermost. He toils, he prays, we fear at times he curses.

He looks at us, and at the slowly receding shore, and at distant Bellagio, which somehow keeps its distance. We steadily look across the wild waters, casting but a furtive glance behind, for we wish not to wound the feelings of this toiler of the deep. Careful examination at length convinces us that we are really advancing. Bellagio grows more distinct, its well-known features come out, the overhanging heights, the quaint old town with its campanile nestling on the beach, its noble hotels, and chief and most beautiful among them, our passing home, the Grand Hotel Bellagio, formerly the Villa Frizzoni.

What a noble position has Bellagio. Well may it be described as "the most delightful point among the lakes of Upper Italy." It stands upon a promontory where the lake, which from Como hither is one expanse, separates into two branches that end respectively in Lecco and Colico. So it commands much of the lake in every direction, and looks straight out upon the glorious Alps, which crown and embrace the heights that are only low in comparison with them. Well may we linger over these varied charms, and our venerable boatman gives us plenty of time for the contemplation. At last we reach the broad flight of marble stairs which leads down from the lower terrace of the hotel into the Como itself. Courteously are we received by the ever-watchful attendants, and conducted by them between the abundant flowering shrubs, which now are masses of blossom, over the well-kept paths, and up a second flight to the upper terrace, and beyond that again to the entrance of the villa, where, in the Grand Hall, from which the noble staircase of white marble ascends to our rooms, the major-domo welcomes us with true Italian grace and dignity.

Pleasant indeed are the few days during which we linger at Bellagio. Beautiful and varied are the views which our windows command, for we are at a corner of the villa, and so enjoy unusual advantages. At one time a storm sweeps over the lake, and then effects of mist present themselves, which, struggling with and vanquished by the sun, add passing glories to that which is always beautiful, and more than compensates for the brief captivity which it enforces. Inviting are the walks which wind up and around the promontory, and lead through beautiful gardens and amid groves of palms, where what at home are hothouse plants and trees, flourish in the open air with all that grace and freedom to which no

imprisoned plant or tree can attain. Occasionally, we hear, when there are illuminations and fireworks here for the delectation of those who ever yearn for something more than what nature provides, and who seem to forget that

“Nature when unadorned is adorned the most.”

Whether in rebuke of these poor human attempts, or to reward our love of nature herself, a storm of thunder and lightning came suddenly upon us one evening at sunset, with a magnificence and sublimity all its own. Such crashing peals, and such blinding flashes, are only to be encountered in the South. Somehow, there is a fascination stronger than the terror such scenes excite. All, ladies and children, as well as what are called the braver sex, were out under the lofty portico when rain drove us in from the terraces, and then, with exclamations as much of admiration as of wonder and awe, all waited until the storm had passed, and the terraces were once more accessible.

On a Saturday we force ourselves away from this, the fairest and most charming spot our travels have ever brought us amidst, as we wish to be at Milan for Sunday. And now chance throws us into a new route which caught our eyes in the form of an advertisement in a shop window near the villa. It is a tram-railway line which starts from the landing place at Como and promises to carry us direct into Milan, thus avoiding an omnibus drive through the former city and the divergence of the old line to Monza on its way to the latter. Pleasant is the voyage from Bellagio to the venerable city of Como. The natural wildness is tempered down into a gentle beauty which but throws a fresh charm over it. Villas, villages, and towns cluster on its lower heights, where the rich foliage, abundant vines, and flowering shrubs and trees form a pleasant foreground of civilisation to the wild charms of nature which command, shield, and protect what, without such aid, could not be.

We land, and hasten to the new line without the delay and confusion of intermediate carriages, and soon we start upon what is evidently a very new undertaking. At first it is a tram line, and through the quaint, narrow, and crooked streets of old Como it creeps along. It has an engine, but that only impedes its progress. The novelty of the whole thing has not yet worn away. All—men, women, and children, and, of course, dogs—are excited;

some cheer, some laugh, and the latter bark at the strange machine. Everybody is in its way, and indeed the tram seems to get, in its turn, in the path of every one. The streets are so narrow that the line runs close against, not the kerb-stones, but the very door steps, so when the tram comes people run indoors half-scared and more than half-amused, or a rush is made at the carriages, which are suddenly invaded by those who wish to get out of the way; so, of course, we have to pull up and set them down again when the street widens. When the railway proper is reached, and our carriages proceed along a road which is all their own, we find it to be but a single line with very occasional sidings to allow a double traffic. At one place we meet another train, then both pull up and stand face to face, whereupon the question arises, what is to be done? One must go back; but which? Elsewhere, should such a thing occur, there might be cross words and some ill temper, but here it is not so. The authorities get down and discuss the question, and we travellers give our advice from the windows. Every one is in the best temper, so there is, in truth, more laughter than argument. Upon what authority it was ruled we did not understand; but as the down train was due at Como to meet a steamboat, and we, the up train, had only to get to Milan, beyond which probably no one was going, it was but just that we should back to a siding, and onward triumphantly the "down" moved, in time, let us hope, for its special object. At Milan itself the station was new, and certainly its arrangements were none of the most complete. A solitary cab was pounced down upon by half a dozen families, while we outflanked the enemy, hastening on and securing a passer-by who, for a consideration, rushed with tremendous energy into the city and soon returned on the box of a carriage, which dashed through all obstructionists and carried us off rejoicing, as selfish travellers alone can rejoice under such circumstances.

We are not going to write any description of Milan, or indeed of Venice, Verona, Genoa, or Turin, for about these cities we said our say some sixteen years ago in the pages of this same RECORD. With the summer aspect we have alone to deal, as a record, which may be a guide for those who wish to do in like season what we have done.

Milan was certainly hot; not indeed intensely so, not hot enough to make us wish ourselves out of it, nor to prevent our visiting its many lions with comfort and real

enjoyment. We were, of course, careful to keep the sun out of our rooms and to choose the shady side of the way; but we found no inconvenience in strolling leisurely along the broad marble terraces and up and down the many exquisitely-carved staircases which cover the roof of the wonderful Duomo, and afford means for the closer study of the marble statues and groups of flowers and fruit which lose so much of their effect when dwarfed from below. We were present at High Mass on Sunday and again on the Feast of the Assumption, on both of which occasions the Archbishop celebrated with great pomp and magnificence, especially on the latter great patron-festival—the cathedral being dedicated *Marie Nascenti*—when four bishops took part in the ceremonies of the great function. What a puzzle that function is to those who are not versed in Rubrics, and even some general knowledge avails little unless it is supplemented by a special study of the Ambrosian Rite. To see the celebrant in the middle of the altar with the deacon and subdeacon at its two ends, facing each other, is quite a revelation to a Protestant, and is a startling sight to one familiar with the Anglican communion service. Then, again, when the deacon has ascended into the Ambo, and his attendant having commanded silence and attention, the Gospel is read, what a surprise it is to see another succeed him and read what seems to be a second Gospel. So with other antique and peculiar rites; we, the uninitiated, wonder, and leave the explanation to those who have made such matters their study, and who will but charitably smile at our ignorance.

The run from Milan to Venice of 166 miles, occupies about six hours. Again, the weather is pleasant enough. The plain of Lombardy is flat as flat can be, though to the eyes that weary of that monotony there are the glorious Alps to refresh them, ever changing in outline and ever varying as to distance, now sweeping close down upon us, and anon drawing back again. But what far-seeing, thoughtful eyes can look with indifference upon that Lombard plain, the scene of so many realm-disposing battles, or gaze upon the abundant crops with which it seems almost overwhelmed in this season of promise. Alas! that much of that promise to the eye, should be broken in the outcome; but as yet there is no token of those terrible floods which, ere another month has passed, will level with the earth those waving miles of corn, will sweep away with its fierce torrents the very land on which they stand,

and will root out and destroy the vines now heavy with grapes and the mulberry trees whose treasured leaves are the food of the invaluable silkworm. Here are meadows which, we are told, yield *twelve* crops of hay in the year, where even winter cannot retard the growth! It is indeed a land of plenty where man and nature go hand in hand to produce such harvests—as irrigation, carried out with wonderful skill and perseverance, plainly and emphatically testifies. On we hasten, and now the noble Lago di Garda opens out before us; round its broad base the line sweeps, and at Peschiera we pause to gaze upon its vastness and the grand mountains that shut in its upper end. Wide are those waters which are seldom at rest, so its steamers should be avoided by those who object to lively motion. Verona with its antique basilicas and perfect amphitheatre, its quaint market-place, its noble palaces, and its suggestions of Shakespeare, is passed, as is Vicenza which gave the world Palladio, and was repaid by architectural immortality: on past Padova and its shrine of S. Anthony, till Venice is reached in a thunder-storm which makes the gloomy cover of a gondola welcome, as the grim boat turns and twists through many a water by-street, till it lands us at our favourite hotel, the Barbesi, now rejoicing in the attractive name Britannia. What delightful residences are these Italian palaces. This of the Zucchelli with its white marble staircases, its broad balconies overhanging the Grand Canal, its brilliant garden and its stately rooms, has a quiet magnificence about it which no modern hotel can rival. It has not, of course, the exquisite outline nor the vast proportions of the Villa Frizzoni, so beautifully set amid its grand terraces and wide-spreading gardens, for it is a house in Venice and not a villa on Como. But then a house in Venice, especially when it is a palace on the Grand Canal, has a beauty all its own, with the ocean itself for its street, and a personal character which distinguishes it from, and yet somehow brings it into subtle harmony with its neighbours. Never do we grow weary of sitting in the balcony and watching the bright scene below, where gondolas with gay company on board, and barges filled with melons of brightest colour, are ever in motion; or where, casting our eyes eastwards and across the Giudecca, we see the gay fishing-smacks from Chioggia sailing in at sunset, their broad orange and red sails painted with quaint devices, and lighted up into intense brightness by the evening glow.

San Marco is undergoing restoration, and people naturally dread what may come of it, seeing how many precious relics of the past, both civil and ecclesiastical, have been restored away altogether, into something strange and new. Many of the ancient mosaics are being brightened up into a new and raw life. It is the process of touching up an old picture; but here the new colour is put on, not with a brush but with a knife, the old mosaic stones being cut out and replaced by some of Salviati's glass imitations. In the ancient work the small cubes were made of solid blocks of coloured earth, so that if the surface wore away or became discoloured it could be cleaned and even scraped, for the colour was the same throughout. The new material is glass, the surface alone has the colour or gilding burnt into it, and so if that goes all is gone. The advantage of this new process is not obvious, but being Salviati's it is, of course, like all his works—and generally his works are beautiful—of glass.

San Marco is now not only brighter in its mosaics, but is much lighter within. The day was when a "dim religious light" overspread the whole; one stumbled upon the uneven floor, and time was needed to adapt the eyes to the diminished light, especially when passing from the blazing sunshine without. This had its disadvantage, at least for people who were lionizing the old cathedral, and who wished to consult their guide-books on the spot. Well, they may do so now without fatiguing their eyes, and may rout out every corner and scan every mosaic to their heart's content. But, we must confess, we do not like the change. The garish light of day seems almost like a rude intruder into the sacred precincts. Of course it cannot vulgarise the scene, nothing can do that; but it is out of harmony with the spirit of the place; it is almost like loud talking—which somehow it seems to encourage—and does its best and worst to convert the holy shrine of St. Mark and the glorious trophy of the religious crusaders into a museum of antiquities and a stranger's lounge. We cannot explain how this enlightenment has been brought about. It is true that the blaze of light comes in very obviously at a large southern window, but that does not appear to be of recent construction. We must suppose that it used to be filled with coloured glass—we do not remember such—or darkened in some other way.

We are at Venice, and of course at San Marco, on the Sunday within the Octave of the Assumption. The altar

and its accessories are so magnificent with marbles, gold, and precious stones, that it seems, as in truth it is, that no additional splendour can be added on the great Festivals. Moreover one, and generally two, High Masses, are celebrated daily, whereat Bishops appear as ordinary members of the choir. So that this Sunday, with all its splendour, can differ but little from what one heard on Saturday, and may hear again on Monday. There was, however, one exceptional function which had a peculiar attraction, inasmuch as it introduced to us the Cardinal Patriarch himself. A solemn *Te Deum* was sung at Benediction.

Cardinal Agostini has very recently attained to his high position. His presence is noble and his bearing stately. When seated on his patriarchal throne, surrounded by bishops and other high dignitaries, he fulfils the expectation of a spectator and looks the prince he is. A surprise awaits us, indeed it seems to be also unexpected by those around the throne. He pauses a moment, as if in doubt, and then rises to preach. Seldom have we heard a better sermon—never one more gracefully or majestically delivered. A fine, clear, and sonorous voice makes itself heard throughout the cathedral. The figure, so noble in repose, seems to grow in stature as it warms into life. The full draperies of the *cappa magna* are no impediment to emphatic action, rather do they give force to it, and supply an accordant grandeur. How full of meaning is Italian gesticulation, and how wonderfully does it adapt itself to every variety of discourse. In ordinary conversation it is a language in itself, and is often more significant than words, when a few movements of a hand or even of a finger, is a whole paragraph in meaning. But in preaching, how does it rise to the dignity of the subject, how impressively does it emphasize and even anticipate the weighty words. The Patriarch of Venice seems to possess all the qualifications of a great preacher, and nobly does he use them on this occasion. The glories of Mary, the teachings of holy Church by the voice of Leo, the dangers of the present day with its false philosophy and spurious liberality—all are in turn dwelt upon in words of wisdom which, coming warm from the heart, must find a response in those of the listening multitude. It was a grand sermon, which none who heard it would wish, even if they were able, to forget. And even those amid the congregation who knew not the sweet Italian tongue, could not fail to be impressed with the spirit of the scene,

and to understand in part the powerful address which spoke almost as much to the eye as to the ear. The intoning of the *Te Deum* and the concluding versicles and prayers rung through the grand arches and soared up to the noble roof with a sweet power in complete harmony with the majestic form and wonderful decorations of the mystic Eastern dream which somehow has realised itself in this beautiful city of the West. San Marco once seen can never be forgotten. When silent, in the dim twilight and with its silver lamps at various shrines as its only illumination, it inspires holy thoughts and awakes memories of its own past; but when, as now, it is so full of life, its floor crowded with worshippers, its high altar a blaze of light for the function, with its ministers, from the acolytes to the Cardinal Patriarch himself, around it; with the praises of God resounding and God Himself enthroned upon the altar, it rises high above that poetic dream, that vision of the past, and tells of the Church militant here on earth in its closest intercourse with the Church triumphant in heaven.

And now our week at Venice is at an end: short, indeed, does the time seem, so pleasantly has it passed. In spite, perhaps in consequence, of occasional heavy but brief showers, the weather is beautifully fine, and the air fresh with a sea freshness, for there is constantly a pleasant breeze which sweeps over the Lido from the bright Adriatic which washes its long stretch of sand. As for the much-dreaded mosquitoes they are not here, nor indeed in any other place in Italy that we have visited this summer. Only once, at Verona, did we find, though quite unnecessary, the muslin curtains which protect the sleepers from their nocturnal attacks.

From the Adriatic we pass quickly to the Mediterranean, retracing our steps through Verona to Milan, whence without delay we hasten on to Genoa. Florence and Bologna were hard to resist, but we felt that our safety, or at any rate our comfort, depended upon keeping to the sea shore and the fresh breezes which temper the summer heat. So, as we expected, we found "*Genova la superba*" sufficiently cool to make rambles not only along its beautiful cliffs, but through its narrow streets lined with magnificent palaces, and up and down its vagrant ways which scarcely know a level, a never-failing pleasure.

Turin detained us for a few days on our homeward way, and once more we tunnelled through the Alps, but this time

by the Mount Cenis route, which brought us through Savoy to France, and across the two channels to Ireland.

And now our readers know what is our experience of Northern Italy (*Alta Italia*) in August. It may have been an exceptional summer, and so of lower temperature than usual. But this will scarcely account for the fact that on one Sunday, when we were at Venice, the thermometer stood ten degrees (F.) below what it registered that day at Paris. We were told, indeed, at Genoa by a gentleman that the previous summer he had travelled into Switzerland, but was driven home again into Italy by the heat; but as he was the landlord of our hotel, his testimony may be open to question.

When the weather is as we found it to be, nothing can be more beautiful and brilliant than both sky and earth; the one, suffused with brightness which is over and above light, the other, one endless garden, a blaze of colour, flowers, fruit, and ripening crops, a marvel of richness and abundance. Further southwards there may be the burnt herbage and the parched plains of which one hears and reads; but here a constant irrigation in a genial climate intensifies without injuring the Garden of Europe.

Thou, Italy! so fair, that paradise,
Revived in thee, blooms forth to man restored:
Thou, Italy! whose ever-golden fields,
Ploughed by the sunbeams solely, would suffice
For the world's granary.

HENRY BEDFORD.

PRIMITIVE IRISH MONASTERIES.—No. I.

HIBERNIA SACRA.

IT was the privilege of our National Apostle to scatter the fruitful seed of saving faith throughout the length and breadth of Ireland. The soil proved to be generous and productive. The seeds which he planted and watered, rewarded him with their bright promise of an abundant harvest, even long before he was summoned away from the scene of his apostolic labours. He saw the nation to which he preached, not merely yielding obedience to the Divine precepts, but evincing an anxiety to follow the

Gospel counsels. It was an unprecedented change. The sons of the Irish without distinction of rank began to embrace the religious state, and the daughters of princes to seek consecration as virgins of Christ. In a word, Ireland through the apostolic labours of St. Patrick, not merely embraced the true faith, but also quickly became the most celebrated centre of monastic life in Christendom. This development of monasticism, which was a crowning joy to our Apostle in his old age, was destined to receive a still greater development during the two succeeding centuries :—a development which was alas! destined to be impeded by domestic strife, and destroyed by invasion. Our Apostle's work was fruitful; after he himself had passed away to his merited reward, his blessing was like a fertilising dew on the land. Religious vocations continued to increase, monasteries continued to spring up on all sides; so that Ireland soon won for itself the enviable title of "the Thebaid of the West."

Columba seems to have inherited our Apostle's rigid spirit of asceticism; and though destined to labour, during the most eventful years of his life, far away from his beloved Ireland, yet even in Ireland as many as thirty-seven monasteries claim him as their founder. Bangor and Lismore soon rose to eminence as centres of learning and sanctity. Their students were numbered by thousands; and not much less numerous were the loving disciples who gathered round St. Kyran at Clonmacnoise to be made familiar there, with those lessons of wisdom which he himself had received from St. Enda on the sanctified soil of Aranmore.

St. Finnean's Monastery at Clonard was amongst the most remarkable of which even that bright period could boast. St. Brendan and St. Jarlath had founded their most celebrated monasteries, respectively at Clonfert and Tuam. Meanwhile the monasteries of Durrow and Armagh attained a position of eminence among them all, which merited for them the proud designation of "Universities of the West."

But besides those monasteries, the fame of which is familiar to all who are even moderately versed in Irish History, there arose a vast number of religious houses, the names of whose founders are well-nigh forgotten. However, some idea of their number may be formed from a statement of St. Bernard regarding a monk of Bangor, named Molua, who, according to the Abbot of Clairvaux, founded no fewer

than one hundred monasteries. But it would perhaps be tedious to recount how monasteries were multiplied in remote glens and picturesque valleys, and in the islands which stud our bays, our lakes, and rivers. In any case it is more pertinent to the scope of this paper to ascertain the character of Irish monastic life during the period under review; and to realise as far as may be, to what extent religious life in our primitive monasteries came to constitute an important factor for three centuries, in the vitality and action of the Irish Church.

With this object we may dwell briefly on the circumstances which, at that period, specially favoured the growth of monastic life in Ireland. The rude simplicity of our primitive monasteries will be found worthy of attention; and may help to remind us of structures similar in design and purpose which the spirit of monasticism created in other lands. The influx of foreigners to our shores, as to "The storehouse of the past and the birth-place of the future," will serve to remind us of the studies sacred and profane, which engaged the attention of our early monks. The austere religious observances then enforced by Irish monastic discipline, may be found worthy of the reader's attention. And as the student who might wish to dwell on the early glories of our monasteries, would recall with a melancholy pleasure the sacred chant with which they were once resonant, we shall endeavour to ascertain the true character of Irish Church music at that remote period.

The fifth century was for Europe a period of calamitous change. The reign of disorder was in the ascendant. The pagan world, undermined by its innate corruption, was in the throes of a mighty change which seemed likely to reduce society into chaos. The greatest empire which the world ever saw was about to perish, and with it those evidences of greatness which a refined pagan civilization had stamped upon it. The barbarians exulting in their new consciousness of power, revelled in the ruin which they caused. And as if to give a still more ruinous completeness to their excesses, their hostility to the Church was bitterly intensified by the poison of heresy which they had largely imbibed. Hence, Churches were destroyed, and monasteries plundered and committed to the flames. "In such a state of things," writes Dr. Newman, "the very mention of education was a mockery: the very aim and effort to exist was occupation enough for mind and body. The heads of the Church bewailed a universal ignorance which they could not remedy.

It was a great thing that scholars remained sufficient for clerical education: and this education was only sufficient, as Pope Agatho informs us, to hand on the traditions of the Fathers without scientific exposition or polemical defence." Under those circumstances it was inevitable that monasticism should have shared in the general decadence of religious influence.

Ireland, remote, and isolated in the northern seas, was unaffected by the lamentable events which proved so prejudicial to social and religious interests in the south and east. Within its tranquil shores religion was free to assert its influence, and bring with it in its train those blessings which Christian civilization confers. Within the precincts of its monasteries, science found a peaceful asylum, and piety a home. It was under those circumstances that Irish monastic life put forth all its youthful vigour; and combined the early fervour of the east with the strength and vitality of western asceticism. It was then that our country merited for herself the proud title of "Island of saints and scholars," willingly accorded to her by the historians of Europe, and still fondly cherished by her children.

In estimating the numbers with which our primitive Irish monasteries were thronged, it must be borne in mind that there were amongst them many natives of the principal European countries. Hither thronged the English, "as to a fair, to purchase knowledge." Foreigners came from Gaul and Germany, to be made familiar with the secrets of Divine and human science taught in our monasteries. Our Martyrologies show with what success even Romans and Egyptians learned here the science of the saints. Neither must it be forgotten, that the manner in which foreigners were received by the Irish, was worthy of a nation whose hospitality was proverbial. Our monasteries were open to all, without distinction of race, rank, or country: and to all, knowledge and hospitality were gratuitously extended. To this Venerable Bede bears flattering and willing testimony "The Scots¹ (Irish) willingly received them all, and took care to supply them with food, as well as to furnish them with books to read, and their teaching gratis." We should not therefore be surprised at the very large numbers with which we find our monasteries thronged at this period. As many as three thousand students attended each of the

¹ Ecclesiastical History.

monasteries of Bangor and Lismore. In Armagh, the numbers must have been higher still. The number that attended there, even in the ninth century, was computed at 9,000. Such great centres of religious life, and literary activity, as Armagh, Bangor, and Lismore, which were thronged both by lay and ecclesiastical students, must have been in some respects different from the less remarkable monasteries, which were more exclusively devoted to religion. Where eminent teachers attracted large numbers of students, special rules were rigidly enforced regulating the intercourse of the students with each other, and with the public. At Lismore, women were entirely excluded from that portion of the monastic city which was devoted to religion and study. Nor is there any reason to assume that this rule was peculiar to Lismore. We find also that portions of the city of Armagh were set aside exclusively for foreigners. What was then the English quarter, was known as "Trian Saxon," and comprised a third of the entire city. It may be assumed, with a fair show of probability, that the customs sanctioned in those cities were adopted by other monasteries when similar exigencies rendered their adoption necessary.

And here the question naturally suggests itself, how was accommodation provided for such large numbers? What was the style or character of the structures which usually afforded them shelter? Little indeed remains to remind the traveller of the extent, or style, of those famous monasteries, which, according to Montalambert, possessed religious communities "the most numerous ever seen in Christendom." Some have entirely perished; of others only a few crumbling ruins remain. Yet, from what remains of our ancient monasteries, and from the light which history casts upon them, our antiquarians have been able to form a fair idea of their general form and character.

But we must carefully distinguish the primitive monasteries, of which I write, from those imposing structures which still remain to us, as precious memorials of the zeal and skill of our mediæval monks. It must not be forgotten that primitive Irish monasteries boasted a venerable antiquity, even before St. Francis or St. Dominick were raised up by God for the honour of His Church. We do not, therefore, refer to those magnificent piles which were raised in Ireland by the great Mendicant Orders of the thirteenth and fourteenth centuries, in which pointed arches, and graceful columns, and sculptured capitals, and

ornate tracery, still proclaim the art of the builders. Neither do we refer to the chaste structures erected earlier still by the Cistercians and Canons Regular; and which are still imposing even in their ruins. Many generations had received their religious and secular training in our primitive monasteries, long before Gothic architecture, even in its simplest form, was known or adopted.

Our earliest monasteries were marked by a rude simplicity of style. Many of them, indeed, consisted of a wooden church or churches, around which were grouped wooden cells for the accommodation of the religious and students. Such was the church which King Diarmait found St. Kieran constructing at Clonmacnoise.¹ "As he approached he found St. Kieran planting the first pole of a church." It is the opinion of O'Curry that a sculptured panel on the ancient Celtic cross which still stands among the venerable ruins of that holy place, commemorates the event. Such, too, seems to have been the monastery constructed by St. Columba at Iona.² Nor was this method of construction entirely peculiar to Ireland. The monastery founded by St. Martin at Marmoutier was also of wood. His oratory was of wood; such also was his little cell, and these might have been regarded by the fathers of Irish monastic life, as models for the construction of their humble religious establishments. It is true that such rude wooden shelters would appear to modern taste as but ill-calculated to afford suitable accommodation to the students who rushed to these monasteries for education. Let us remember, however, that the requirements of the past cannot be estimated from those of the over-fastidious period in which we live. Even in the palmy days of Athens' literary fame, the student's lodgings there, are described "as but a crib or kennel,³ in which he sleeps when the weather is inclement on the damp ground—in no respect a home."

Considering the large number of monasteries said to have been founded by our early saints, the construction of all in masonry of even the simplest kind, would have been practically impossible. It is, however, certain they were frequently of stone. And as time permitted, the perishable wooden structures used as oratories were gradually superseded in many places, by structures of solid masonry. Those stone oratories built after the massive style of the

¹ MS. Mat., p. 59.

² Monks of the West, vol. iii., p. 142.

³ Newman.

most ancient Pelasgic remains, must necessarily appear to us as rude. But though rude, they were enduring; and in their severe simplicity they were well suited to the heroic and penitential spirit of the period. Among the most ancient of our oratories are those of a conical or beehive-shaped form. The stone cells grouped around those oratories were frequently of a similar shape, and were often inclosed with their oratories within strong fortifications of Cyclopean masonry termed "Caisseals." Such groups of cells, designated "Cloghans" by the peasantry, may still be seen in considerable numbers in Kerry, also in Mayo, Galway, Clare, and Cork. The rectangular oratory, with its solitary entrance in its western gable, is somewhat more recent, as it is also more commodious. Considerably larger than the oratory was the church (Diamliag). But considering the custom of stone roofing then prevalent in Ireland, even the churches were necessarily small. We frequently find churches and oratories in the same monastic group. It is not improbable they were thus multiplied to meet the exigencies of the community. Though a simple oratory might have been sufficient for a small community, several such churches should have been necessary for such communities as by reason of their reputation for piety and learning grew into remarkable centres of education.

We are fortunate in having from the pen of Dr. Petrie, a description of one of those ancient groups of monastic ruins. As it represents a considerable section of our stone-built primitive monasteries, the sketch may be given here without apology:—

"Of such anchoretical (sic?) establishments, one of the most interesting and best preserved in Ireland, or perhaps in Europe, is that of St. Fechin, in Ardoilen, off the coast of Connemara, on the north-west of the coast of Galway. . . . The church here is amongst the rudest of the ancient edifices which the fervour of the Christian religion raised on its introduction into Ireland. Its internal measurement in length and breadth, is but twelve feet by ten, and in height ten feet.

"The chapel was surrounded by a wall allowing a passage of four feet between them, and from this a covered passage about fifteen feet long by three wide leads to a cell which was probably the Abbot's habitation. This cell, which is nearly circular and dome-roofed, is internally seven feet by six, and eight high. It is built like those in Arran, without cement and with much rude art. On the east side there is a larger cell, externally round, but internally square, of nine feet, and seven feet six inches in height. On the other side of the chapel are a number of smaller cells,

which were only large enough to contain each a single person. They are but six feet long, four feet wide, and four feet high, and most of them are now covered with rubbish. They formed a *laura* like the habitations of the Egyptian ascetics."

It is a matter of interest to ascertain on such authority as that of Sulpicius Severus, that the monastery of St. Martin at Marmoutier consisted merely of a number of separate cells grouped around his humble wooden oratory, like those subsequently established in Ireland. Nor is the interest likely to be diminished by the knowledge that a similar arrangement had been adopted long previously in Egypt by the monks of the Thebaid. We do not think it improbable that Ireland may be indebted, through Athanasius and Cassian, to Marmoutier and the East for the general material plan of our primitive monasteries, as well as for the spirit which prompted their rules and observances. And it may be added that, in the opinion of many eminent antiquarians, eastern art also continued to exercise an influence in Ireland, most noticeable in our *romanesque* doorways and early illuminated manuscripts. Writing on the subject, a contributor to the *Ulster Journal of Archæology* observes:—"There is no doubt that at a somewhat later period we can observe the influence of Greek and Byzantine art upon that of Ireland. The monks found their way not merely to Byzantium, but also to Jerusalem and Alexandria and the Churches of Asia Minor. To this intercourse we can attribute the fret and guilloche, so profusely used in Irish work, and with a variety and effect never seen in foreign works." Even those who may be only superficially familiar with early Irish art, may remember with what effect those ornamental bands were used, now intersecting at right angles and at equal distances, and again intertwining in graceful curves, so as to present combinations at once striking and beautiful. We are assured also that the sculptured human heads frequently found on our early monastic doorways, sometimes exhibit a "perfectly Egyptian type," as in the case of the doorway of the round tower of Timahoe. The shafts of the doorway of the ancient church of Clonkeen, county Limerick, are said by Mr. Brash to exhibit a style of ornamentation analagous to that found upon the fragments of a pillar from the treasury of Atreus at Mycenæ. These analogies may be recalled with additional interest, when in the course of a future paper we may have occasion to refer to certain monastic observances peculiar to Ireland and the East.

Monastic life in Ireland was eminently fruitful. The monks of the "Western Thebaid" were in reality what they professed to be—true religious.¹ Their sanctity was neither affected nor disguised. It may be said with truth, that the history of Ireland's saints at this period, was the history of her monks. Our Irish Episcopal Sees were for the most part governed by monks who were promoted to the rank of bishops. As missionaries, Irish monks were found in the foremost ranks in the principal European countries; Irish monks kept the lamps of religion and science so brightly burning in our land that they came to be regarded as the beacon lights of Western Europe. Bede represents Ireland of this period as renowned for their philosophy; and Ussher speaks of them as far beyond any other country in Europe in piety and learning. Thus in the science of the saints our Irish monks were the glory of the Church, while in secular knowledge they stood unsurpassed.

In our next paper we shall see active minds vigorously pursuing such problems as the learning of the period brought before them, and shall dwell at some length on the subject of their success. We shall also consider the general character of the rigorous code of monastic discipline to which they scrupulously adhered.

J. A. FAHY.

THEOLOGICAL QUESTIONS.

ON THE TELEPHONE IN RELATION TO THE SACRAMENT OF PENANCE.—A REJOINDER.

NO one, I imagine, would care to dispute the incontrovertible fact that, besides sensible perception of the penitent, theologians require also some limit of distance for certainly securing the moral presence necessary for the validity of Absolution: or would venture to maintain that a priest might licitly or safely act upon any contrary principle in normal and ordinary circumstances.

But I fail to see how this of itself makes anything at all

¹ Camden, M'Geoghegan.

against the solution I hazarded of my question on the Telephone. That question was:

What, according to the principles of theology, is to be thought of the validity of Sacramental Absolution given through the Telephone, and of its lawfulness, at least *sub conditione*, in a case of necessity?

I think it well to bring out once more my precise inquiry into clear relief: because, as it appears to me, both in the letter of "Sac. Dub.," and also in a new American Periodical, *The Pastor*,¹ it is much obscured, and made to turn on quite another issue: and in place of my question there seems substituted another entirely different, viz.: Is there a preponderance of probability in favour of Absolution through the Telephone, and for its lawful general use? Or again: Is such validity morally or absolutely certain?

Whilst my question is in effect: Is such Absolution to be held certainly and absolutely invalid; and are the conditions of the Telephone incompatible with what is essential to the Sacrament? Or are there, on the contrary, any sufficient and solidly founded reasons for speculatively holding such absolution to be only doubtfully invalid, *i.e.*, for its validity being held *saltem tenuiter aut dubie probabilis*: and for maintaining that the conditions of the Telephone are not incompatible with what is certainly essential to the Sacrament?

Since I limited my inquiry to the case of necessity and to conditional absolution, *any* degree of probability (*etiam tenuis aut dubia probabilitas*) duly established on sound principles of theology, and recognised as such by those competent to decide, would, I hold, be a sufficient basis for the conclusion I arrived at in my paper.

When writing it, I purposely abstained from qualifying the probability I sought to establish as *tenuis* or otherwise, leaving to others to pare it down, and reduce it to its just proportions, as it seemed no particular business of mine, when I espoused a cause, officiously to expose its weakest side: at the same time, however, I took special care so to

¹ The writer takes exception to the phrase: "Absolution by Telephone:" it is none of mine: but perhaps he equally objects to what is mine: "Absolution through the Telephone." By this, however, I mean generally with the use or intervention of this medium in the Sacrament. I gave reasons for preferring that the words of the Form should be spoken through that medium, than otherwise. And if this would at all probably affect the validity, the *tutior pars* must be chosen.

frame my question, as to suit the shape to which I foresaw the probability might be reduced.

Now to myself it seems evident that whilst theologians insist on some limit of distance being necessary for the moral presence, as more probable and indeed practically certain; yet they do not hold this opinion to be speculatively and absolutely certain, in such sense, that beyond that limit, perception by one of the senses would, without any doubt whatever, be insufficient for valid absolution.

It is clear to me, in other words, that the opinion which holds sensible perception by the priest of the penitent to be of itself sufficient for the requisite moral presence, and for hindering them from being *simpliciter absentes*, is, according to sound theology, *saltem tenuiter aut dubie probabilis*.

I frame my argument thus:

Maj. It is never lawful even to attempt to absolve one who is certainly *simpliciter absens*.

Min. But it is sometimes lawful (and indeed of obligation; let this, however, pass for the present) to attempt to absolve, sc. to absolve conditionally, one sensibly perceptible to the priest, irrespective of distance.

Ergo. One who is thus perceptible is not certainly *simpliciter absens*.

Hence: 1°. The opinion that sensible perception irrespective of distance is sufficient for the moral presence is in theology *saltem tenuiter aut dubie probabilis*. 2°. The opinion that a limit of distance is necessary for the moral presence in addition to sensible perception is not speculatively and absolutely certain. 3°. The opinion that a limit of distance is not *per se* essential to the moral presence at all is *saltem tenuiter aut dubie probabilis*.

Probo Min. The compendiums of Moral Theology universally approved of, and used as text-books in the Catholic Church, teach this doctrine. Amongst others those of *Gury-Ballerini*, n. 429, and *Bonal, Soc. S. Sulpitii*, n. 96. both of which have the very same words, and without any reference to conditional absolution. "In necessitate absolvi potest et debet poenitens quoties aliquo sensu percipitur. Ita S. Lig. 429, et communiter."

Fr. Konings, C.S.S.R., whose compendium, arranged according to the admirable systematic order of Gury, was drawn up with the authority and approbation of his superiors for the purpose of setting forth the exact and genuine doctrine of St. Alphonsus on every point, modifies the same principle thus: "In necessitate, saltem sub

conditione, absolvendus poenitens quoties aliquo sensu percipitur. *Ita communiter cum S. Alph. 429.*" (Conf. Gury 435. i. et ii. Regula. "Hinc licet absolvere conditionate 6° in dubio utrum poenitens sit moraliter præsens." Also *Theol. Mor. Novissimi Ecclesiae Doctoris S. Alphonsi*, etc. Auctore A. Konings, C.SS.R., 1343, 4.)

This principle of theology is confirmed by what I may call the *communis sensus practicus sacerdotum*—the sure priestly instinct—which would lead every priest, so far at least as I have experience, to absolve to the best of his power one whom he should sensibly perceive to be in extreme necessity at any distance.

With regard to the passages cited by "Sac. Dub." from Lacroix, St. Alphonsus and Tamburini, I submit that however strongly they maintain that a limit of distance is necessary, and that this is the opinion most solidly founded, and to be followed in practice, still they leave room for the admission of a speculative doubt, and for the *saltem tenuis probabilitas* for the contrary.

As to Lacroix: we must bear in mind that he is not here treating *ex professo* of conditional absolution at all—he does not even mention it; or necessity either, unless by incidental implication—but of the normal conditions of the Sacrament under ordinary circumstances.

Again: in laying down what is requisite for the moral presence, he does not speak positively and absolutely, but with a certain hesitation: "*Hoc enim videtur . . . Tamb. merito dubitat . . . Itaque videtur . . .*" I grant that: "*nam certum est me posse videre simpliciter absentem, neque tamen possum simpliciter absentem absolvere,*" looks positive enough, and awkwardly against me; and I may be said to be explaining away his words in order to make out a case, when I submit that the obvious conclusion to which, taken literally, they would lead, cannot fairly be drawn from them. That conclusion rigorously should be: that one whom a priest is able only to see at a distance is for the purpose of absolution certainly *simpliciter absens*. That however is not the conclusion he actually draws, but one much less positive, viz.: "*Hoc videtur nimis extensum . . . nam . . . Ideoque videtur ut possint. . .*" (I. E. R., December, 1882, p. 740.) Hence it seems to me that his first "*simpliciter absentem*" must be taken in a more general and less strict sense, and not as rigorously opposed to the sacramental moral presence, or identical with his second "*simpliciter absentem.*" Since his premise, if taken

strictly *ad litteram*, would appear too positive and absolute for his somewhat doubtful conclusion. Besides, it must be borne in mind that the words: “*certum est me posse videre simpliciter absentem*,” expressing part of a reason, and as it were an *obiter dictum*, are no formal statement on the main point

I believe we can more precisely ascertain the whole mind of Lacroix, and the limits of his opinion—*i.e.*, how far he might go, and beyond what point he positively could not go; what he would admit to be speculatively doubtful, and what he held to be absolutely certain—from his words which immediately follow just where “*Sac. Dub.*” broke off his quotation. “*Unde omnino rejciendi sunt illi qui dixerunt sufficere, dummodo sacerdos videat domum in qua est poenitens absolvendus, quod licet probabile dicit Leander, tamen merito dicit Moya oppositum sibi videri certum: poenitens enim qui ipsemet nullo sensu percipi potest, non potest dici simpliciter et humano modo esse praesens.*” (*Lacroix de Sacram. Pars. II. Dub. II. Art. III. 1301.*)

Here Lacroix says he holds as certain that a penitent who personally is by no sense perceptible, cannot be said to be present in any human way, and implies, if we consider the drift of the whole passage, that when, irrespective of distance, he is thus perceptible, there is some doubt at any rate, whether he may not be present.

Hence: It is absolutely certain that the essence of the requisite moral presence consists in the sensible perception: since, as I read theology, no speculative doubt is admissible on this point; but it is not absolutely certain that distance or proximity is *per se* essential, since here a speculative doubt is admissible. Moreover, if this is so, the speculative doubt is admissible, whether a limit of distance is necessary at all for its own sake, and except *per accidens*, so far as it is necessary as a means to an end, *viz.*, the sensible perception; and whether if this end be otherwise secured, such a means may not be dispensed with altogether.

What I have said of Lacroix may also be generally applied to the quotation from St. Alphonsus. 429.

However “*Sac. Dub.*” may explain the Holy Doctor’s words, it is certain that Fr. Konings and other approved authors, who have drawn up compendiums of theology for the instruction of ecclesiastical students, appeal to this very passage as their authority for the commonly received principle, *sc.* “*In necessitate potest et debet absolvi saltem*

conditionate poenitens quoties aliquo sensu percipitur. *Ita S. Lig. 429 et communiter.*"

To say that the *a longe* St. Alphonsus had in his mind is identical with the *parum distet* of Tamburini appears to me an unwarrantable assertion. I have no opportunity of consulting that theologian; but the passage "Sac. Dub." cites is silent on the example in which the *a longe* occurs, and which St. Alphonsus evidently has taken from Tamb., sc. "puta si rueret e tecto." No *parum distet* is perhaps to be found in the example as Tamb. gives it, and thus the reason alleged for the identity in meaning of the two phrases would fall to the ground.

But however this may be, there is proof positive that St. Alphonsus by *a longe* did not mean, *parum distet*, and that, on the contrary, he held them to mean very different things.

In the parallel passage in his *Homo Apostolicus* (Tr. xvi. cap 1. 5.) he says: ". . . Sine scrupulo potest confessarius absolutionem (sc. sine conditione) impertire poenitenti cum certo scit *parum distare*. (He explains this phrase in the portion omitted from n. 429, Th. Mor., as quoted by "Sac. Dub." thus: si certo scitur esse adhuc intra paucos passus.) Tenet rationabiliter Tamb. quod si absolutio daretur ei qui ex tecto precipitat, debet dari sub conditione, cum dubium sit an *in tanta distantia* adsit praesentia moralis." This *in tanta distantia* is his *a longe* n. 429.

Thus clearly St. Alphonsus contrasts the two phrases as of very distinct and different meanings, and so importantly different, that from the difference he prescribes a twofold different mode of procedure, viz., absolving *simpliciter* in one case, and *sub conditione* in the other. Moreover, Tamb. observes himself the same distinction and difference, for he opposes the distance, *parum distet*, at which absolution is to be given absolutely, to the distance at which absolution would be given conditionally.

But here we should well note that whilst Tamburini—as also St. Alphonsus and Lacroix—defines generally the limit of distance, sc. the point at which absolute absolution should cease, and where conditional absolution should begin, neither he nor they say anything at all as to where conditional absolution should end, or define any measure of distance within which it may be given. All that is laid down as *certain* is, that no absolution whatever can be given when there is no sensible perception of the penitent at all.

Consequently, to state the argument at its least, they leave room for the speculative doubt, as to whether the requisite moral presence does not still essentially exist, irrespective of all distance, as long as the penitent is any way sensibly perceptible to the priest; and for the *saltem tenuis aut dubia probabilitas* on which the practical principle taught in theology is based.

The object thus of my general argument and of the foregoing remarks has been to establish such a probability, and to show that the earnest contention of theologians for the limit of distance is not at variance with the practical conclusion.

And now I shall go on to prove that the very theologians cited by "Sac. Dub." would be themselves the first to act upon and to enforce the principle which he appears so strenuously to oppose; and which underlies the solution I offered on the matter of the Telephone. I do not mean they would actually apply the principle to that case. This is of course quite another thing.

Speaking generally of an opinion *tenuiter probabilis*, St. Alphonsus says, L. I., Tr. I. 54, "Illicitum est uti opinione tenuiter probabili . . . tenuis enim probabilitas nequit dici vera probabilitas. Et idem dicimus de opinione quae notabiliter et certe minus est probabilis: etenim dum opinio . . . est longe majoris ponderis . . . illa evadit moraliter certa, efficitque ut opposita . . . reddatur improbabilis, aut dubie probabilis . . . et ideo illa uti non possumus."

And yet the saint teaches that in a case of necessity the priest may and should give absolution conditionally, *cum opinione tenuiter probabili, et in quocumque dubio*. I will give his own words, L. I. 48-9, "In collatione sacramentorum nequit minister uti opinione nec probabili nec probabiliori circa eorum valorem, sed tenetur sequi sententiam tutam quae est illa quae vel est tutior vel moraliter certa. Constat id ex Prop. I. ab Innoc. XI. prompta. . . . Dixi, nisi *adsit necessitas*: etenim in extrema necessitate bene uti possumus qualibet opinione, non solum probabili, sed etiam tenuiter probabili pro valore sacramenti, ut recte dicunt Holz. Antoine, Camiliat, et alii communiter, modo sacramentum conferatur sub conditione: quia conditio satis reparat sacramenti injuriam, si forte invalide conferatur, et contra necessitas sufficiens et justa est causa sacramenti conditionate conferendi." Again, L. vi. 482, "In casu extremae vel urgentis necessitatis licitum est uti materia dubia ex principio maxime apud theologos probato. . . . Hoc casu

enim possumus uti opinione adhuc tenuis probabilitatis, ut recte aiunt Sanchez, Viva et Croix, etc. Ratio quia necessitas efficit ut licite possit ministrari sacramentum *in quocumque dubio*: per conditionem enim satis reparatur injuria sacramenti, et eodem tempore satis consulitur saluti proximi. Et maxime hic advertendum quod sacerdos quando potest tenetur sub gravi absolvere infirmum. . . ." So also Lacroix 1262. "Est gravis obligatio ex charitate ut sacerdos in extrema necessitate proximi operetur ex opinione probabili saltem aliorum, uti habet communis cum Moya n. 35. imo opinio etiam tenuiter tantum probabilis practicari debet, si alias proximi periclitaretur salus aeterna, uti tenent multi et graves AA. cum Sanchez."

I infer, then, that from their own principles, St. Alphonsus and Lacroix enforce the dictum of theology: "In necessitate potest et debet saltem conditionate absolvi poenitens quoties aliquo sensu percipitur;" and that if the last condition is verified in the Telephone, they would be in favour of the solution I arrived at in my paper.

Having thus replied to the main contention of "Sac. Dub." against my thesis, I will now notice some particular points in his letter, and his criticisms of my arguments.

1. I leave it to him to reconcile what appears to me gravely inconsistent, viz., his anticipation at the commencement of his letter that the question of the validity of sacramental absolution through the Telephone may one day or other become very practical, and his opinion at the close that the case of the telegraph is, as far as the sacrament of penance is concerned, identical with that of the Telephone. "Intercommunication carried on from a distance without any moral presence *inter simpliciter absentes*," being words which seem admirably suited for a description of both.

2. The reason from Tamburini: "Quia omnes faciunt unum populum," is presumably extracted from the quotation on the preceding page (I. E. R., p. 741.) And if so, I cannot consider it either logical or fair to bring this reason in support of something very different from that for which the author gives it. He is showing that persons at the extreme end of a great Church, though considerably distant from the pulpit or altar, but joined on to the congregation, are in a true sense morally present and assisting at the Sermon or Mass: "quia omnes faciunt unum populum rite Missa assistantem." And he is contrasting the case of such persons with that of a penitent who should go away from his confessor to the end of the Church; and he says there

is no parity in the two cases. There is not in the passage even the most indistinct allusion to a crowd of penitents. And if "Sac. Dub." wished to draw any analogical conclusion from the words, he should, in my opinion, have inferred rather, that these latter could not validly be absolved, both from the reasoning of Tamb. and St. Alphonsus: "*praesentia enim pro absolutione majorem propinquitatem requirit quam pro audienda concione vel missa.*"

Besides: my case of soldiers on the eve of battle, as I put it in my paper, is very different from that of a congregation in a church: it supposed an army of 20,000 men drawn up in detached regiments at certain intervals—and necessarily considerable intervals—on the field of battle.

We must remember, again, that a crowd of penitents must be regarded as a moral whole in a very different light from a congregation hearing Mass: since the former is composed of persons, on whom as many separate Sacraments as there are individuals, are to be conferred, each requiring its own conditions for its validity.

So far as my limited reading of theologians goes I find no trace on this matter of the reason: "*quia omnes faciunt unum populum.*" In saying this, however, I do not assert that it is not a reason, or that authors may not adduce it as such.

3. I cannot understand, perhaps because I cannot appreciate, what "Sac. Dub." says in disparagement of my argument drawn from the *materia proxima*. Suarez certainly makes a strong point of it; and De Lugo holds it to be *specialiter* relevant, as intimately connected with what is by Divine institution intrinsic to the Sacrament.

4. If I myself say foolish things, or use fallacious reasoning, it is only fair that I should be called to account for so doing, and I should be judged by my own words and arguments: *ex ore meo*. But I object to another mixing up with mine, words and arguments of his own, and then making me answerable for the *mélange*. I say: "Suppose a Superior gives an order *viva voce* through the Telephone to his subject, the Superior's words would certainly be held to fall upon the subject, to affect him as individually and directly, and as much to determine his conduct, as though the order were *spoken* close at hand.

My argument comes to this: *Maj.* All words spoken *viva voce* to another which individually and directly affect him and determine his conduct are certainly held to fall

upon him. *Min.* But words spoken *viva voce* to another through the Telephone individually and directly affect him and determine his conduct. *Ergo.* Words spoken *viva voce* to another through the Telephone are certainly held to fall upon him.

Deny my premises if you will, or show the inconclusiveness of my reasoning from them; but don't introduce what is foreign to my statement, and necessarily excluded by the sense, and then charge me with the inconsequence.

My comparison is between words spoken *viva voce* at a distance, and words spoken *viva voce* close at hand, and not between a verbal and a written order.¹

I may observe here, in passing, that the twice occurring association of Trumpet and Telephone does not seem very apposite, as it is not usual to shout when speaking through the Telephone, but to use the ordinary tone of voice.

5. An imputation of *magic* may have a telling effect, but I doubt whether it does much for argument. What strikes me however as passing strange, is that there should be certainly moral presence between persons in two separate rooms, and at the same time no mutual perception of one another by sight, hearing, or any other sense; and that there should be probable moral presence between a priest on shore and a drowning man in the sea, at such a distance off that the priest cannot see him at all; and that at this distance the priest can still probably absolve him, without being able to perceive him by any sense.

This, to my mind, goes considerably beyond the opinion of those of whom Lacroix says: "*Omnino rejiciendi sunt.*" They held that a priest could absolve, provided he saw the house in which the penitent was; that at least was a definite spot; but here the priest sees only the sea, the waste of waters, in which the man is drowning, and this to the human eye appears but indefinite space.

Whilst on this point we must not forget the sentence of Lacroix, viz., that if the penitent is perceptible by no sense whatever, he cannot be said, humanly speaking, to be present at all. Call then the spectacles an accident, a medium, a cause if you will, or anything else, they are at any rate a *conditio sine qua non* of the priest's seeing: and this is

¹ It was obviously only by way of accidental illustration, that I supposed the order of a Superior at all: a *viva voce* statement, or message, would have served me just as well; these being, equally with a *viva voce* order necessarily made up of spoken words.

necessary in the case for the probable validity of the Sacrament.

Accidents not seldom play a great part in Sacraments. It was an accident the priest should be walking on the coast at all, and just at that particular time ; and an accident, his meeting with some one who saw the man drowning, and knew him to be a Catholic.

6. When I said that in my opinion, a thesis maintaining the validity of Confession and Absolution through the medium of the telegraph would not fall under the prohibition and condemnation of Clement VIII. I did not do so unadvisedly from whatever knowledge I had on the matter. But here I may be in error, and if so I already retract. I have no exact knowledge of what precisely constitutes the full and adequate object of censure and prohibition in condemned propositions, and I have in vain sought for some treatise to clearly inform me. I was under the impression that the explicit terms of the proposition were to be taken strictly ; and that what might indeed be conclusively inferred therefrom, even as certainly untenable or false, did not on that account, itself fall under the censures and formal prohibition.

It appeared to me, then, that—as what was explicitly and formally condemned and prohibited under censures, was to maintain the lawfulness of sacramental confession and absolution *inter absentes* through letters or a messenger,—it did not thence follow that to maintain the lawfulness of *all* use in general of the sacrament *inter absentes*, (supposing what was then unimaginable, that other means of communication *inter absentes* should in the future be feasible) and still less its validity, necessarily fell under the formal and technical condemnation and prohibition : Since the invalidity of the Sacrament *inter absentes* is an inference—clear and certain indeed—deduced by theologians from the condemned proposition itself. Then again, I considered that in the case of the telegraph, so different from that which was condemned in other respects, there was no question of letters or messenger.

But whatever may be my mistake, or the real truth, is of no moment at all to the question at issue. Since the telegraph however so much improved and perfected, can never be brought to effect more than intercommunication mediately through material signals *inter simpliciter absentes* ; and consequently can never have any relation with the Sacrament of Penance.

In conclusion: If my Inquiry is worth considering at all, and, objectively regarded, is anything more than a groundless and idle speculation, as indeed it may prove to be; I am of opinion that, so far as concerns the theological side of the thesis, it is not precisely such like questions, as that debated in the instructive and suggestive letter of "Sac. Dub."—necessary though it is that these should be well threshed out—which are after all of the deepest importance. But those questions rather, which more intimately affect what belongs essentially and intrinsically to the Sacrament, as by Divine institution a judicial process *inter moraliter praesentes*; and which are suggested by the passages from Suarez quoted in my article.

Closely bearing hereupon is the question: Whether, when theologians determined the limit of distance, they did not do so, not as though this were independently essential of itself, but as a means—a definite means necessary indeed under the conditions of physical phenomena in former times—to an end, viz., that of securing the normal integrity and full efficiency of the Sacrament, by the vocal confession of the penitent to the priest, and the sentence orally pronounced by the priest on the penitent, in which consists its proximate matter and form: and whether, it is not at least probable, that if, under completely changed conditions, this twofold end could be otherwise secured than by the limit of distance, theologians would not have to some extent modified their requirements as to the means, and accommodated them to these changed conditions. Tamburini seems himself to adumbrate such a supposition when he says: "*Si enim distantia ejusmodi judicatur a sapientibus esse apta, ut modo dicto homines loquantur, apta judicetur, secus non.*"

Now, suppose a case in which it needs no wise men to decide, since every one is aware of the fact: The Whispering Gallery of St. Paul's; here at a distance of 145 feet, the diameter of the Dome, or of some 235 feet, its half circumference by which the voice travels, one can hear distinctly the every word of another speaking in the hushed undertone usual in the confessional. Would not Tamburini judge the distance in this case to be an apt one?

Whatever may be thought of such suggestions, I have not ventured on the hazardous experiment of any way disturbing the ancient land marks; but have kept myself strictly in what I have written to the old lines laid down by the authors.

With regard to what belongs to purely Natural Science,

I hope that some one fully competent to discuss this most vital part of the Inquiry may be induced to write in the pages of the RECORD. If Science should give as its verdict, that through the Telephone, as is claimed for it, there is immediate sensible perception of another personally, *i.e.*, if it may be truly said that the human voice is heard through that medium, I still incline to believe the last word has not yet been spoken on the Telephone in relation to the Sacrament of Penance.

THOMAS LIVIUS, C.SS.R.

CLONMACNOISE, OR THE SEVEN CHURCHES.

“Majorum gloria posterum lumen est.”

IT has been already stated in the previous papers that the great Abbey at Clonmacnoise was founded in the year five hundred and forty-eight, and that its founder died in the following year.¹ I am aware that the year of the death of this great man, of whom St. Colomba wrote in his poem of praise—

“Quantum Christi, O, Apostolum mundo misisti hominem
Lucerna hujus insulae lucens lucerna mirabilis,”

has been variously stated. I am aware that the Bollandists have attempted to prove that he lived until A.D. 570, but the year already given seems to me supported by the ablest and most accurate writers. Archdall, Ussher, Ware, Lanigan, support this date, and the Four Masters in some editions, whilst in others the date is fixed at 548. And now, standing on the hallowed spot where this sad event took place, and looking around at all that remains of his shrine, and those of the great saints and scholars who succeeded him, one is reminded of the words of a very distinguished poet—

“Even the faintest relicts of a shrine
Of such a worship, wake some thoughts divine.”

The memorials scattered over this plain, where the “Arts” of Ireland once found their centre, where the schools of Ireland collected promising youths, kept them for a time, and then, like the Trojan horse, sent them out, full of varied erudition, consummate piety, practical sympathy, with Kieran’s motto (“Do to others as you should like others to

¹ In the last paper, through a typographical error, the figure four was printed twice for the figure five. Thus, 448 and 449 instead of 548 and 549.

do unto you”), and therefore ready for the proper discharge of every serious and important duty, are fading away. However, if we compare them with other ruins, or with existing monasteries in Europe, I think that even in their decayed and crumbling condition we shall find much to admire and console us for the loss they bespeak. Just as our grief is sometimes alleviated by looking on the portraits of departed friends and recalling their virtues, so too, these unroofed edifices remind us of the saintly and fair forms, the kindly and edifying demeanour, ever dauntless courage and self-sacrifice of the good friends and fathers who lived and ruled here, and thus bring consolation to our hearts. But their home is now deserted and unroofed.¹ The noise of royal carriages and the voices of royal visitors, and of the poor, are no longer heard around the sacred spot.

I.

“Life and Thought have gone away
Side by side,
Leaving door and windows wide;
Careless tenants they!

II.

All within is dark as night,
In the windows is no light,
And no murmur at the door,
So frequent on its hinge before.

III.

Come away; for Life and Thought
Here no longer dwell;
But in a city glorious—
A great and distant city—have bought
A mansion incorruptible.
Would they could have stayed with us.”—*Tennyson.*

¹ It is hoped one of these churches will soon be re-roofed for sepulchral purposes. It is a pity that the most celebrated Campo Santo in ancient Ireland (almost all the royal families had a burial-plot there) should be without a mortuary chapel wherein the ceremonial for interment might be performed according to the full *rite*. The Most Rev. Dr. Woodlock waited upon the late Chief Secretary, and asked for possession of one of these churches, that he might have it re-roofed and used as a mortuary chapel. Mr. Forster, courteously promised the Bishop that he would try and obtain the sanction of the Board of Trustees, to whom Clonmacnoise at present belongs. Owing, I suppose, to Mr. Forster's sudden departure, he was unable to carry out his kind promise. It is hoped the present Chief Secretary, who seems anxious to accede to all reasonable demands, will graciously obtain the authorization requested by the Bishop.

And now I ask the following question:—

Was the Eglais Beg or Little Church erected at Clonmacnoise of wood or stone? Before attempting an answer to this question it may be well to observe that a difference of opinion exists amongst the most learned investigators in the architectural department of Irish ecclesiastical remains regarding the period at which building in stone and mortar was commenced in Erin. On one side we have Sir James Ware and his very able editor Harris, Sir William Petty, Dr. Thomas Moleynaux, Dr. Ledwich, and the learned Dr. Lanigan asserting and supporting by grave arguments, that the Irish did not begin to build with stone and mortar until the 12th century. On the other side we have Dr. Petrie and Dr. Matthew Kelly, of Maynooth, and others of acknowledged learning, maintaining that the churches of Armagh in the early part of the ninth century were certainly of stone, and that most probably these churches were the buildings erected by St. Patrick and his immediate successors.

These same learned writers furthermore maintain that the abbey and cathedral churches throughout Ireland, from the introduction of Christianity, were generally of stone. In support of the former opinion, Harris, in his edition of Ware, writes as follows:—"Malachy O'Morgair, Archbishop of Armagh (who died in 1148), was the first Irishman, or at least one of the first, who began to build with stone and mortar, of which his contemporary, St. Bernard, gives this account:—"Malachy thought it incumbent on him to build a chapel of stone at Bangor like those he had seen in other countries, and when he began to lay the foundation of it some of the natives were astonished at the novelty, because such buildings were never seen before in that country.'"

And a few words after he introduces an ill-natured fellow, and puts this speech in his mouth:—"What has come over you, good man, that you should undertake to introduce such a novelty in our country? We are Scots, *i.e.*, Irishmen; not Gauls. What levity is this? What need is there of such a proud and unnecessary work? How will you, who are but a poor man, find means to finish it? And who will live to see it brought to perfection?"

We also find an account given by the same St. Bernard, that the same St. Malachy had some years before built a chapel in the same place, made, indeed, of planed timber,

but well jointed and compactly put together, and, for a Scottish (that is, an Irish) work, elegant enough. And Sir William Petty has written in his "Political Anatomy of Ireland," c. 5, p. 25 :—"There is at this day no monument or real argument that when the Irish were first invaded (by the Anglo-Normans) they had any stone housing at all, any money, any foreign trade, nor any learning but the Legends of the Saints, Psalters, Missals, Rituals, &c. ; nor geometry, astronomy, anatomy, architecture, engineering, painting, carving, nor any kind of manufacture, nor the least use of navigation or the military art."

Dr. Molyneux and Dr. Ledwich follow up the same line of argument, and bring to their aid the Venerable Bede, who stated that Finian, who had been a monk at the monastery of Iona, after he was made Bishop of Lindisfarne, "built a church fit for his episcopal See, *not* of stone, but altogether of sawn wood covered with reeds after the Scotie, *i.e.*, the Irish manner." *Fecit ecclesiam episcopali sedi congruam, quam tamen more Scotorum non de lapide sed de robore secto, totam composuit atque harundine texit.* Besides, they cite a passage from the writings of Tirechen on the life of St. Patrick, preserved in the Book of Armagh, a MS. supposed to be of the seventh century, in which the following statement is found :—"When Patrick went up to the place which is called Foirgea of the Sons of Awley, to divide it among the sons of Awley, he built there a quadrangular church of moist earth, because wood was not near at hand." "*Et ecce Patricius perrexit ad agrum qui dicitur Foirrgea, filiorum Amolingid et fecit ibi ecclesiam terrenam de humo quadratam quia non prope erat silva.*" And in the life of St. Monena, compiled in the twelfth century by Conchubran, and quoted by Ussher, it is stated that she founded a monastery which was made of smooth timber according to the fashion of the Scotie nations, who were not accustomed to erect stone walls or get them erected. "*E lapide enim sacras aedes efficere tam Scotis quam Britonibus morem fuisse insolitum ex Beda quoque, didicimus, indeque in S. Monnenae monasterio, ecclesiam constructam fuisse, notat Conchubranus, tabulis de dolatis, juxta morem Scoticarum gentium ; eo quod macerias Scoti non solent facere nec factas habere.*" Even the learned Dr. Lanigan, so anxious to uphold the fame of ancient Ireland, has written the following words :—"Prior to those of the twelfth century, we find very few monuments of ecclesiastical architecture in

Ireland. This is not to be wondered at, because the general fashion of the country was to erect their buildings of wood, a fashion which in great part continues to this day in several parts of Europe. As, consequently, their churches also were usually built of wood, it cannot be expected that there should be any remains of such churches at present." Such being the opinion of the learned and laborious Dr. Lanigan, it can scarcely be wondered at that the English and Scottish writers on architectural ecclesiastical antiquities should have laid it down as a dogma that the Irish were unacquainted with the art of building with lime and stone previously to the Anglo-Norman invasion. They furthermore have asserted that the Irish monks who settled in Iona in the sixth century were wholly unacquainted with buildings in stone and mortar. Thus Pinkerton, Vol. II., p. 141, writes:—"Ancient monuments of the British Scotch there are none, save cairns of stones used as sepulchres and as memorials. These were adapted to Celtic indolence while the Gothic industry raised vast stones instead of piling small ones; nor are any cairns found in Gothic countries, so far as I can learn, except such as are very large. The Celtic churches, houses, &c., were all of wattles, as are the barns at this day in the Hebrides, so that no ruins can be found of them. The early cathedral of Iona must have been of this sort, and it was burned by the Danes in the ninth century. The present ruin is not older than the thirteenth century. In the twelfth century St. Bernard represents a stone church as quite a novelty even in Ireland."

To this formidable phalanx of writers against stone churches in Ireland before the thirteenth century Dr. Petrie opposes himself, supported as many think by most able and conclusive arguments. Before I attempt to produce any of them it may be well to observe that he admits the Scotie mode of building with wood prevailed generally in Ireland up to the twelfth or thirteenth century in respect to a particular class of buildings, *i.e.*, monastic houses and oratories.

In the next place I have to observe that the learned Doctor joins issue with his opponents only on this one question, namely, the materials of which the Irish churches were composed up to the twelfth or thirteenth century. They say, of wood; he says, no, but of stone, at least in the churches connected with bishoprics and Abbacies. I shall now put forth some of his proofs. In the Annals of Ulster

and of the Four Masters, we find at the year 1125 the following statement:—"Operimentum factum et optimum tectum et istud tectum integre super ecclesiam cathedralem lapideam magnam Ardmachanam postea totum tegulis coopertum a Celso vicario Patricii, in trigessimio anno supra centissimum, a quo non fuit tegulis contextum totum." A.D. 1125, Four Masters, "Quinto Id. Januarii operimentum factum et tectum integrum factum supra ecclesiam cathedralem lapideam magnum Ardmachanam, postea totum tegulis coopertum a Celso Vicario Patritii, in trigessimio anno supra centissimum ex quo non fuit tegulis opertum totum usque ad id." And Colgan has written, A.D. 1125, Quinto Idus Jan. tegulis integre contexta et restaurata est ecclesia Cathedralis Ardmacana per sanctum Celsum Archiepiscopum postquam per annos centum triginta non nisi ex parte fuisset contexta." Hence it follows that the great church of Armagh, burned in 995, was a stone building, and remained without a roof for one hundred and thirty years. It also follows that it was a church of considerable magnitude. This statement is confirmed by the Four Masters, and Colgan, in his "Acta Sanctorum," cap. 14, also in the Annals of Armagh, where we are told that Gelasius, Archbishop of Armagh, erected a lime-kiln of enormous size for the purpose of *repairing* not *building* the churches. A.D. 1145, "A lime-kiln which was sixty feet every way was erected opposite Eamhain-macha by Gillamacliag, successor of St. Patrick and Patrick's clergy in general." In the Annals of Ulster it is written, A.D. 839, "Combustio Ardmachæ cum Nosocomiis, *i.e.* (oratoriis) et ecclesiis lapideis suis." The Annals of the Four Masters record the same sad event as committed by the Danes in the same year, and use the Irish word Damhliag. Now, the best Irish scholars admit this word to signify a stone structure, in fact a stone church. The Annals of Clonmacnoise, at the year 837, tell us of the same burning, and use the same Irish word. Colgan, A.D. 839, has written, "Ardmacha cum sua Basilica aliisque sacris ædibus incenditur per Northmanos."

Now Irish writers on such subjects as that under consideration have used the Latin words ecclesia, templum, Basilica, to express what the word Damhliag does in the Irish language, but never to express a wooden building. The best Irish scholars have also used Cill, egleis or ecleis Tempull Regles as synonymous with Damhliag and ecclesia and Basilica. They used a different word, *i.e.*, Duirteach

to express another class of buildings, *i.e.*, wooden, which is rendered into Latin by the word *oratorium*. Hence the conclusion follows that not only where the early Irish churches are referred to by our Annalists over the words *Damhliag*, *Cill*, *ecleis*, *tempull*, we are to infer the structure was of stone.

Petrie proves these assertions by copious references to the Four Masters of Ulster, and of Tigernach at the years 839, 890, 907, 915, but principally at 1020 where reference is made to the great stone church of Armagh. It appears, therefore, beyond all reasonable doubt that there was a stone church at Armagh in the middle of the ninth century. Moore, who generally followed the opinion of Harris and his school in his dissertation against those who attributed the erection of the churches of Glendalough to the Danes, maintains that from the year 788 at least the Irish had stone churches. Petrie continues his argument thus—"It has been already shown that in the ninth century there was a great stone church at Armagh." Now there are strong reasons for supposing it was the very church erected by St. Patrick. The most ancient annalists and biographers of St. Patrick admit that he built a cathedral of considerable dimensions at Armagh in the year 444 or 445. Its extent is given in the Tripartite Life ascribed even to the sixth century. "*Istis namque diebus sanctissimus Antistes metatus est locum et jecit fundamenta ecclesiae Ardmachanae juxta formam et modum ab angelo praescriptum. Dum autem fieret haec fundatio et metatio formae et quantitatis ecclesiae aedificandae, collecta synodus Antistitum Abbatum aliorumque universi regni Praelatorum et facta processione ad metas designandas processerunt, Patricio cum baculo Jesu in manu, totum clerum et angelo Dei tanquam ductore et directore Patricium praecedenti. Statuit autem Patricius juxta Angeli praescriptum quod murus ecclesiae in longitudine contineret centum quadriginta pedes (forte passus) aedificium sive aula major triginta, culina septem pedes. Et hae sacrae aedes omnes juxta has mensuras sunt postea erectae.*" The dimensions of the church built by St. Patrick, and that which is known to have been of stone in 838, being the same, may it not be fairly inferred that the church burned by the Danes in the ninth century was the original church built by our Apostle in the fifth century. This conclusion is strengthened by Flann of the monastery in his great poem on the members of St. Patrick's household.

In this interesting account, still preserved in the Book of Lecan, the following allusion is made to the Saint's masons:—

“His three masons good was their intelligence,
Coeman, Cruithneck, Luchraid, strong
They made Domhliag's first
In Érin, eminent their history.”

There is another argument contained in the Office of St. Cianan as given by Colgan. It is found in the following words—“St. Cianan built a church of stone in this place, *i.e.*, Duleek, county Meath, and from thence it took the name of Damhliag (*i.e.*, Duleek), for before this time the churches of Ireland were built of wattles and boards. This was certainly one of the first churches built in Ireland of stone and cement. Now Tighernach, an annalist of undoubted authority, of whom I intend to write something later on, because he belonged to Clonmacnoise and was one of its greatest scholars, tells us that Cianan was consecrated a bishop by St. Patrick, and that he died in the year 490 three years before the Apostle himself. He furthermore assures us that Cianan obtained high favour with the Apostle, from whom he received a copy of the Gospels as a mark of especial esteem and friendship.” Tirechan in his Annals has the following passage—“De ecclesiis quas fundavit in Campo Breg, primum in Culmine; 2nd, aeclesiae Cerne in qua sepultus est Hercus qui portavit mortalitatem magnam; 3rd, in cacuminibus Aisse; 4th, in Blaitiniu; 5th, in Collumbos in qua ordinavit Eugenium sanctum episcopum; 6th, aeclesia filio Laithphi; 7th, in Bridam in qua fuit sanctus dulcis frater Carthaci; 8th, super Argetbor in qua Kannanus episcopus quem ordinavit Patricius in primo Pascha.” From this it appears certain that the church at Duleek was the eighth stone church erected under the supervision of St. Patrick in the plain of Bregia. As this paper is already sufficiently long, I must defer the answer to the question respecting the materials of the “Little Church” at Clonmacnoise.

J. MONAHAN.

OUR RURAL CHURCHES AND THEIR SURROUNDINGS.

A MOST gratifying feature of our time, and an evidence of the devoted piety of priests and people, are the numerous churches and other buildings devoted to religion and religious teaching which have of late years sprung up as if by magic over the face of the land, so much so, that if the piety of the age is to be gauged from this standpoint, the closing quarter of this nineteenth century of ours will compare favourably with any that have gone before.

The lowly thatched chapel, in which our grandfathers worshipped is now a thing of the past, and the more pretentious, but infinitely more unprepossessing slated barn by which it was succeeded is pretty generally ignored and made to give place to structures of some architectural pretensions, and in many instances to what may be justly regarded as architectural gems. A gem, however, may be very costly and brilliant of itself, yet its effect may be greatly enhanced, or considerably marred by its setting. So, too, the writer apprehends is the aspect, devotional as well as architectural, of many of our churches and other religious buildings grievously marred by a want of taste, in, or worse still, by an apparent disregard of, their "setting" or surroundings. This brings me to the point which is the pith of a communication for which, with no little diffidence, a laic ventures to ask a place among the pages of a periodical written by clergymen and for clergymen.

While, as remarked above, it is most pleasing as one passes through our country to see it thickly dotted with fanes for Catholic worship, albeit that some are painfully plain and others more ambitious than tasteful, yet happily, not a few are to be found which, even to the untutored eye, are things of beauty, and, according to received architectural canons, of a high order of merit. It is, on the other hand, distressingly painful, more especially in the case of some which are, indeed, architectural gems, to witness the inappropriateness or slovenliness of their setting, that is of their immediate surroundings. When the architect and builder have done their work it would too often seem as if those who should be specially anxious for the beauty of God's house, externally, as well as internally, made no account at all of the former. And yet it is very doubtful if a stranger would not be more attracted, and be

more favourably impressed as to the character of pastor and people, by the condition and keeping of its surroundings, than by the aspect of the church itself, even though architecturally imposing. It is not necessary to cast much about the country, or indeed to travel very far outside its metropolis, to find examples of what is here complained of, not alone in regard of churches, but in respect of what ought to be, in more senses than one, educational establishments and schools of refinement.

It may of course, be very fairly said that Catholics in this country are only as it were emerging from a state of serfdom and semicivilization to one of intelligence and culture, and are therefore not appreciative of those refining tastes which give an aspect and a charm to a country which mere buildings, be they religious or domestic, never can. In fact, our ambitious buildings, and their too often undressy or slovenly surroundings, seem forcibly illustrative of the truth of the Baconian dictum, that when ages or peoples grow into civility and elegance, men learn to "build stately" before they learn to "garden finely," as if, as he puts it, the latter were the "greater perfection." Having, as it must be admitted, got pretty well on to the building stage, it is devoutly to be hoped that we will not rest there, but show advance in another still more pleasing and vastly less expensive direction, calculated to show wholesome progress and to remove cause for a reproach for which it must be admitted there is good grounds. What is it gives England that peculiar charm which never fails to arrest the attention and challenge the admiration of foreigners and visitors? Is it not the generally dressy aspect of the surroundings of church and hall, parsonage and cottage? Would it not be true patriotism for each one in his sphere, and notably for those who from their position have a special influence, to do a something, if not all in their power, to make the family likeness between the sister countries in this respect more pronounced.

As regards the removal of this cause for reproach more immediately in respect of our suburban and rural churches, the writer thinks it might be effected in every instance at a cost infinitesimally disproportionate with what one sees so often spent on the fanciful foliation of a corbel, or on some puerile or pretentious incongruity. The beauty and effect of a bit of dressed ground frequently depends more upon the neatness with which it is kept than on its arrangement or planting. Three simple elements

make up the garniture with which the writer would like to see the surroundings of our churches, be they stately or lowly, made pleasingly and piously ornate. These three are simply a bit of velvet and verdant turf, some fine and binding gravel, and a few, and only a few, appropriate evergreens. The first to be kept perfectly level, clean, and smooth, the second firm and free from even the appearance of a weed, and the third carefully preserved from the intrusive goat or mischievous urchin, and the margins of the turf kept low and trim, and its edges sharply and straightly defined. Given these, we have all that would be required to secure at all times a pleasing picture, calculated more than even a "poem in stone" to sing the praises of pastor and people.

The writer hopes that what he has ventured to advance may be regarded as a seasonable word spoken in season, so that even the present spring will not be let pass without an effort being made, in cases which apply, to bring about a better and more pleasing state of things,

LAICUS.

THE LITURGICAL HYMN OF SEDULIUS THE ELDER.

AT the request of some of our readers we publish the entire of the beautiful hymn, "A Solis ortus Cardine," written by Sedulius the Elder, a considerable portion of which, as we stated in the last issue of the RECORD, has been introduced into the public liturgy of the Church.

In reference to this poem the Most Rev. Dr. Moran has kindly sent us the following very interesting note:—

"The MS. to which I referred was not a collection of Sedulius's works, but a very valuable *Hymnarium* or collection of hymns for the various festivals. It is written in Irish hand, and dates from the tenth century. It has not been used by Daniel or Mone. The first few pages are wanting, as is manifest from the old numeration of pages. The first hymn at present is that published by Daniel (35).

" 'Tu Trinitatis unitas
Orbem potenter qui regis
Attende laudum cantica
Quae excubantes psallimus.'

"The initial letters are occasionally illuminated in the richest style of ornamentation, and the MS. clearly represents the hymnology of one of the great Irish monasteries of the Continent.

"The hymn 'Auctor perennis gloriae' is assigned to the octave of Christmas, *In octava Domini*; and at its close is added the rubric "ALIUS YMNUS."

" 'Hostis Herodes impie
Christum venire quid times
Non arripit mortalia, &c,'

"Along the margin of the hymn is written in capitals in the original hand the name SEDULIUS.

"The name *Sedulius Scottus* is given in another MS., but it refers to the commentator on sacred Scripture, part of whose commentary was published by Cardinal Mai. It was at the close of 1865 that I examined these MSS., but I have looked at my notes in order to give you accurate information."

COELII SEDULII HYMNUS.

A solis ortus cardine
Ad usque terrae limitem
Christum canamus principem,
Natum Maria virgine.
Beatus auctor saeculi
Servile corpus induit.
Ut, carne carnem liberans,
Ne perderet, quos condidit.
Clausae parentis viscera
Coelestis intrat gratia,
Venter puellae bajulat
Secreta, quae non noverat.
Domus pudici pectoris
Templum repente fit Dei,
Intacta nesciens virum
Virgo creavit filium.
Enixa est puerpera,
Quem Gabriel praedixerat,
Quem matris alvo gestiens
Clausus Joannes senserat.

Feno jacere pertulit,
Praesepe non abhorruit,
Parvoque lacte pastus est,
Per quem nec ales esurit.
Gaudet chorus coelestium,
Et angeli canunt Deo,
Palamque fit pastoribus
Pastor, creator omnium.¹
Hostis Herodes impie,
Christum venire quid times?²
Non eripit mortalia,
Qui regna dat coelestia.
Ibant Magi, quem viderant,
Stellam sequentes praevidiam;
Lumen requirunt lumine;
Deum fatentur munere.
Katerva matrum personat,
Collisa deflens pignora,
Quorum tyrannus millia
Christo sacravit victimam.

¹ These first seven stanzas are recited by the Church in the Lauds of the Nativity; the eighth, ninth, tenth, and twelfth, are found in the First Vespers of the Epiphany.

² The correctors of the Roman Breviary changed these two lines into—

"*Crudelis Herodes Deum
Regem venire quid times?*"

Erasmus objected to the present reading on the score of prosody, and substituted:—

"*Herodes hostis impie,*"

in the first line. The great objection to the Breviary reading is, that it interferes with the Abecedarian character of the hymn.

Lavacra puri gurgitis
 Coelestis agnus attigit,
 Peccata, quae non debuit,
 Nos abluendo, sustulit.
 Miraculis dedit fidem,
 Habere se Deum patrem,
 Infirma sanans corpora,
 Et suscitans cadavera.
 Novum genus potentiae!
 Aquae rubescunt hydrae,
 Vinumque iussa fundere
 Mutavit unda originem.
 Orat salutem servulo
 Nixus genu centurio,
 Credentis ardor plurimus
 Extinxit ignes febrium.
 Petrus per undas ambulat
 Christi levatus dextera:
 Natura quam negaverat,
 Fides paravit semitam.
 Quarta die jam fetidus
 Vitam recepit Lazarus.
 Mortisque liber vinculis
 Factus superstes est sibi.
 Rivos cruoris torridi
 Contecta vestis obstruit,
 Fletu rigantis supplicis
 Arent fluenta sanguinis.

Solutus omni corpore
 Jussus repente surgere,
 Suis vicissim gressibus
 Aeger vehebat lectulum.
 Tunc ille Judas carnifex
 Ausus magistrum tradere,
 Pacem ferebat osculo,
 Quam non habebat pectore.
 Verax datur fallacibus,
 Pium flagellat impius,
 Crucique fixus innocens
 Conjungitur latronibus.
 Xristo myron¹ post sabbatum
 Quaedam vehebant compares;
 Quas allocutus Angelus,
 Vivum sepulcro non tegi.
 Ymnis venite dulcibus
 Omnes canamus subditum
 Christi triumpho tartarum,
 Qui nos redemit venditus.
 Zelum draconis invidi,
 Et os leonis pessimi
 Calcavit unicus Dei,
 Seseque coelis reddidit.

The following passage, from the II. Book of the Carmen Paschale has been partially introduced into the Mass and Office of the Blessed Virgin:—

“Salve Sancta parens, enixa puerpera Regem.
 Qui coelum, terramque tenet per saecula, cujus
 Numen, et aeterno complectens omnia gyro
 Imperium sine fine manet: quae ventre beato
 Gaudia matris habens cum virginitatis honore,
 Nec primam similem visa es, nec habere sequentem,
 Sola sine exemplo placuisti foemina Christo.”

J. HEALY.

¹ In many MSS. the reading here is *Xeromyrrham*, in others it is *Xyro myrrham*. It seems, however, that Sedulius, to suit his Abecedarian stanza, spells *Christo* with $\chi\rho$ in Greek fashion.

CORRESPONDENCE.

BONA INCERTA INJUSTE ACQUISITA.

VERY REV. DEAR SIR,—I have read and re-read with care the paper “of considerable length” in which your contributor “C.” again discusses this grave subject. I have been edified by the evidences of industry which enabled him to tabulate (with suitable references to tome, and book, and chapter, and number) so many venerable and voluminous authorities. I have blessed with all my heart the inspiration that prompted him to suppress “a host of others.” But I confess that I have admired most of all the touching *naivete* and impartiality that dictated, in the last paragraph, the fitting epitaph of all his long labour.

“*Cui bono?* I have really said nothing here that might not in brief be found in my August article, and have added nothing for the further elucidation of the question.”

In my brief review of your correspondent's latest essay, I have no desire to be in any sense or measure hypercritical or unjust; but it would be mere affectation of courtesy if I hesitated to affirm that his method of argument is eminently disingenuous. He seeks shelter behind a heavily-armed bastion of mighty volumes; he pleadingly draws upon them the fire of all possible assailants, while he protects himself by holding aloft the red cross (assuredly not the white flag) of “protest.” But he does not observe the terms of his own truce; for, ever and anon, a furtive flash issues from his place of shelter. At another time he disarms us by posing as a schoolboy, who merely repeats the lesson which he has “learned fairly well;” but, when we question the accuracy of his recital or the genuineness of some original interpleadings of his own, he complacently points over his shoulder to “the more learned and erudite,” saying: “*ipsi videant.*” This, I fear, is disingenuous: what if it be unfair as well?

In my view, theology is in the strict sense an exact science. So is Canon Law. They have no more toleration for hap-hazard conjecture or deductions drawn *en bloc* (sometimes called “substantial”) than has architecture or astronomy. They cannot dispense with the laws of Syllogism. Definitions—even to the minute *differentia maxime propria*—are held sacred in both. In astronomy, an apparently trifling algebraical error sets the whole process of reasoning in disorder. In architecture, the most trivial deflection of the spirit-level may drag down the entire superstructure. So too in the equally exact sciences of theology and canon law: they tolerate no tampering.

Your correspondent complains of “something on the brain.”

We are told that Jupiter was once in a similar condition, but got wondrous relief when forth from his brain jumped a goddess gorgeously armed *cap-a-pie*. We can only fancy the intensity of "C.'s" joy, seeing the idol to which his cerebellum has given birth. It is a compound phantasm whose right hand points menacingly towards the "latro," and clutches letters of marque issued against him by Justitia Commutativa—so called *a non commutando*. Its left hand points to a countless multitude of (literally) untitled expectants (the poor), and is laden with tickets of outdoor relief, said to have been issued from the Commutative Office (*quæ non commutat*), but said also to bear the signatures of the Home Department, of a Committee of Public Safety, and of a legislator whose name is forged upon most of them. This is Commutative Justice in its New Year dress: by virtue of such an agency a legal commutation is effected; the ends of justice are artistically ensured, and a travailing brain is delivered of its theological—

"Monstrum horrendum, informe, cui lumen ademptum."

Is this a realisation of the fairy legend that tells how envious sprites sometimes steal a healthy, smiling child, and smuggle into its cradle a deformed and drooping substitute? Surely this unseemly object is not sprung from the intelligence of those venerable writers who form your correspondent's *entourage* and body-guard.

"The question of a distinction between reparation of commutative justice and of legal justice raised by Dr. Crolley . . . or how far they may be sometimes *identical*, &c."

This is much more than novel. Hitherto it was universally believed that these species of justice were essentially distinct in motive, in object, in process, and in sanction. That the former involved (1) an obligation to make transfer of another's goods AND (2) a right vested in that other to claim and seize them. "Non potest esse obligatio ex una parte sine jure ex altera." (Dr. Crolley, p. 741.) On the other hand, in legal justice the *State* is concerned—not with the goods of individuals, as matters of private property and interchange, but—with the punishment due to those men who have sinned against its own ordinances. Each is a "res prodigaliter una"—a "quid simplex dumtaxat et unum." United they would form an entirety "cujus nec pes nec caput uni reddatur formæ."

The imperative necessity of the distinction between *legal* and *commutative* justice—"raised by Dr. Crolley!"—is evident in their definitions. Its application to the present case is equally plain. The thief is bound in *commutative* justice to surrender the goods to whosoever establishes a *jus dominii proprietatis* in them. To see that this *jus proprietatis* be duly satisfied marks the province of commutative justice, and ends it. But, since the thief, by his dishonest act, has outraged the laws intended to secure the rights of

property, and has flagitiously wronged *society*, *Justitia Legalis* would seem to be forgetful of its highest and most sacred functions if it failed to inflict upon him a punishment suited in severity and in character to his crime. This would most naturally take the form, at least in part, of obliging him to surrender his ill-gotten goods for distribution among the poor. This *is* the form in which it punishes usury; and it is but natural to assume that punishment of a similar character awaits the other sins of theft.

Whether is it legal or (only) commutative justice that your contributor violates when he says that "theologians by common consent affirm" that the Constitution of Pope Alexander is extended to all injustices by the application of *Interpretatio authentica, usualis, doctrinalis et extensiva*? By the way, this last is new as a *species*.

Kindly give me space for a few extracts from SUAREZ, to which I shall append neither note nor comment,

"Certum est dari posse interpretationem aliquam legis quae auctoritatem legis habeat, hanc vero fieri NON POSSE NISI VEL AB IPSOMET LEGISLATORE, VEL SUCCESSORE VEL SUPERIOREM JURISDICTIONEM HABENTE: potest ergo cum auctoritate legis ab eo fieri, NON VERO AB INFERIORI, qui legem ferendi non habet potestatem. Ut ergo authentica sit interpretatio, oportet ut habeat omnes legis humanae conditiones.

"Extensio legis per improprietatem, seu ultra proprietatem verborum . . . admittenda est quando alias vel lex fieret illusoria vel injustitiam vel aliam absurditatem contineret.

"Distinguenda sunt in lege poenali duo, scil. praeceptum vel prohibitio, et poenae impositio. Quod ergo attinet ad poenam, CERTUM EXISTIMO non posse legem poenalem extendi propter solam similitudinem, quantacumque sit. . . . Haec extensio vel fieri posset a casu ad casum similem, aequalem vel graviolem, vel a persona ad personam, vel a loco ad locum, aut alia simili circumstantia: NIHIL AUTEM HORUM POTEST DICI CUM PROBABILITATE. Dico ergo NULLAM LEGEM EXTENDI QUOAD VINCULUM OBLIGATIONIS IN CONSCIENTIA quod per se imponit, propter solam similitudinem vel paritatem rationis ad casum omissum et nullomodo comprehensum sub significatione verborum legis, ETIAMSI DE TALI CASU NIHIL PER ALIAM LEGEM DISPOSITUM SIT, sive lex poenam addat sive non addat." De Leg., L. vi. cc. 1-3.

Your correspondent argues: Theologians *did* extend the law: therefore they *could* extend it. Perhaps he will accuse me of table-turning if I reply by simply retorting his own argument. Any argument liable to be retorted is, as all know, *ipso facto* invalid.

How shall I, who am so little conversant with the canons of "literary etiquette," characterize your correspondent's method of "disposing of" Vandervelden and his views? He finds in Father Zachary's most learned Prolegomena to St. Liguori's Theology

certain canons culled from the writings of Melchior Cano and others. Of these he *mutilates* the first, while he ungenerously *omits* the third, fourth, and fifth, though (because?) they bear directly, and only too pointedly on the matter he is discussing. Here they are :

"Canon III. Theologorum Casuistarum etiam MULTORUM testimonium, si alii contra pugnant viri docti, NON PLUS VALET ad faciendam fidem quam vel RATIO ipsorum vel gravior etiam auctoritas comprobarit."

In Canon IV. he finds recited a proposition condemned by Alexander VII., which he adroitly quotes some pages on—adding that "the substantial (!) truth which theologians deduce from this proposition is"—what? A deduction differing most widely from that which is given in the very next canon! Here it is:

"Canon V. UNICUS auctor, si sit omni exceptione major (vid. La Croix) afferatque rationem quam alii non considerarint, vel non satis solverint, ipse autem aliorum rationes commode solvat, QUAMVIS DOCEAT CONTRA COMMUNEM, POTERIT REDDERE OPINIONEM PROBABLEM. Id annuimus can. II., et confirmat citatus La Croix, &c."¹

From La Croix your correspondent also extracts the grave warning of Diana; but he *omits to cite the words of La Croix himself*:

"Si opinio sit nova (eo sensu quod nunc sit inventa, fueritque antiquis incognita), habeatque grave fundamentum, NON EST RATIO CUR SECURE NON POSSIT PRACTICARI ET DOCERI . . . UT ENIM OPINIO NOVA SIT PROBABILIS, NON INDIGET TEMPORE SED FUNDAMENTO."

It is amusing—and proportionately instructive—to observe by how elastic measures and varying weights C. appraises the value of "Sententia Communis." Sometimes it is the *ratio ultima* of theological truth, hedged around and sentinelled by the "terrible canons of Melchior Canus" and the "condemned propositions of Alexander VII." At other times the "Sententia Communis" is irreverently disregarded, and held in small esteem. I shall give one or two examples which establish conclusively my charge of inconsistency. In his August paper he writes: "Theologians down to the time of Soto, held *universally* that all bona simpliciter incerta sive bona sive mala fide acquisita were to be given to the poor . . . Soto made a revolution . . . Several theologians of name and weight began to adopt Soto's view . . .

¹ PROLEGOMENA, &c. That this "insignis in ipsius Moralem Introductio" faithfully reflects the views and teaching of the illustrious Saint himself, may be gathered from the following facts:—(1) It was "ab ipso Venerabili Auctore expetita;" (2) it is prefixed to those editions of their holy founder's works edited, with loving and jealous care, by the theologians of the Redemptorist Order. See Prefatory Notes to the latest issue, by Father M. Heilig, C.S.S.R.

and De Lugo's opinion, adopted by St. Alphonsus, is that now generally carried into practice." And mark: the revolutionized opinion "reposed" on all the theological principles so elaborately expounded by your correspondent, in dealing with bona injuste acquisita. Has C. no word of censure for Soto and St. Alphonsus, of whose opinion De Lugo writes in the 139th number of the 12th section of the 6th Disputation from which C. quotes so abundantly: "*Contraria sententia communis est pro qua Vasq. dixit stare omnes auctores, excepto uno Soto!*" But worse remains; for De Lugo himself adds: "*Mihi etiam ex majori parte verior videtur, licet prima opinio etiam probabilis sit.*" Was it reverence for "*Sententia Communis*" and "*extrinsic authority*" that prevented your contributor from seeing that "*Sententia Communis*" may stand side by side with an "*opinio probabilis*" to the contrary?

Before closing (as I hope to do in this letter) my share in the correspondence to which you have indulgently sacrificed so much space, it is but just to Vandervelden that I should make the following statement. Many and frequent as are the insinuations of plagiary from that writer, I have never seen his work either in its entirety or in extract: nor have I ever heard of him except in the letters of C. On his recommendation, however, I shall buy a copy—and prize it.

C. J. M. (Midensis).

P.S. How pleasant it is to find your contributor certifying that the work of Vandervelden, though "only thirty years written," has already gone through several editions; and that the last bears the imprimatur of the "learned F. Piat!"

With your permission I hope to furnish for some future number of the RECORD, my views of the position occupied by the possessor of these bona incerta.

IS A SIN THE GREATER BY BEING COMMITTED ON SUNDAY?

TO THE EDITOR OF THE ECCLESIASTICAL RECORD.

VERY REV. SIR,—This question is asked in Butler's Catechism: "Is the sin the greater by being committed on the Lord's Day?" and it is answered "Most certainly." I will thank you to state your opinion with regard to the accuracy of that answer.

It is plain that, in order that the circumstance of sin being committed on Sunday could change the *species* of sin, it must be shown that Sunday is consecrated to Divine worship as a *consecrated church* or *chalice* is, which nobody holds. The question is, is the *tempus sacrum* of Sunday an *aggravating* circumstance, and if so, must it be mentioned in Confession that "the sin was committed on a Sunday or a holiday?"—I am, Very Rev. Sir, yours faithfully,

A CORRESPONDENT.

At the request of the Editor, I have undertaken to reply to the interesting letter of his correspondent.

It is necessary, in the first place, to distinguish between three distinct theological questions, all of which are more or less involved in the question as proposed.

1. In the case of a sin committed on a Sunday or holiday, is the circumstance of *tempus sacrum* an *aggravating* circumstance?

2. Is it a circumstance that adds a *new specific malice* to the sin?

3. Is it a circumstance *necessary to be confessed*?

The answer in Butler's Catechism has, as I understand it, direct reference only to the *first* of these three questions. It is manifest that if the circumstance of *tempus sacrum* be an *aggravating* circumstance (whether it adds a new specific malice, or is a necessary matter of confession, or not), the sin must necessarily be regarded as "the greater," from being thus committed. So far, then, the question of distinct specific malice, or of the necessity of confessing this circumstance, does not formally arise.

How then should this first question be answered? It would indeed be difficult to defend the accuracy of the answer of the Catechism, more especially as regards the special and unusual emphasis with which it declares the malice of the sin to be "most certainly" increased. But it would be misleading if, in saying this, I were to omit at the same time to note that the opinion adopted by the venerated author of the Catechism is one in support of which the very highest theological authority may be cited.

It is sufficient on this point to quote the words of one authority, De Lugo:—

"Adverto," he says, "*negari non posse quod circumstantia illa, per se loquendo, et seclusa ignorantia vel inadvertentia, aggravet aliquantulum . . . ut supra dicebamus de circumstantia loci sacri. . . . Quolibet peccato mortali profanatur dies Deo sacra, et peculiariter destinata ad Dei cultum.*"¹

De Lugo's "*Negari non posse quod aggravet*" is in no way less emphatic than Dr. Butler's "Most certainly."

But let us pass to the second question. Is the circumstance of *tempus sacrum* a circumstance that adds a *new specific malice* to the sin? The reverend writer of the letter to which I am replying justly observes that "in order that the circumstance of a sin being committed on Sunday

¹ DE LUGO. De Sacr. Poenitentia. Disp. 16. sect. xii. n. 519.

could change the *species* of the sin, it must be shown that Sunday is consecrated to Divine worship as a *consecrated church* is." This, he adds, "nobody holds." But in the passage just quoted from De Lugo, the special "profanation," by which the malice of the sin is said to be increased, is illustrated by a reference to this very "*circumstantia loci sacri*." The point then cannot be so summarily disposed of as the Editor's correspondent seems to suppose. De Lugo, indeed, in laying it down as "undeniable" that the circumstance of *tempus sacrum* aggravates the malice of the sin, adds, as an observation of self-evident truth, that this circumstance could not possibly "aggravate" the malice of the sin except by adding to it *a new specific malice*. For, as he explains, any addition thus made to the malice of a sin—say, for example, a sin against the virtue of temperance—is manifestly not an additional malice of intemperance, but a malice of a totally distinct kind, inasmuch as it is opposed to a different virtue, the virtue of religion. In other words, the additional malice thus introduced is *specifically different* from that which is otherwise inherent in the sin.

Thus, to transcribe in full the passage partially quoted above, this eminent theologian explains the matter as follows:—

"Adverto *negari non posse* quod *circumstantia illa*, per se loquendo, et seclusa ignorantia vel inadvertentia, *aggravet* aliquantulum, ac, per consequens, *det malitiam specialem sacrilegii* saltem levem, ut supra dicebamus de *circumstantia loci sacri*," &c., &c.

But, however fully the principles thus laid down may be regarded as bearing out the technical accuracy of the answer of the Catechism, it seems very obvious that the answer must nevertheless be regarded as, to a large extent, misleading. For, especially as occurring in an elementary Catechism, such an answer can hardly fail to suggest to those for whose use the Catechism is mainly intended, that the additional malice, the existence of which it so emphatically affirms, is, furthermore, *necessary matter for confession*. And, dealing with the answer in this sense, we need have no hesitation in endorsing the characteristic criticism once passed upon it by an eminent living Irish theologian, that instead of being "most certainly," it should be "most certainly not."

On this point we can claim the authority of De Lugo, and of many other theologians, who agree with him in the

opinion that the circumstance in question not merely increases the malice of the sin, but increases it by adding to it a new malice, *specifically distinct*. For, as they explain their opinion, the special opposition to the virtue of religion, in which this special malice consists, is not in itself *mortally*, but only *venially* sinful. It cannot therefore form necessary matter of confession.

I have never, indeed, been able to see any reason for supposing that the venerated author of the Catechism intended by his answer to represent the special malice arising from the circumstance in question as necessary matter for confession. It is, however, satisfactory to be able to add that even if he had done so, he would not in any way have laid himself open to a charge of adopting a view not well sustained by high theological authority. The opinion that the special malice thus added to the sin is "necessary matter" is indeed so far removed from the list of singular opinions, that Dicastillo, one of the very foremost theologians of the "probabilist" or "moderate" school, speaks of it as follows:—"Qui *absolute* docent debere eam circumstantiam explicari, *tot sunt, et talis notae viri*, ut sola *multitudine* et *auctoritate* possent nos terrere, nisi haberemus plures doctrina et auctoritate praestantes, qui metum adimerent."¹

In conclusion, it may not be out of place to observe that the question and answer which have given occasion to the preceding letter and to this reply, have been omitted from the Catechism in the recent revision of it, and consequently do not appear in the New Edition recently published with the approbation of the Cardinal, the Archbishops, and the Bishops of Ireland.

W. J. WALSH.

SPONSALIA.

TO THE EDITOR OF THE IRISH ECCLESIASTICAL RECORD.

REV. DEAR SIR,—I have read with pleasure and profit the discussion in the RECORD of practical questions connected with Sponsalia. Permit me to say, however, that I fail, probably through want of perception, to see the principles on which "A Veteran Practitioner" gives decisions deduced from the customs regarding match-making in the "farmer class," and in the "top stratum of society." He proposes a case arising in the former class in which "everything is arranged, or seems so, and a day is appointed for the marriage. It may be near, or it may be some

¹ DICASTILLO, *De Poenitentia*, Disp. 9, n. 71.

weeks off, which is rarely the case. But whether near or distant, ask the parents about it as an event to come: they will say, 'yes, it is arranged; but so many things turn up in such cases, as we see every day, that you can never be sure of a marriage till you see the ring on.' Then all this time and up to the last, things have been and still are in a contingent state. . . . Even though we bind up the female in the will and intention of the parents, still, they holding themselves up to the last in a state of contingency, the engagement had not the character of certainty requisite for absolute espousals, and for the impediment depending on them." Here, then, your correspondent is of opinion that although everything was arranged for the marriage and the day appointed, still if the marriage did not go on, there were no sponsalia, and the impediment of public honesty did not arise. But when he ascends higher, and views "how matters go on in the top stratum of society," he is of a different opinion. "Here the issue is slow. After the parties have come to an understanding with each other, the men of the law are set to work. They will require time to put terms and conditions into legal form. Their first drafts may be objected to in several particulars, and corrections are to be made. Then there is a delay in fixing a day. The preparations for a *fashionable* marriage cannot be made in a hurry, nor can the bridegroom set himself free all at once for the marriage tour. All this time he is a constant visitor at the home of his bride that is to be, and he and she are held by the public to be engaged to each other. I do think that in such cases, which, indeed, are few and far between here in Ireland, there are espousals resulting from the engagement which is quite mutual; and, though there be no religious ceremony nor formal expression of a mutual promise, the impediment of *publica honestas* is nevertheless incurred."

Now I can see no essential difference in these two cases. So far as the cases are laid down, there has been no expressed mutual promise at all. The parties understand that the marriage is to come off. They are satisfied, and intend to take their places on the appointed day. The report goes out that they are to be married; that the match is settled. But all this seems to me very different from mutually promising each other to marry. They may be held in both cases by the public to be engaged, but if they have not, actually or virtually, entered into that engagement with each other, either *per se* or through their parents, there are no espousals. The only point of difference I can see shown by your correspondent between the two cases is, that in one the parents say it is arranged, but you can never be sure: I think the very same may be said, and happens oftener in "the top stratum of society." My experience is that, as a rule, young people or their parents have no intention of contracting sponsalia. The parents arrange all about the marriage. Those about to be married are fully aware of all the negotiations. They are satis-

fied; but they look on themselves as free till they have been married. All theologians teach that sponsalia need not precede marriage. There may be marriage without any preceding sponsalia, and my notion is that this is the rule in this country. Of course there are exceptions. There are cases where lovers must solemnly pledge themselves to be true to each other till death, when they break a sixpence or a ring and each retains half in memory and proof of this promise. To this custom allusion is strikingly made in one of our ballads—

“The ring, betwixt us broken
When first the words were spoken,
Of your poor heart was a token.”

These sponsalia occur generally when from opposition of parents, absence, or such causes, it is apprehended that “the course of true love” will not run smooth,

I recollect a curious case which I am myself aware occurred not very many years ago. A marriage was arranged to come off. The parties were of the farmer class. “The match was settled” by the parents. The girl tacitly acquiesced in her parents’ choice, though it appeared it was not her own choice. The dispensation in banns had been procured, the day appointed. The time came. The *parochus* stood ready in the church. The bridal party arrived. But when preliminaries were being gone through, what was the surprise of the priest to find that the intended bride was absent, and that her sister was present ready and willing to take her place in the marriage ceremony. On inquiry it was found that on the night before the marriage a “young Lochinvar” had appeared on the scene, not unexpected, and had carried off the consenting maiden. To avoid disappointment “the boy” popped the question to a sister of his intended, who, nothing loth, accepted the proposal. And it seemed to them that nothing was simpler than to be married at the time and place already appointed.

I have another case before my mind which occurred in “the top stratum.” A marriage between two distinguished persons was publicly spoken of for months as arranged to come off. It was the talk of the county. But a hitch occurred, and a disagreement arose in the marriage settlements. The match was broken off, and I never heard any question of espousals.

In all such cases the validity or existence of sponsalia depends on this, whether the parties really and truly intended to bind themselves to marry each other, and really and truly expressed this by some external form by which they believed they bound themselves to each other. If they do not believe and are not fully aware that they thus bind themselves to each other, no matter what the world may think or say, no matter what parents may do, there are no sponsalia.

Of course in the first of the two cases which I have given above, the priest was to presume that the impediment of public

honesty had been incurred, and existed between the parties presenting themselves for marriage. But suppose it appeared that the girl never liked to marry the proposed suitor; that her parents urged him on her; that at length she tacitly agreed to the marriage; that she really intended to go to the church and marry the person selected by her parents, I think that intention of hers, or that tacit acquiescence in the arrangement of her parents, did not constitute sponsalia, and in that case the impediment of public honesty did not arise. If by any course of conduct, such as visiting, both the parties believe that they mutually bind themselves to marriage, that each knows that the other intends to bind himself or herself, and they thus intend to take the obligation upon them, then I would hold they had contracted sponsalia.

I may add that your correspondent's doctrine regarding "occult espousals" was new to me. I am, dear Sir, faithfully yours, &c.,
E.

[We may take this opportunity of saying that we see no sufficient authority for the distinction between "occult" and "private" espousals referred to in the last paragraph, and put forward in a recent number of the RECORD. If the other conditions are present, espousals, no matter how occult, are valid, and if valid they produce the canonical impediment. One or two brief quotations will suffice:—

"Hinc extra omne dubium tenendum est ex sponsalibus quantumvis occultis . . . oriri impedimentum publicae honestatis." *Acta S. Sedis*, Vol. II, Appendix xi.

"Docuerunt aliqui ex prioribus [sponsalibus privatis tantum, occultis, clam contractis] in conscientia non oriri publicam honestatem, alligantes hujus rationem tunc non existere, et praxim *Data-riae* . . . Errabant tamen nam indistinctim loquitur c. un. *De sponsal. et Matr.* in vi. et S. Poenitentiaria accepit a Summis Pontificibus facultatem dispensandi in publica honestate orta ex sponsalibus occultis." Feije *De Imped. Matr.* n. 391.—ED. I. E. R.]

REVALIDATION OF INVALID MARRIAGES.

VERY REV. AND DEAR SIR,—When you will have the subject of Matrimonial Espousals fully thrashed out, would you allow me to suggest that you could not lay on the threshing-floor of your excellent periodical a more practical subject connected with the Sacrament of Matrimony than the revalidation of invalid marriages.

The work of the ecclesiastical ministry requires both science and prudence—the former as the foundation, and the latter as the superstructure. The former is acquired by technical teaching and study, the latter chiefly by experience and observation.

The young practitioner should consequently have recourse to his books, and what he recollects of his seminary studies, to guide his practice; and, at the same time, he is to guide the application of his studies by the experience his every-day work in the ministry will afford him. In the commencement, this harmonising of things presents many a difficulty, and perhaps there is no department of his work in which he experiences more embarrassment than in setting right invalid marriages, especially if his lot be cast in populous towns.

The matter may occur in three distinct stages; *first*, in discovering a marriage to be invalid; *secondly*, in seeing to a remedy; and *thirdly*, in applying the remedy when obtained.

Respecting the discovery of an annulling impediment in an existing marriage, the following questions may arise, which, as you will observe, are questions of simple prudence, supposing, however, the technical knowledge applicable to them.

First, if a Confessor, in hearing a confession, sees incidentally or accidentally, or thinks he sees, *that there may be* an impediment in the marriage of his penitent, ought he, *as a general rule*, to take no further notice of the matter, or should he investigate it, thereby subjecting the penitent to the course of inquiry necessary for that purpose?

Secondly, should an impediment appear doubtful either in law or fact, and the penitent be unconscious of it, is the Confessor to notice it, and if he do, what notice is he to take of it?

Thirdly, the same case with the contrary supposition, that the penitent is conscious of it, and inquires what should be done.

Fourthly. What is the Confessor to do when he sees distinctly that there is an impediment in the case, but the penitent is unconscious of it?

In these cases, and others that may be supposed, there may be special exceptional circumstances, on which account I would look only for a *general rule*, setting aside such circumstances for special consideration, when they would arise, and taking account of the cases only in the broad view in which they are proposed.

I would, however, add the case of a *certain* impediment known to the penitent, but of such a nature, that the remedy is only in that sort of dispensation known under the title of *sanatio in radice*, and I would ask whether, for the present, and until such a remedy be obtained, the case is to be dealt with as practically doubtful, on account of the controversy respecting the remedy in question?

This branch of the subject will also leave room for saying something on the marriages of converts, if, before conversion, they were married under any of our impediments, and if the case of perverts is to receive the same treatment, on their coming back to the Church, as converts who had lived out of the Church all their lives previously.

The second stage of the subject. The revalidation of invalid mar-

riages asks in the second stage of the subject, what is to be done to remedy the impediment? The plain and simple answer is, that a dispensation is to be obtained. But a further question starts up, to what authority is application to be made? and here an occasion will be afforded of pointing out the various tribunals to be approached according to the nature of the case, as also of classifying the cases that may occur.

The third stage of the subject. Here is to be considered—1°, in what cases it may be necessary to have the revalidation made publicly; 2°, what is to be done when only one of the parties is cognisant of the impediment; 3°, whether the clause usually inserted by the Penitentiary “*certioratà alterà parte*” is to be considered as an *instruction* merely, or a *strict condition*; 4°, if we can rely upon simple and rude people carrying out the instructions laid down by our theologians for the party cognizant of the impediment to discover it to the other, and obtain the other’s renewed consent; and if the practice is to be recommended, as an alternative, that the priest would obtain leave of the party cognizant of the impediment to bring forward the other, and put both through a renewal of consent, using all the caution he can not to discover the impediment to the party who is not aware of it. 5°. If in some cases, and in what, the *sanatio in radice* can be applied without apprising the parties, one or the other, of it.

No doubt, other questions will arise on this branch of the subject which will more fully show its practical importance, and the treatment of them cannot fail to be highly useful, especially to young priests in the work of their sacred ministry.

I have put forward the subject, I feel, in a very clumsy way, but I have had in view only to throw a few sheaves on the threshing-floor, as I may again call it, of the RECORD, to be subjected to the flails of your correspondents, that they may separate the pure grain from the straw and chaff, for the benefit of those who are too busily engaged in the labours of their ministry to have time themselves for such a process.—I have the honour to remain, very Rev. and Dear Sir,

A DEVOTED CORRESPONDENT.

P.S.—Glancing back upon what I have written, I think the first branch of the subject would suggest with regard to a marriage contracted under an impediment, but in circumstances so urgent that, according to St. Liguori, we might presume on the impediment being relaxed by the Church, whether we might leave such a marriage as it is, or if we ought not to apply for a dispensation not only with a view to the *forum externum*, but also the *forum conscientiae*.

[We invite the attention of our Correspondents to these practical questions, and we shall await the expression of their views before giving our own.—ED. I. E. R.]

DOCUMENT.

THE following is the text of the Papal Letter recently received by His Eminence Cardinal MacCabe, in reply to the Letter addressed to His Holiness from the Meeting of the Irish Bishops, last October:—

LEO PP. XIII.

DILECTE FILI NOSTER SALUTEM ET APOSTOLICAM BENEDITIONEM.

Novum argumentum dilectionis et obsequii tui, aliorumque VV. FF. istius regionis Antistitum habuimus in litteris, quas Tu ipsorum mandato et nomine die 4 elapsi Octobris ad nos dedisti testes egregiae vestrae voluntatis et grati erga Nos animi ob eas curas quas de prospera rerum Hiberniae conditione gerimus, et ob ea consilia quæ per epistolam Nostram die 1 elapsi Augusti datam, gliscentibus isthic popularibus motibus, in bonum dilectorum Nobis filiorum Hiberniae fidelium præbenda censuimus. Est profecto Nobis causa cur plurimum gratulemur tum Tibi, dilecte Filii Noster, aliisque Hiberniae Episcopis, videntes quo studio promiisterii vestri ratione ad sedandas perturbationes patriae vestrae et ad dirigendas fidelium vestrorum voluntates incumbatis, tum etiam Catholicae Ecclesiae filiis, qui docilitate animi vestras voces excipiunt et incommoda adversae fortunae christiana virtute ferentes, animos suos longius quam officium et religio sinit, temere progredi non patiuntur. Quamquam vero Hiberniae fideles illustra sui in religionem studii, et in supremum Ecclesiae Pastorem obsequii testimonia præbeant, postulat tamen adhuc rerum publicarum status ut ea documenta quae ipsis tradenda pro Nostra in ipsos caritate curavimus, prae oculis fideliter habere pergant, cum pravarum societatum asseclae, uti elapsis mensibus evenisse dolumus, non intermittant spes suas in flagitiis ponere, publicas inflammare cupiditates et, remedia incommodis graviora quaerentes, ea grassari via quae ipsorum cives non ad salutem sed ad perniciem adducit. Hinc opus est ut firmiter insideat istius populi fidelis animis, uti jam memoravimus, unam eandemque utilitatis ac honestatis esse regulam; justam patriae causam ab studiis consiliis operibus iniquarum consociationum esse sejungendam jus fasque esse adversa patientibus jura sua rectis artibus persequi, non item a scelere praesidium mutuari, ac divina providentia effici ut laetis patientiae et suarum virtutum fructibus boni fruantur, malos contra vanis laboribus perfunctos gravibus Dei atque hominum judiciis subesse. Dum haec commemoramus ex ea cupiditate, qua solatium, tranquillitatem, prosperitatem totius Hiberniae cupimus, minime dubitamus, dilecte Fili Noster, quin Tu Collegaeque tui concordibus semper animis et caritate fraterna invicem juncti, salutarem operam conferre pergatis, ut Fideles vestri nihil sibi commune esse patiantur cum iis qui suis cupiditatibus praecipites sese de patria benemereri putant, dum se gravibus sceleribus obstringunt, in eandem pravitatem alios

impellunt, et causae publicae turpem labem inurunt. Hoc sacerdotalis zeli ministerio Te nuper praeclare perfunctum esse laetamur, dilecte Fili Noster, cum insidias et pericula catholicae isti juventuti comparata conspiciens, pastorem epistolam edendam curasti, qua hujusmodi pericula publice denunciares, vigilantiam fidelium acueres, et eorum saluti, necnon religionis et patriae bono consuleres.

Hae porro tam graves pastoralis muneris curae et publica populi Hiberni causa omnino requirunt, ut ecclesiastici ordinis viri sese adjutores praebeant Pastoribus suis, ac ipsis in civium animis moderandis et perturbationibus publicis compescendis suam operam fideliter navent. Verumtamen ad hanc salutarem vim sacri ministerii propriam exercendam, si agatur praesertim de popularibus conventibus in quibus magno animorum aestu de causa publica disceptatur, et civilium concertationum procellae commoventur, opportunum fore concilium putamus, si firmis iis manentibus quae de juniore Clero decrevistis, iis tantum ecclesiasticis viris eosdem conventus adeundi veniam tribuendam consueritis, in quorum potissimum sapientia confiditis, et in quibus maturior aetas ac usus rerum effecit ut prudentia consilio et auctoritate praestent ideoque possint prae ceteris concitatae multitudini ad recta et honesta duces esse, fallacibus improborum judiciis occurrere, officii rationes tueri, ac defensores esse optimi partium optimarum. Hac ratione et via sacerdotalis ordo tanquam in specula communis salutis et in praesidio reipublicae a Vobis collocatus, magnas patriae utilitates, in iis quibus jactatur fluctibus, est allaturus.

Hac demum occasione praetermittere non possumus, quin Te, dilecte Fili Noster, aliosque VV. FF. Hiberniae in partem sollicitudinis Nostrae vocatos peculiaribus commendationis et dilectionis Nostrae sensibus prosequamur, propter eas curas quas ad causam catholicae institutionis juventutis vestrae tuendam, et Universitatis Catholicae statum conservandum communi studio contulistis, initis consiliis quae necessaria et opportuna tum sanae solidaeque doctrinae adserendae et custodiendae, tum ejus fructibus propagandis existimastis. De sacris autem Seminariis in eo evigilent cogitationes vestrae, ut diligenter adolescentes ad spem sacerdotii bonis artibus et virtutum exercitatione erudiantur: generatimque cupida philosophiae juvenus instruat sese, quoad opportune fieri potest, Doctoris Angelici disciplina.

Summis autem votis a Deo elementissimo poscentes ut studia, consilia et opera vestra sua potenti gratia provehat, clerum vestrum validum instrumentum suae gloriae efficiat atque soletur propitius fideles vestros, iisque tribuat ut qui seminant in lacrimis in exultatione metant, Apostolicam benedictionem praecipuae Nostrae benevolentiae testem Tibi, dilecte Fili Noster cunctisque Hiberniae Episcopis necnon clero et Fidelibus fidei vestrae conceditis, peramanter in Domino impertimus.

Datum Romae apud S. Petrum die 1 Januarii anno 1883, Pontificatus Nostri anno quinto.

LEO PP. XIII.

NOTICES OF BOOKS.

L'Idée de Dieu, son Origine et son Role dans la Morale. Par M. l'Abbé PASTY. LECOFFRE, Paris, 1881.

This learned and carefully prepared work, in two volumes of nearly six hundred pages each, though specially suited to the needs of France, is sure to command a much wider circulation than ordinary French literature. There have, unhappily been found in every age and country impious men who denied or doubted the existence of Him, in whom we live, move, and have our being.

M. Pasty has, like countless writers before him, entered the lists, to confront and confound the enemies of religion and morality, and to vindicate the truth of doctrines which incredulity has denied or scepticism called into question. He addresses himself to his task with a painful experience that the enemies of the Faith are now more aggressive than of old, and that infidelity assumes new and subtle forms, and presses boldly onward in the conflict between light and darkness, truth and error.

The guardians of the precious treasures of religion and virtue never slumber nor lay their arms aside. There can be no surprise, no unrepulsed assault. The citadel is ever held in safety, and day by day new reinforcements come forward to strengthen its defences. One of the most recent and best equipped in the array is M. Pasty, who has improved the panoply of older champions by turning to good account the valuable discoveries of modern historical, archæological, and linguistic research.

We heartily commend to all, who may be engaged professionally or otherwise, in the study of Theodicy, the volume before us, in which great principles are evolved, and cogent facts accumulated that throw an additional light on vital questions, affecting the interests of individuals and of society at large. Those who watch with anxiety the new phases of science and moral philosophy in these countries, cannot view with indifference the aid given to the cause of truth by the ability and learning of the accomplished author of the work thus briefly introduced to the notice of our readers.

D. G.

Dissertationes Selectae in Historiam Ecclesiasticam. Auctore BERNARDO JUNGMAN. Tom. iii. Ratisbonae, 1882.

This latest instalment of Dr. Jungmann's Select Dissertations on Ecclesiastical History cannot fail to interest the readers of the RECORD. The author, recognised as a safe guide, introduces us to new scenes of an impressive and varied character, selected from the wide field of Church History. Although dealing with subjects more or less familiar to ordinary readers, he has contrived to invest them with new and attractive features. And to give completeness to his task and gauge it by the highest standard, he

omits nothing that recent historical and archæological researches have supplied.

Of the five dissertations contained in this volume, the first treats of the heresy of the Iconoclasts; the second, of the Temporal Power, that is, of the Civil Princedom of the Popes; the third, of the Empire and the Church during the ninth century; the fourth, of the Pseudo-Isidorian Decretals, and of some celebrated controversies, including the Paschasian and Predestinarian, of the ninth century. The Fifth Dissertation of this volume, and Seventeenth of the series, is a full, if not exhaustive, narrative of the Photian Schism.

One cannot read these essays without admiring the deep learning, critical sagacity, and fair, calm, judgment of the author. Their chief merit, indeed, consists in the careful investigation of the gravest and most involved questions of the period with which they deal. And yet in them hardly any important event is omitted, which finds a place in ordinary works on Church History. The paramount subjects, which are fully discussed, are linked together by a chain of subordinate events, with obvious advantage to the student of history. Let this be illustrated by an instance. At p. 16, in the Essay on the heresy of the Iconoclasts, a reference is made to the propagation of Christianity in the West in the following terms: "During the seventh century many missionaries went from Britain, Scotland and Ireland, to foreign countries, and laboured with success in the Vineyard of the Lord. Of these the most illustrious was Columbanus, a native of Ireland, who, with twelve other monks, passed over into Gaul, where he laboured to revive the decaying piety of the inhabitants, and founded a monastery at Luxeuil. Being driven from Gaul, he went into Switzerland . . . thence to Italy, where he founded the Monastery of Bobbio, and died A.D. 615. We notice this as one of the many interesting subordinate incidents, appropriately introduced as a background to throw out in bolder relief the greater questions so fully and so admirably set forth in this remarkable work. Though exception might, on various grounds, be fairly taken to the place assigned, in the cited passage, to Scotland, as a missionary centre to foreign countries during the seventh century, we prefer dispensing with minute criticism in a short notice of a work of such utility and of such scholarship.

D. G.

Idols, or the Secret of the Rue Chaüsse D'Antin. Translated from the French of Raul De Navery, by ANNA F. SADLIER. BENZIGER BROTHERS: New York.

In its English dress, the "Secret of the Rue Chaüsse D'Antin" is a charming story. With Paris, towards the close of the Franco-Prussian war, for a scene; and the events of the siege and the "Commune" for description, M. Raul De Navery finds no difficulty in making his narrative intensely interesting at every stage. His

characters too, are, for the most part, well selected and finely drawn. The unswerving fidelity of a young priest, Sulpice Pomereul, to the secrecy of confession in most trying circumstances is dwelt upon at great length and with feeling admiration. The moral inculcated throughout is the ultimate triumph of virtue, and the chastening influence of afflictions borne with resignation. In the closing chapters this lesson is taught with much skill and ability.

P. O'D.

Elements of Ecclesiastical Law. By Rev. S. B. SMITH, D.D.
Vol II. *Ecclesiastical Trials.* BENZIGER BROTHERS: New York, 1882.

Not many months ago, when noticing the fourth edition of the first volume of Dr. Smith's Canon Law, a hope was expressed that the learned author's second volume would be forthcoming at an early date. It is now before us, and we are glad to find that our expectation in regard of its worth as a manual in this important department of ecclesiastical science has not been disappointed. Brief, but clear and methodic, it forms with the companion volume decidedly the most attractive work on Canon Law within the reach of English-speaking people. The matter treated in the second volume is the interesting and intricate subject of Ecclesiastical Trials. A solution of every practical difficulty that crops up in this extensive field cannot be expected in a work on Canon Law of such modest dimensions, but the principles throughout are sound, their application fair, and though some of Dr. Smith's inferences will not be accepted by all, the tenableness of his opinions and the impartiality of his judgments will be questioned by none.

P. O'D.

We have received for Review the following Books :—

From MESSRS. BENZIGER BROTHERS :—

A Catholic Priest and Scientists. By Rev. J. W. VAHEY.

From MESSRS. BURNS & OATES :—

The Life of Mary Ward. Vol. I. By MARY CATHERINE ELIZABETH CHAMBERS. Edited by Rev. HENRY JAMES COLERIDGE, S.J.

The Words and Works of our Saviour. By Rev. H. J. COLERIDGE, S.J.

The Franciscan Almanac for 1883.

The Legend of St. Christopher. By WILLIAM MANNING.

The Dublin Review. January 1883.

Plain Sermons on Mixed Marriages. By Rev. A. A. LAMBING.

From BROWNE & NOLAN :—

Lucian, Select Dialogues. DOWDALL.

Cæsar. Book I. PARKER.

Xenophon. Book I. PARKER.

MILTON : *Paradise Lost & Lycidas.* CROLY.

SOUTHEY'S *Life of Nelson.*

CAMPBELL'S *Pleasures of Hope.*

APPENDIX.

MONTHLY NOTES.

THE CATHOLIC UNIVERSITY.

AT a Meeting of the Episcopal Board of the Catholic University held in Dublin on Tuesday the ninth of January, His Eminence Cardinal MacCabe announced the resignation of the office of Rector by the Right Rev. Monsignor Neville; a vote of thanks was passed to Monsignor Neville for his distinguished services during the past three years, and the Rev. Dr. Molloy was appointed Rector in his stead.

THE readers of the IRISH ECCLESIASTICAL RECORD will learn, we are sure, with feelings of pleasure, that the Catholic University is about to enter on a new career under circumstances which are full of promise for its future efficiency and success. It has been generally known that the Archbishops and Bishops of Ireland, at a meeting held in Clonliffe College last October, had under their consideration the subject of the Catholic University; and we are now in a position to announce, in a definite form, the chief results which have followed from their deliberations.

In the first place, it was resolved at the general meeting of the Bishops, that the Catholic University should consist in future not of one College only but of several, which, while retaining their own separate and independent organisations, should co-operate together for the advancement of higher Catholic education. A Committee was then appointed to work out the details of the new arrangement, and to define the conditions necessary to be fulfilled by a college in order to its recognition as a College of the Catholic University. This Committee consists of His Eminence Cardinal MacCabe; the Most Rev. Dr. Gillooly, Bishop of Elphin; the Most Rev. Dr. Butler, Bishop of Limerick; the Most Rev. Dr. Moran, Bishop of Ossory; and the Most Rev. Dr. Woodlock, Bishop of Ardagh.

The Committee has already held two meetings, and although the new organisation is not yet altogether complete, some definite steps have been taken of great interest and importance. Maynooth College has been

constituted an integral part of the Catholic University, and is to be henceforth the chief seat of the Faculties of Theology and Philosophy. A programme of examinations for degrees in these Faculties is already in preparation, and will be published in the course of a few months. It is intended, we believe, that the degrees shall be solemnly conferred by the University in the College of Maynooth, on the occasion of the annual meeting of the Bishops, and in the presence of the whole body of the students.

Next, as regards Colleges in Arts, it was decided, at the first meeting of the Committee, that no college could be recognized as a college of the Catholic University unless it had, at least, fifteen students matriculated in the Royal University. And at its next meeting, the following colleges, which had, in the meantime, expressed their desire to join in the organisation, were enrolled as colleges of the Catholic University : University College, Stephen's-green ; the French College, Blackrock ; St. Patrick's College, Carlow ; the Jesuit College of St. Ignatius, Dublin ; Holy Cross College, Clonliffe ; St. Kieran's College, Kilkenny ; and the College of Mount Carmel, Terenure. University College will be under the special patronage of His Eminence Cardinal MacCabe. In its halls the Catholic Fellows of the Royal University will give their lectures, and these lectures will be open to the students of all the above colleges. It is, we believe, clearly understood that any one of the colleges now enrolled may cease, at any time, to be a College of the Catholic University, either by voluntary withdrawal, or by failing to fulfil the necessary conditions ; and that other colleges fulfilling the prescribed conditions may, at any time, put forward their claims to recognition.

There may be some persons, perhaps, who would object, at first sight, that fifteen matriculated students is a very small number to constitute a University College. But we would observe, in reply, that the Royal University has been little more than a year in operation, and has held but two matriculation examinations. Some of our colleges have as yet only students of the first year's course, and they cannot possibly have more than students of the first and second year. Now the course of Royal University, leading to the B.A. degree, extends over three years ; and, therefore, following the standard of fifteen required in the present year, we should expect that a minimum of not less than twenty-five will be required next year, and not less than thirty when the system is in full operation. It is evidently essential to the influence and prestige of the Catholic University, in its new

career, that the colleges of which it is constituted should be University Colleges in reality, as well as in name, and this would seem to be fairly secured, all things considered, by requiring a minimum of not less than thirty University students. When the new system has had full time for development, we have little doubt that it will be found possible to fix a still higher minimum, say of forty or even of fifty students.

So much for the Faculties of Theology, Philosophy, and Arts. The Faculty of Medicine will have its seat as heretofore, in the Medical School, Cecilia Street, Dublin. The success of this School is well known; and we are glad to learn that the number of its students is much larger, in the present year, than it has ever been before. Many of them are already Matriculated in the Royal University; and we hope soon to see them not only taking their degrees, but carrying off the Prizes and Exhibitions which are open to all who can win them in fair competition.

Thus it will be seen that the Catholic University remains, as it has always been, a National Institution, directed and controlled, according to the terms of its original foundation, by the supreme authority of the whole Episcopal body. It retains unimpaired the power to grant Academical degrees, which it received from its founder, Pope Pius the Ninth. This power it will continue to exercise, even more largely than before, in the Faculties of Theology and Philosophy. But the Bishops have decided, after mature and anxious consideration, that, under present circumstances, it shall not exercise this power in regard to the other Faculties, and that it shall send up its students for the degrees, prizes, and exhibitions of the Royal University, in Arts, Medicine, Engineering, and Law.

It enters then on its new career with no mean provision for the work before it. It possesses a Faculty of Theology which, in the number of its students, the eminence of its professors, and its hold on the affections of the people, is not surpassed by any other such Faculty in the world. In Arts it presents to the world a group of Colleges which though struggling against poverty, and scantily equipped with the material appliances of education, have given ample proof that they abound in the wealth of intellect, and have already carried off the highest prizes, in open competition, from the richly endowed Colleges of the State. Lastly, it is provided with a flourishing Medical School, which has long enjoyed a high repute and great popular favour.

To complete the new organisation a University Council has been constituted, consisting of the Rector and the Heads of University Colleges. This Council will meet, from time to time, during the Academical Session, and its function will be to watch over the interests and to guide the development of Catholic University education, subject always to the supreme control of the Episcopal body. The Rector is charged, in particular, to confer with this Council on all matters concerning the relations of the Royal University to higher Catholic education, and to report thereon to the Bishops.

It would be premature to comment, at any length, on a plan which exists as yet only in outline, and which, even when more fully developed, cannot be thoroughly appreciated until it is seen in active operation. But we would say one word on the leading feature of the scheme, which plainly consists in the aggregation of several Colleges into one Catholic University. In this aggregation of Colleges, if we mistake not, is contained the germ of a great organisation for the advancement of higher education in Ireland. It gathers at once into the Catholic University a great array of teaching power, and secures for it the hearty sympathy and co-operation of all who are engaged in the work of education.

Maynooth College naturally takes the first place amongst the associated colleges, not only because it is the largest, but because it is the chief seat of those Faculties which, in a Catholic University, must ever hold the highest rank. University College, with its long array of Fellows, stands pre-eminent among the Colleges in Arts. Besides the students on its own roll it will attract to its halls, we have no doubt, many students from the other colleges in the neighbourhood of Dublin ; and by holding up before them a high standard of learning, it will counteract, in some measure, the narrowing tendency of competitive examinations.

But we welcome, with especial satisfaction, the admission of the teaching religious orders into the new organisation. Every one knows the success that has been accomplished by the Jesuit Colleges—Tullabeg, Clongowes Wood, Limerick, Belvidere—at the Examinations of the Intermediate Education Board. Hundreds of boys from these Colleges, within the last four years, have passed with credit through the various grades of the Intermediate Course, many of them gaining prizes, exhibitions, and

medals, from year to year. These boys are now ripe for a University career. The golden attractions of the Queen's Colleges, the dignity and prestige of Trinity, will not win them away from the sons of Loyola. From Clongowes Wood and St. Stanislaus, from Limerick and Belvidere, they will pass, by a natural transition, to the College of St. Ignatius; and there, under the enlightened guidance of men distinguished alike for learning and piety, they will enjoy all the advantages of a University education, while protected from the dangers which have proved fatal to so many.

When we turn from the College of St. Ignatius to the French College, Blackrock, we need speak no longer in language of merely hopeful anticipation. Its success is already an accomplished fact. Adjoining the famous Intermediate School, which has long held the foremost place in Ireland at the Examinations of the Intermediate Education Board, a University College already exists, with its own Staff of Professors, and its own separate collegiate buildings. In this College, at the present moment, there are upwards of forty Matriculated Students of the Royal University. Of the forty students fifteen are Exhibitioners, and two have won the valuable and much coveted Prize of Scholarship.

And so, under this new organisation, as it seems to us, the several Colleges of the Catholic University, while retaining their own individual characteristics, will all co-operate, each in its own way, towards the advancement of higher Catholic education. They will be encouraged and supported by mutual sympathy, and they will be quickened into vigorous life by an honourable and healthy emulation. The success of each will be the success of the Catholic University, and the failure of any one, if failure there should be, will be only the failure of a particular College.

We do not say, for a moment, that this a perfect system. The elements of a University are here, but they are scattered too far apart to fulfil the highest ideal of a University, which has been well defined as a school of universal learning. Gladly, indeed, would we see these various Colleges lifted up from their isolation, and planted together on some pleasant site, abounding in shady walks and green fields, interspersed with rock and heather; half encircled by mountains on one side, and looking out, on one other, over the beautiful expanse of Dublin Bay; near enough to the capital to enjoy the advantages of its libraries, its museums, its learned societies, yet

far enough away to secure the quiet and solitude which best befit a seat of learning. Such an ideal was sketched in eloquent words, many years ago, by the first Rector of the Catholic University, and such an ideal we fervently hope may one day be realized in fact. But at the present moment this ideal is an impossibility. And though it is well to keep ever a lofty conception in view, it is well also to do what practical good we can for our own time. It will often happen, in human affairs, as Cardinal Newman has wisely said, that what is only second best is practically best, because what is absolutely best is out of the question. If we cannot have all the elements of a University collected into one spot, let us have an organisation large enough to stretch out its arms and gather the scattered elements into one fold. If they cannot be united in space, let them be united in Council; let them be animated with one spirit; let them speak with one voice; let them go forward as one body in the great cause of education and religion. This is the mission committed to-day by the Bishops of Ireland to the Colleges of the Catholic University; and while we would not underrate the difficulties that stand in the way, we look forward with confidence to a great and triumphant success.

G. M.

THE OSSORY ARCHÆOLOGICAL SOCIETY.

The meeting of this Society for January, 1883, was held on Thursday, the 11th ult.

The "Ossory Archæological Society" was inaugurated on the 7th of January, 1874, and it proposes to itself to preserve and illustrate the history and antiquities of the Irish Church, and in particular of the diocese of Ossory. The Bishop of the Diocese is President of the Society, and all matters appertaining to it are managed by a committee of twelve members, who appoint the treasurer and secretary, elect the vice-president, and fill up any vacancies that may occur in the ranks of the committee. Quarterly meetings are held at St. Kieran's College, Kilkenny, and a beginning has been made of a diocesan museum, which has already been enriched with several objects of surpassing interest connected with the period of the Irish Confederation of 1641.

THE IRISH ECCLESIASTICAL RECORD.

MARCH, 1883.

GAMBETTA.

A STORMY and irregular life, closed by a painful and melancholy death, the sadness of which was supposed to be shrouded in magnificent heathen obsequies—such is the history of Gambetta. A vigorous, but proud and disdainful mind, free from all restraints of religion and conscience, and directing passions that were more than French in their intensity; such was Gambetta's character. A daring and adventurous spirit, who reached the zenith of power only to be hurled into obscurity; such probably will be the verdict of a future generation, that shall be wiser than the present. A persecutor of the Church, in which he was born, and to which he was opposed, not from principle or prejudice, but solely as a matter of political convenience, such is the memory he leaves to Catholic France; and under this aspect chiefly, we will keep his name, already fast fading from the minds of men, alive even for awhile.

The great empire, once so fair, and august, and free, but now not only the theatre, but the volcanic centre of revolution, must necessarily throw to the surface, from time to time, ambitious and daring men. If they be gifted with abilities sufficient to attract public attention for a time, and if they possess the talent of interpreting and expressing the ideas of a powerful clique or organisation, sooner or later they will attain to supremacy over the will of the faction whose power in politics predominates, and be regarded by the State at large, and even by foreign states, as the representative of the entire people. Such were the men who were alternately the idols and the victims of the first French Revolution. One after another

they were raised on the shoulders of the people, to-day to be glorified, to-morrow to be guillotined. And such, too, but under far different circumstances, was Gambetta, who after many reverses fought his way to supreme power, and over whose ashes Royalists, Republicans, and Radicals are raising discordant sounds of jubilation mingled with pity, regret that is only half-sincere, and contempt largely blended with hatred.

The foreign press is singularly unanimous in its regret for the premature death of the French Statesman, but from widely different reasons. English journalists saw in Gambetta the friend and companion of their Prince, and they flattered him. They saw in him the bitter uncompromising enemy of the Catholic Church and priesthood, and faithful to tradition, they worshipped him. Some of the German newspapers, for reasons becoming better known every day, considered Gambetta the greatest friend of the Fatherland, though professedly he was the enemy of Germany, and the future agent and representative of the national passion for revenge. They probably remember the famous decree that drove Bourbaki to the east, and left Paris an easy prey to the Prussians; and they believe, rightly or wrongly, that Gambetta would be the mainstay of the Republic, and that a Republican Government would perpetuate dissensions, and prevent France from gaining strength by the unity of all classes. Some of the semi-official journals, however, believe that the peace of Europe is secured by Gambetta's death, for that under his presidency war would have been inevitable.

The truest estimate of his character as a statesman, however, is to be found in the French Catholic journals, which, without unseemly triumph over his death, can yet see the hand of God in his removal. They do not rashly judge him when they say that he was a man of great ability, possessed of that exact oratorical talent which captivates the French people, but sensual, selfish, ambitious, and the creature of that great Masonic Society that has one enemy—the Church; one principle—the Satanic idea of the dethronement of God.

The child is father to the man; and in the young Leon at the seminary of Montfaucon, we see faintly outlined the Tribune of later days. We reproduce some incidents of his school life to show what manner of man he was; because, whatever be said of his policy, his character was always consistent and uniform. According to custom the professors

of the seminary at the end of each year sent notes of character and conduct to the parents of their pupils, and the following is the not over-flattering estimate they had formed of young Gambetta:—

“Leon Gambetta est un petit enfant sale, malpropre, nature emportée, caractère espiègle, intelligent néanmoins.” Another bulletin described him as *un esprit rebelle, turbulent*, whilst a third issued from the Lyceum, at Cahors, describes him as being “passionate, without being vindictive, and proud without arrogance.”

Having lost his mother whilst yet a child, he was in the habit of spending his vacations with his uncle, M. Massabie, who was then Curé of Sauzet. This holy man tried to engrave on the young heart of his nephew, those great principles which were to himself as the breath of life. His teachings were in vain. Nothing can show more clearly the hard, cold nature of this Republican demigod, than his treatment of this venerable man. For when on the famous fourth of September, he attained to almost supreme power in France, he received a letter from his uncle, full of sage counsels and holy admonitions, to which he replied by sending on a large official parchment the contemptuous words: “*Merci! Gambetta.*” From Cahors, Gambetta went to Paris to study law; and his quick vivacious temperament soon allied itself with the ardent spirits of the French capital. He became president of a debating club at the Café Racine, where night after night were congregated most of the erratic, but brilliant intellects, that during the last quarter of a century have shed lustre on France by their eloquence in the Senate, or their successes in the sciences and arts. All that was bright and talented and gifted, clustered around the young orator, and he passed from the Café Racine to the Conference Mole with a reputation already established for eloquence.

He was introduced to public notice by his famous defence of the *Reveil* in 1868, when the proprietors of that journal were prosecuted by Government. A few months after he was elected in Paris and Marseilles as an irreconcilable foe of the Government; and it was on this occasion he issued his famous Belleville programme, which advocated the extreme doctrines professed by the most advanced Radicals of Paris. When the Empire fell by the fatalities that attended the French armies in their gallant but hopeless struggle with Germany, it was Gambetta who proclaimed the deposition of Napoleon from the windows

of the Hotel de Ville, and at the same time created himself Dictator of the destinies of France. If marvellous energy and activity could condone serious blunders that were terrible in their consequences to France, Gambetta would have been more than the prætors and consuls who shed boundless glory on the name of Rome. In this crisis—Paris invested, the armies scattered, the Empire fallen—Gambetta displayed extraordinary power and extraordinary resources. He summoned the constituent assembly, and having been ordered to join the delegation at Tours, he left Paris in a balloon, taking with him the portfolios of the Interior, of War, and of Finance. Armed with these powers, he raised levies, he appointed and removed commanders, he planned campaigns, he effected loans—he was everywhere, he commanded every one, he did everything. Military, financial, and administrative operations were designed and conducted by him; and yet we hear his apologists exclaim: “Oh! that there had been a General in France under such a leader!” There were Generals. What Gambetta did with them we shall afterwards see.

Flushed with success, he commenced now, either through folly or intrigue, that strange policy which was so disastrous to France, and whose extent and results are not yet realised. He opposed with all his might, and with some success, the establishment of peace; but he had to obey the Government of Paris, which was again reconstituted, and had entered into an armistice with the Germans. He feared, however, that in the fluctuations of French politics, particularly in times of Revolution, a reaction in favour of the Empire might set in; and finding himself invested with large and increasing powers, he decreed the ineligibility to office of the functionaries and officials of the last Government. This decree was annulled, and Gambetta resigned. On the 8th of February, 1871, he was elected by ten departments, and took his seat for the department of the Lower Rhine. Again, he violently opposed the preliminaries of peace, and again he was defeated, and again he resigned.

So far the career of Gambetta, although brilliant, can hardly be considered successful. He was evidently feared by the different ministers to whom the people had committed supreme power. His declaration to the electors of Belleville, breathing hatred of authority and order, and preaching Socialistic doctrines that would not be disavowed even by his successor, Rochefort, was taken as a serious

profession of principle, and not as the fanfarronade of an election candidate. That opinions may change when circumstances are altered, that a young aspirant for senatorial honours is different from the President of the Chamber, and that the hot eloquence of disappointed and ambitious youth must not be taken as the expression of principles, weighed, matured, and finally adopted, was proved when the elections of the 20th of February, 1876, put Gambetta at last in the way of reaching supreme control over State affairs.

On the 16th November, 1877, Gambetta was chief of opposition to the Broglie ministry. With marvellous vigour and little scruple he fought for the destruction of that ministry at Paris, at Amiens, and at Lille, and it was at this last-mentioned place he made use of the famous expression applied to the Marshal President of the Republic: "*Il faut se soumettre, ou se démettre.*" He was prosecuted. He became doubly popular. His prestige increased day by day, and after quite a series of political triumphs he found himself in the beginning of the year 1878, after the resignation of Marshal MacMahon, nominated by M. Grevy to the Presidency of the Chamber, with a majority of 314.

The events of the last few years, and the results of his administration, are well known. Against the expressed opinion of his country and of the world, he amnestied the *petroleurs* and *petroleuses* of the Commune. The introduction into the Chamber of Deputies of his famous bill, the "*Scrutin de liste*," a measure which was completely subversive of electoral freedom, and was designed to put the supreme power of electing and returning candidates in his own hands—the rejection of that measure by the Senate, his iniquitous legislation against the Church, which he crowned by electing the infamous Paul Bert, Minister of Public Worship, his passionate abuse of his old friends at Belleville—all these are matters of contemporary history. He reached the zenith of power on the 15th November, 1881, when M. Grevy commissioned him to form a ministry, and he became Premier of France.

A few days before the close of last year he had retired to Ville d'Avray to lay new plans and devise new measures. He felt that he occupied an extremely precarious position. There was the old enmity with Germany, the strained relations with Italy on account of the Tunisian occupation, a shadow of diplomatic difficulties with England on the

Egyptian question; the hostility of half a million of working men, whom he had grossly insulted through their representatives last year at Belleville, the marked absence from the list of ministers and councillors of every man whose name and character would support or rehabilitate the tottering ministry, the well-known disaffection of the army, the repulsion of all the great men who believed in an ideal republic from this wretched *simulacrum* that he was trying in vain to maintain—these were terrible spectres that were not to be exorcised by flippant eloquence, or journalistic flattery, or gilded advertisement. So he was turning in his agony to expectant France with a pretorian proclamation against the Church, when the hand of God was laid heavily upon him, and he was removed from the throne of power to the bar of Divine Justice.

We might concede to the departed Statesman all that his dearest friends could desire, and yet be convinced that neither in private life was he a man to be respected, nor in public a functionary, whose policy was otherwise than disastrous to his country.

He was a man of unquestioned ability, but his great force of intellect and will, unrestrained and even misdirected by the wild Bohemian life which he led, had more of evil in it than of good to the country, which tardily and hesitatingly committed its destinies to his hands. His eloquence was of that peculiar character which is broken by animation, but has a strange fascination by the irregularity with which it rises from colloquial familiarity to the heights of inspiration. And as we have already said, during a most critical period he displayed energy and ability, which might have been taken as the highest form of administrative capacity, if they had been joined with prudence, and not exposed to the grave suspicion of having been exercised for selfish and interested motives. Here we draw the line. His apologists do not attempt to deny or excuse the grave moral culpability of his private life, for probably in their esteem, as in his, the distinction between moral rectitude and obliquity does not exist, and the voice of conscience and the voice of Sinai are alike unheeded or unheard. And this confusion, or rather denial of all principle, followed him into public life. Exulting in great intellectual power, and strength of will, he was not to be opposed in his ambitions by such considerations as a religious education, or the whisperings of conscience, or even a feeling of instinctive honour would suggest.

Ambition was his god, and expediency his religion, and both were well known to his contemporaries in Paris under the name of the Opportunism of Gambetta. It was this convenient habit of changing or modifying his principles that led him to revoke his Belleville programme and substitute a milder and more conservative declaration of principle. It was this made him declare himself the foe of religion, and hence too was inspired his famous declaration: "Clericalisme c'est l'ennemi." He had a relative, who was also his benefactor, and whom he loved as well as such a man could love; yet he violated her last and dearest desire to be buried according to the rites of the Church, and handed over her sacred remains—the dearest and most treasured relic that can be left to a friend—into the impious hands of Freemasons. It is more than suspected that at the very time he was displaying heroic energy and self-sacrifice, he was working for his personal aggrandisement, and not for the best interests of France. He laboured solely for himself. The last Bill he introduced—the *Scrutin de liste*—on which he declared the stability of the Republic depended—was brought forward for the acquisition and increase of his personal power. For when it was shown to him, that the measure, if passed, would increase the influence of M. Clemenceau more than his own, he at once exclaimed: "If that be so, let us preserve the original mode of election—the *Scrutin d'arrondissements*."

This Opportunism was not that cold calculation of the men and measures that might be used as the props of existing, or the agents of possible power. With Gambetta this vice of Prime Ministers was not a vice of necessity, practised according to party exigencies or party interests. It was a passion, engendered by ambition, and intensified by success. It might have had its origin in the business calculations of a bureau, but in its public developments it had all the intensity, without the rectitude, of an enthusiasm born of faith, and deriving overwhelming power from the strength of conscientious conviction. This passionate excess rose sometimes to the level of a madness, which is peculiar to France. It is at least a singular coincidence that Tennyson wrote forty years ago of "the red fool-fury of the Seine," and that Gambetta was known to the journalists and politicians of France by the title of the "le fou furieux."

But it will be said, is not this Opportunism the secret, but guiding principle of cabinets and statesmen through-

out the world? Do not the Prime Ministers of all the Great Powers wait for opportunities and moments for the furtherance or reversal of their policy? Was not the late Lord Beaconsfield a consummate master in the art of temporising, and abandoning or adopting principles and measures, the moment he knew them to be hateful or acceptable to the country? But it must always be remembered that there is a vast difference between other countries and France. An English statesman, for example, is limited in his power of constructing and carrying measures by the sense of the country, which will never allow anything to be introduced that might tend to shake or subvert the Constitution. In France there is practically no limit to the caprices of a minister, for he has no precedents to guide him, no Constitution to restrain him. He may be hurled from power by the will of the people, but not before he has had time to work irreparable mischief. The people are extreme; the Deputies are extreme; the Senators are extreme. The minister is playing with thunder-bolts in a magazine. And therefore no excuse can be made for a statesman, who, driven by passionate prejudice or ambition, sets aside salutary measures, and by a course of policy, no matter how daring or how brilliant, violates fundamentally the principles that are essential to representative Governments. Sooner or later this must be disastrous; and never in human history was this more clearly shown than in the policy of Gambetta. We will take one glance at that period of his career which is considered most brilliant and successful, and then pass on. Ten years ago, when he had made himself Dictator of France, Mr. Gladstone wrote of him:

“I do not wish to say a word to the detriment of a great but unhappy nation. I sympathise with France, which I regret has fallen into the hands of these two men (Gambetta and Favre), who must bear all the responsibility of the blood that has been shed. If France has been humbled, devastated, crushed, the fault is in these men, who, by vain, exaggerated, deceitful, and dishonest proclamations, have drawn her into error.”

This refers to the prolongation of the war after the fatalities of Sedan, when all hope of bringing the struggle to a successful termination was abandoned, and moderate terms were proffered by Germany. Gambetta, in defiance of all remonstrance, insisted on the continuance of hostilities, raised new levies, issued new defiances, and increased ten-fold the misfortunes of France. The country knew it

and censured him. On the 22nd of May, 1882, the French National Assembly loudly applauded the speaker—who said: “If Lorraine has been lost together with Alsace, you know where the fault lay. It was the 4th of September.” And two months after Sedan, the future Chancellor of the German Empire said to M. Thiers: “If you would make peace to-day, we should only demand two milliards in compensation; we would leave you Metz; you would give us beyond that city that part of Lorraine which is German; you might keep the whole northern part of the Rhine Provinces.” So that were it not for Gambetta, France could have kept Metz, part of Alsace, the greater part of Lorraine, and three milliards in money. For, as the Alsatians bitterly remark, Germany proclaimed war, not against France, but against Napoleon; and there was no question of the annexation of provinces before the resumption of hostilities after Sedan. A mere monetary arrangement would have sufficed. But the proclamations were issued, the raw levies summoned, the army divided in two by order of Gambetta, the badly-fed, badly-armed, badly-drilled peasantry were flung against the perfect armies that advanced, Paris was invested, and France, had to eat the dust before the conqueror. “And you,” says an Alsatian Journal, in bitter indignation at the praises that have been heaped on the dead Statesman, “and you sing the glories of this man, who reduced France to this impotent condition; and you exalt the man who, to serve his own ambition, has flung into the mire this already too unhappy country, and who made the national disasters his pedestal where foolish crowds might come to extol him!”

It is with his hostility to the religion of France, however, that we are chiefly concerned. And in this, as in other phases of his character and policy, he was simply an Opportunist, and an unscrupulous one. The French character is so strangely constituted, that it is difficult to understand where faith ceases, and infidelity commences. Voltaire, writing down the existence of God, and at the same time dedicating a temple to the Supreme Being, is not more inconsistent than M. Brisson and the other deputies, who carefully excluded from Gambetta's funeral rites everything that could offer the least suggestion of religion, and still declared that their apotheosis was given not to the mass of clay that lay on the green sward of the cemetery of Pere la Chaise, but to Gambetta's immortal soul, and not more inconsistent than Gambetta himself,

who declared that religion was the enemy of mankind, and at the same time burned a taper before the image of the Madonna on the anniversary of his mother's death. But whether from principle or policy, he was the uncompromising enemy of the Catholic Church. Again and again he declared his hatred of religion, strove to reduce the miserable pittances which the Republic gives to bishops and priests in restitution of the Church property that was confiscated in the First Revolution; expelled religious communities of men and women, and seized their property; secularised schools against the express wish of the people, and removed from them every symbol that could suggest to the infant mind its duties, its beliefs, and its immortal hopes. He affected to confirm the stability of the Republic by such means; but no true statesman is deceived into the belief that unity can be promoted by the creation of dissensions, and, after all, France is Catholic, and Catholic interests are imperilled, and Catholic feelings are shocked, and the result of this blind policy of coercion and persecution is, that between the Catholics of France and the Republic there can be neither sympathy nor support. "This man," says M. Veuillot, "who has so largely contributed to the establishment of the Republic, has laboured with more perseverance, passion, blindness, and success, than any other to prepare its downfall. The party to which he belonged already cherished a kind of imbecile hostility to the Church. He taught them to hate it—to despise it. He told them it was their enemy, that it was necessary to be done with it, and that the very idea of God should be effaced from the souls of men. Every measure that could be adopted was justified by being directed to this end. What is the result? It is, [that] concord has become impossible, absolutely impossible between the Republic and Catholic France." This is but a tame expression of the dislike and fear with which French Catholics regard the composition and action of the Government of the Third Republic. They feel themselves shocked and outraged, and their sympathies unnaturally alienated from a system that might have commanded their respect and allegiance, but which seems to have no object of internal administration but the violation of all the sacred contracts that mutely but really are made between governors and the governed. Even in despotic states, respect is shown to conscientious conviction, where such conviction is not inimical to the well-being of the common-

wealth. Every writer on jurisprudence and political administration has laid down great primary maxims, embodying the preservation of the rights of conscience of the humblest individual in a state. "Freedom of thought," says Emerson, "is the first element of civilisation." Where that freedom is systematically violated, civilisation comes to a standstill, and then begins to retrograde, and the barbarism that is latent in humanity begins to show and develop itself. Such is the state of things we are witnessing in contemporary France. The rights of parents to educate their children, morally and intellectually, according to their own deep convictions, is taken from them; the rights of teachers to train young minds in the profound philosophy of the Gospel, peremptorily denied; the ministry of the priesthood hampered and made practically unfruitful by a thousand vexatious restrictions; the rights of bishops to exercise plenary jurisdiction in their Sees taken from them, and virtually assumed by the irresponsible officials of a bureaucracy; religious emblems forbidden, and the wearing or bearing of them made criminal; the sick and the poor in public hospitals deprived of the consolations of religion; the very dead deprived of their last earthly hope of being buried in consecrated ground,—is this a chapter from the penal laws of England, directed and enforced against the Irish people? Or is it a relic of ancient legislation dug out from the Catacombs, and showing what manner of men the Roman prætors and emperors were? No! it is actually the legislation of a Government, ruling in a Catholic country, protected by Catholic troops, maintained by taxes paid by Catholics, and a Government, moreover, that engraves on its public edifices, emblazons on its banners, and takes for its inviolable principles the sacred names of Liberty and Fraternity. Liberty to rob its subjects of their most cherished rights and privileges; liberty to violate the sanctity of domestic life; liberty to rob and despoil the sanctuaries of religion; liberty to profane everything that Catholics believe most holy; liberty to let loose upon France a generation of freethinkers and sceptics, who will take with them from the unholy atmosphere of secular schools and lycées the poison of knowledge without faith, and passion without restraint! "To expect that we shall be grateful," says that illustrious champion of the Church, Monsignor Freppel, "after aggressions of this kind, is to expect from us too much simplicity. If conflicts have arisen, the fault is entirely to be attributed to those

who, having assumed the responsibility of making the institutions of the country acceptable to the people, have demanded by injustice and by violence that which could only be expected from wisdom and moderation." If faith were a political opinion to be shifted or changed according to one's interest or pleasure, we should suppose that Catholic France would, like the thousands that thronged the death-chamber of Gambetta, pass by the mute corpse with no higher or stronger feeling than one of mere curiosity. But faith is a something deeper and holier than holiday pleasure, or even the excitement of Empires crushed, and Republics imperilled. It has its home in eternity, and it is from eternity, and by the light thereof, that it regards the changing scenes of this life. And assuredly the picture that France now presents to the eyes of faith is sad and mournful in the extreme. The chief actor has passed behind the scenes, but even without him the picture is perfect in all its horrible details. The French Revolution is called by Carlyle a "truth clad in Hell-fire," and in the same sentence he declares it to be the third and last act of the Protestant Reformation. We think that France, to preserve the unity of the piece, is passing through a fourth act of the terrible drama; and is presenting it to the world with all the surroundings of advanced and perfected iniquity. For it is more true of France in this age than in any former age, that God is openly denied and ignored. The Atheists of '98 hesitated to decree the non-existence of God. They feared to crown their impiety by such an act. Gambetta has had no such scruple. He not only officially sanctioned, but officially decreed that the future creed of France should be avowed Atheism. Here is the issue of the most perfect civilisation the world has ever seen—a civilisation that, with large promises and pretences, has subordinated everything to itself. We have seen physical progress unexampled in the history of the world, and intellectual advancement evolving every day fresh theories about the dignity of humanity and the perfectibility of man. We have seen authority, even the very highest, set aside, and demagogues, first appealing to, and thus developing what has come to be regarded as the supreme power of the people. We have seen license, calling its liberty, exercised about everything—unrestricted even by respect for things and persons that were always supposed to be shielded by their sacred character. We have seen Governments openly repudiating everything supernatural,

and seeking by legislative and penal enactments to sever all social interests from religious influence. Then, when the fountains of the great deep are broken up, comes the deluge of infidelity—the hard black issue, no God, no soul, no human dignity, no human destiny, no future for man, grand and immortal as that of angels. It is a relapse from Christian civilisation to Heathendom. It is a revival of Paganism on the ruins of Christianity. If such work as that of Victor Hugo, Paul Bert, and Gambetta, should still further succeed, the world would speedily become what it was before the advent of Christ—a vast moral chaos, rank and seething with corruption—the Spirit of God no longer moving over it, but darkness on the face of it, deepening ever more and more.

Shall we wonder, then, that Catholic France regarded the Gambettist government with horror and fear, or that Catholics shuddered at the quiet but terrible judgment of God, or that their chief journalist declares that concord is impossible between the Church and the Republic? What union between light and darkness? What concord between Christ and Belial? What alliance between the city of God throned on the everlasting hills, and the city of Sodom festering on the plain?

Lest this should be supposed to be an exaggerated estimate of the present situation in France, let us quote from a work published during the last month, the sentiments of an impartial observer. "Let us ask ourselves," says Jules Simon, "what we have done in the last three years. We have merely made ruins. We have degraded the intelligent by subjecting them to mobs, and the mobs by depriving them of their beliefs. Such in two words is our history." But surely such results cannot flow from statesmanship of a high order. They might be the effects of demagogueism and platform principles, but not of a steady policy, carefully planned and carried out. The most radical writers of France have never gone so far as our modern doctrinaires. They had at least foresight and prudence, and could calculate results. Was it not Proudhon himself who declared that "Religion must be the basis of all Government," and Rousseau who said: "*Jamais état ne fut fondé, que la Religion ne lui servit de base.*" Gambetta has rejected the one principle and the other, with what results? The principle of authority and government destroyed, and France a byword among the nations. "The elected exert over the Ministers," says Jules Simon,

“the despotism exerted by the elected over themselves. The Ministers obey the deputies, the deputies the electors, the electors the demagogues. And the result is, that at home there is no longer a Government, and that abroad there is no longer a France. Our material situation is lost in Egypt, our moral situation lost in the East, our strength impaired in Algeria, our relations with Rome and London more than jeopardised. Such has been our rôle in the world for the last few years. France has less military spirit than in the past. She has no real political spirit. The peasant has still beliefs. He has hopes of another life. He has not yet unlearned to pronounce the name of God. If he becomes a Nihilist, we shall have the commune in the towns, the jacquerie outside.” Strange laurels these to place on the tomb of Gambetta! Strange answer to the question asked by one of his admirers:—

Had his wild strength crested its highest wave
 Would it have worked to shatter, or to save?
 There comes no answer from Gambetta's grave.

Three months have now elapsed since his death. His name is almost forgotten. We never see it in the French papers. His memory too is fast becoming a blank, so rapid are the events that have resulted from his unexpected death, so numerous the crowd of politicians that start into notoriety to occupy for a moment the thoughts of men, and then pass into oblivion. It may be expected, therefore, that we can form a just and not illiberal opinion of one, whom we see not in the broad colours of everyday life, and the strong contrasts of ideas and principles, but in that dim perspective of death, where everything is sobered and moderated, and prejudice yields to judgment. We cannot then admit for a moment that Gambetta was in any sense a great Statesman. We credit him with vast abilities and the gift of eloquence; and we cannot withhold from him our acknowledgment of his courage at a critical time, and of his indomitable energy of will, although this great faculty was habitually misdirected. But he was not a great character, nor did he do great things. He was simply one other example of a proud mind warring against religion and the Church, and suffering shameful defeat, and of a vain mind seeking its reward amongst men, and finding it. We have already said, that in his hostility to the Church, he acted from policy, not from principle. He had not the excuse of ignorance, for he had received a thoroughly religious education, nor

the excuse of want of experience, for prophecy after prophecy was poured into his ears. We quote one for its nobility of language and its truth. In the commencement of the year 1882, M. Gambetta, then President of the Council of Ministers, and always anxious to secure personal power at any cost, proposed the suppression of the public prayers that were usually said in the National Assembly in accordance with an ancient law of the Constitution. On that occasion, Gabriel de Belcastel rose in his place in the Assembly, and spoke as if inspired:—

“President of the Council, to-day, with ill-concealed contempt, you have advocated the solemn rejection of the name of God which a National Parliament had engraved in the law of the country’s constitution. You have erased with a stroke of your pen that name which for sixty centuries, and in every country of the earth, mankind have revered; you have erased it without daring to say why. Take care! You may be able to exclude God from a perishing constitution; you cannot remove Him from the government of the world; at this very moment that you dismiss Him, He is preparing to notify to you your departure hence. He has counted the days of your feeble power. You will fall like others, lower than all others, and long after you have fallen, the immortal Church, rising above the ashes of the enemies of God, will celebrate with triumph sacrifices of reparation for the national apostacy which you have laboured to effect.”

How this prophecy was silently but swiftly accomplished we know. The worst enemy of Gambetta cannot think without sorrow of that terrible death-bed. One after another he had seen the accomplices of his crimes against the Religious communities removed by violent deaths; and he looked with apprehension and alarm to the closing days of the year, for he had been frequently told he should not see the dawn of the coming year. How these fears rose into the agony of despair, when at 11 o’clock on the morning of the 31st of December, his physicians told him that all hope was over, how the infamous Paul Bert and Spuller closed against him every avenue to the ministrations of a priest, how his aged father was sternly prohibited from introducing religious subjects to his dying son, how the great man passed away, unwept and unhonoured, five minutes before the Old Year expired, we have read with sorrow; we repeat the sad story with pain. And then the Pagan funeral, the sight-seeing crowds, the dignified retirement

of the generals, the total absence of the working classes, the flippant remarks of the gay mourners, the rush of the Deputies into the cafés along the route of procession, the cold, studied speeches by the grave, the long lonely ride of the dead Tribune to Nice where his aged father was awaiting him, the final deposition in an unsanctified grave, without rite, or prayer, or tear, the cold, remorseless silence of the tomb, the colder silence and forgetfulness of the world—"Amen, dico vobis, jamjam receperunt mercedem suam, vani vanam."

P. A. SHEEHAN.

THE NEW ROMAN EDITION OF THE WORKS OF ST. THOMAS OF AQUIN.¹

A SHORT time ago we received the first volume of the new Leonine edition of the writings of St. Thomas, to which we beg to call the attention of our readers. It is well known that this edition is being prepared under the patronage and at the expense of our present Holy Father, Leo XIII., who has on more than one occasion exhorted the prelates of the universal Church to have the philosophy and theology of the angelic Doctor taught in all seminaries and universities as the fountain of purest and soundest doctrine, both for the instruction of students and the defence of the Church. It is of great importance, therefore, to have an accurate and complete edition of the genuine writings of St. Thomas. In cases of doubt, especially—and there are many in the schools—regarding the real mind of St. Thomas on several important questions, it will be of very great use to have the genuine text, as far as minute criticism and profound scholarship can procure it for us. Hence no labour or no expense has been spared in the preparation of this edition. The chief editor is Cardinal Zigliara, perhaps the ablest Thomist in Rome. He has at his command not only the literary treasures of the Vatican and other libraries in the Eternal City, but he has also procured MSS. or transcripts of the various works of St. Thomas from most of the libraries of Europe. He

¹ Dublin: M. H. Gill and Son.

has, moreover, at his service a large number of the most distinguished scholars of his own learned order. So, naturally, we are led to expect a work worthy of the patronage of the Pope, of the fame of St. Thomas, and of the laborious scholarship of the great Dominican Family on which he has shed so much renown.

And we have not been disappointed. In every respect this volume is worthy of its authors. The paper is superfine: in the fifty-franc volume it is hand-made, perfectly smooth and white, with the texture and tenacity of parchment. The printing is large, round, and distinct; even the notes, though printed in small character, are quite legible. The more notable varieties of reading are given in the margin, with references to foot notes which contain much textual criticism and accurate collations of the various MSS. and published editions. The labour expended on these notes must be enormous, but for the Thomist theologians, it has been a labour of love. The text also is enriched with doctrinal and explanatory notes, in which the principles of St. Thomas are vindicated, objections are refuted, and apparent contradictions dissipated.

This is the seventh of the printed editions of the entire works of St. Thomas. The first was the Roman edition of 1570, in 17 Volumes folio, prepared by order of the great Dominican Pontiff, St. Pius V., and up to the present it has been excelled by none. The second edition, which was a reprint of this, with the corrections of Garcia, was published by the Heirs of H. Scot, at Venice, in 1593. The next purported to be a new and more correct edition of the Roman original by Cosmas Morelles, and was published in 1612 at Antwerp, or, according to others, at Cologne, in 18 volumes folio. A fourth edition was published at Paris by the learned Nicole in 1660, 23 volumes folio. An incomplete edition, which we do not include in our enumeration, appeared at Venice, printed by Betinelli in 1745. Though extending to 28 volumes folio, and partially edited by one of the most learned of the Dominican scholars, De Rubeis, it omits the philosophical works of St. Thomas, and hence must be set down as incomplete. Migne's edition, Paris, 1846, edited by Drioux, is the fifth, and is probably well known to our readers. The sixth is the Parma edition 1852-68, in 22 folio volumes, printed by Fiaccadori, and edited by John Maria Allodi, canon of the cathedral church. It is, for the most part, merely a reprint of Migne's edition,

and does not pretend to original criticism or scholarship; but it is very well printed, and the Latin version of Aristotle, taken from Didot, will probably be found to be the most accurate of any that has hitherto appeared. It is unnecessary to add that editions almost innumerable of portions of the works of St. Thomas, especially of the *Summa*, have appeared at various times and places.

The great defect of the previous editions of the works of St. Thomas, according to the editor of the Leonine edition, consists in this, that the editors were content with collating the *printed* copies, but paid no attention to the manuscript codices which still exist in various public and private libraries. This is true even of the first Roman edition. The learned editors, Vincent Justinian and T. Marrigues, evidently took their text in great part from the partial Venetian editions, especially from that published in 1526. To follow the printed text is often only to perpetuate the errors of an uncritical editor; and hence Cardinal Zigliara determined to collate the oldest MSS. rather than the printed texts, for the latter are of very little authority, except in so far as they are supported by manuscript authority. This new plan involves great labour, but is the only one likely to give us the genuine text.

The editor tells us that he was at first in doubt as to the order in which he should publish the works of the Saint. Was he to follow the order of time, or of dignity, or of scientific sequence? He could not adopt the first, because we do not know the actual chronological order in which St. Thomas wrote his works. Then, the order of dignity would give the first place to the Commentaries on Sacred Scripture, yet although St. Thomas's exposition of the Gospels was known as the Golden Chain—*Catena Aurea*—they are at present, perhaps, the least valuable of his works. For no other sacred science has made so much progress within the last century especially, as Biblical hermeneutics, because the aids to an accurate verbal criticism have been greatly augmented during that period. He resolved, therefore, to adopt the scientific order, which was substantially that of the first Roman edition, and is, in truth, the natural order. Hence he gives the first place to the Logical and Philosophical treatises of the angelic Doctor.

This brings us to the consideration of the matter of this first volume. It contains 346 pages of introduction, with 438 pages of text and commentary. After giving the

Papal Acta that have reference to this new movement towards Thomistic Philosophy, we have the preface, and a short life of St. Thomas. In the latter we noticed one of the few errors of the Press to be found in the entire volume. It is in the twelfth line, page xli., where "hoc" is evidently omitted from a statement which has a very great interest for Irishmen. We are informed that the young Thomas left Monte Cassino and came to Naples about 1242 or 1243, when he was fifteen years old, where he studied humanity "under the latter (hoc), *i.e.*, Martin, and philosophy under the former, Peter the Hibernian." It is an interesting fact to know that an Irishman was at that time professor of philosophy in the Neapolitan University, founded about twenty years before by Frederic II., in opposition to the University of Bologna, which had sided with the Popes against the Emperor. The Dominican order had been introduced so early as 1224 into Dublin and Drogheda, and a few years later into Kilkenny, Waterford, and Cork, so that we may fairly assume that Peter the Irishman was a novice of one of these convents, who had distinguished himself in the schools of the Continent, and thus came to hold a chair of philosophy in the Ghibelline University of Naples. It was an Irishman from the banks of the Nore, or Lee, who taught the young Count of Aquin the first lessons of that marvellous philosophy which has ever since been the light and strength of the universal Church. We may add, that at page cclix., there is another small error where 1361 is put for 1261, the year in which St. Thomas set out from Paris to Rome, in obedience to the call of Pope Urban IV. Trivial mistakes of this kind would be unnoticed in an ordinary book, but the extreme accuracy of this volume in every respect makes the smallest errata all the more remarkable.

The Introduction consists of the very able dissertations on the life and writings of St. Thomas, by John F. B. De Rubeis, the learned Dominican, to whom we have already referred, and were first published at Venice in 1750. Every point connected with the life, writings, and doctrines of St. Thomas is fully discussed in these thirty-two dissertations, which would form a respectable volume by themselves. They have been prefixed to the present edition at the request of the Pope himself, who, as every one knows, is familiar with the literature of the scholastic philosophy and divinity, especially of the great Thomist School. They will certainly repay perusal, for they shed a flood of

light on the literary history of the 13th century, the greatest, perhaps, in the history of the Church. We may add, that the style of these dissertations and of the other introductory articles, abundantly proves that the Dominican Family contains many scholars whose depth of learning is quite equalled by the elegance of their diction.

This volume also contains the surviving commentaries of St. Thomas on the Logical works of Aristotle. We are told by Trithemius that the angelic Doctor wrote commentaries on all the writings of Aristotle; if so, some must have been lost, which is not improbable, seeing that the University of Paris, in its letter to the General Chapter of the order assembled at Lyons in 1274, a few months after the death of the Saint, begged to know if copies of his lectures on Logics could be anywhere procured. This would seem to imply that these lectures were not delivered at Paris, but either at Rome or in Naples, where the Saint spent the last years of his life.

The Logical treatises of Aristotle that are extant—the greater part have been lost—are known under the general name of the *Organon*, or Instrument used by the mind in the acquisition of knowledge. The *Organon* includes six distinct treatises, which, however, are supposed to have a scientific connection with each other. We have first the *Categories*, which is a scientific classification of all being into its ten highest genera or classes, called in Latin *Predicamenta*, equivalent to the Greek *Categories*. We have next the treatise *Περὶ Ἑρμηνείας* in two books, and St. Thomas's commentary on this treatise holds the first place in the present volume. It is, as its name implies, a work on logical propositions, because the proposition is the *interpretation* of a judgment, which is a purely mental operation. St. Thomas has left us no commentary on Aristotle's third treatise, called the First Analytics, in which he analyses the pure Syllogism, and the relations of its constituent parts, the premises and the conclusion. But on the fourth treatise of Aristotle, the two books of Posterior Analytics, we have a full and valuable commentary from the Saint in the present volume, to which we shall presently make further reference. These Posterior Analytics treat of Demonstration and Proof, that is, the application of the demonstrative syllogism for the purposes of strictly scientific proof. This involves the exposition of the Aristotelian doctrine on the nature of evidence, first principles, mediate and immediate inference. It is to be

regretted that we have no commentary from St. Thomas on the eight books of the *Topics*, which treat of *probable* knowledge, and the means of arriving at probable conclusions, nor on the Aristotelian treatise on Sophistical Arguments or Fallacies, which is perhaps the most practically useful, both in disputation and oratory.

It is very doubtful whether St. Thomas himself was acquainted with Greek or not, but there can be no doubt that he did much for right understanding of the works of Aristotle by the new and accurate translation which he had made for his own use by the learned William of Moerbeke.

St. Thomas knew well that Aristotle was the first of philosophers, and especially that he was the Father of Logic. Nothing had been done for that science before the Stagirite, and but little after him. The fourth figure, indeed, is not explained by the philosopher himself, and has been commonly attributed to Galen; his disciple Theophrastus certainly discovered five of the modes, and expounded the doctrine of Hypotheticals, which was afterwards more fully developed by Boetius. But, with these few exceptions, Aristotle taught the whole system of Logic, and taught it in a way which no single master has ever since excelled, or substantially improved upon. Ramus, Descartes, Locke, Berkeley, Wolfe, Kant, and Hamilton, have all in turn put forward their own systems, and attacked the Stagirite more or less openly; but in so far as they are right they agree with the philosopher, and in so far as they are wrong they are abundantly refuted by him and by each other. His system alone survives; most of the other systems have long since disappeared, or are gradually losing all influence.

St. Thomas, therefore, resolved to confine himself to an exposition of the mighty master in his Logical and Philosophical treatises; he proposed to himself—*amplificare, corrigere, illustrare*—to explain and illustrate what was obscure, and to correct what was erroneous in the philosophical views of the pagan sage. Thus he made Greek science the handmaid of Christian theology, and pressed Aristotle into the service of Christ.

But first of all he had to procure an accurate version of the Philosopher's works. The old Boetian version of the Logics was still used in the schools, but in the course of ages it had become corrupt and had never been very accurate. Then there was a translation of some of the

smaller treatises of Aristotle made about 1210 directly from the Greek, but this too was incomplete and inaccurate. The famous Michael Scot had made another version a few years later in 1220 for the new Neapolitan university at which St. Thomas himself had studied in his youth, but a translation made under the auspices of the sceptical and anti-papal Frederic II., was not likely to be generally approved of even if it were much less inaccurate than it was found to be. The versions made from the Arabic were still more unfaithful, and more justly suspected of having been tampered with, for the Arabian schools at the time were pantheistic in their teaching, and St. Thomas himself was at great pains to refute Averroes, who taught the essential unity of all minds, in the opusculum still remaining, entitled, "*De Unitate Intellectus contra Averroem.*" It was necessary, therefore, first of all to procure an accurate translation, and for this purpose he had recourse to William of Moerbeke.

This William of Moerbeke, called also William of Brabant, was a learned Dominican friar, who had probably been sent to Greece and Palestine to acquire a knowledge of the Greek and Eastern languages. It is certain that he was a most learned man, and was afterwards appointed Archbishop of Corinth by Nicholas III., in 1277. At the request of St. Thomas he undertook a literal translation of the works of Aristotle from Greek into Latin. On this point we have the express testimony of the Chronicon Susati, a contemporary witness: "William of Brabant, of the Order of Preachers, Archbishop of Corinth, . . . translated all the Books of Aristotle's Rational, Natural, and Moral Philosophy, with his Metaphysic, from Greek into Latin, word for word, which version we now use in the schools. This he did at the instance of Thomas of Aquin; for in the times of Master Albertus (Magnus) people commonly used the *old* translation."

"Master Albertus," like his more renowned disciple, had written ample commentaries on the Stagirite. Indeed in the thirteenth century Aristotle was quite as much the rage in the New Universities as Peter Lombard had been in the monastic schools of the previous century. But the latter, after the time of Albertus, held only divided empire with the Philosopher. It was in vain that Prelates, Chancellors, and even Popes had forbidden the study of Aristotle's Metaphysics in the opening years of the thirteenth century: the current ran too strong for them in the schools, the love

of disputation was too engrossing, so the authorities thought it wiser to explain than to prescribe the Stagirite, and it was at the special request of Pope Urban IV., in 1261, that St. Thomas undertook his own commentary on the Philosophy of Aristotle.

It is a great advantage in the present edition to have for the first time the original Greek text side by side with the Latin version. Indeed, by an ordinary Greek scholar, the text of Aristotle in the original will be much more easily understood than the version, for the Latin language has neither the flexibility nor copiousness necessary to express with accuracy and clearness the subtle philosophical refinements of the Greek mind, and especially of a mind so profound and analytical as that of Aristotle. Hence a word for word translation often serves only to obscure the real meaning. But under the luminous guidance of St. Thomas this defect is easily remedied, and the obscurities of the text will always be found to disappear in the light of the exposition. Of course it is not to be expected that mere tyros will consult a work like the present, but more advanced students, and especially professors of philosophy, will, no doubt, make it their business to ascertain the mind of the angelic Doctor on all those points that are still matter for discussion amongst the rival philosophical schools. In this volume we have, as it were, the foundations of the whole Peripatetic system. Some persons are wont to slight Logic as if it were a science for beginners. But the beginning here is the foundation, and if it is not well laid the whole superstructure will be shaky and uncertain. Logic teaches the scientific method, it teaches us to reason, and explains the groundwork of all knowledge. "Gentlemen," said Kant to the students of his Logic class, "you will not learn philosophy from me, but to philosophise, not merely thoughts for repetition, but to think." Yes, the great business of Logic is to teach us how to think, to think for ourselves, to think thoroughly, to think consecutively. Or, if we are to take the thoughts or principles of others, then we must learn how to make them our own, to weave them into the texture of our minds, not merely to swallow but to assimilate them so that the mind may expand with a wholesome and harmonious development.

No writer has ever appeared so likely to make men think for themselves as St. Thomas. He never gives a partial view of the question, he shows it in all its aspects,

he raises every imaginable difficulty, he questions every assertion, and is not content until he rests on ground that is solid and unassailable. Then his style, though so clear, is eminently suggestive; if he does not furnish an exact solution for every difficulty, his principles are so formed that a trained reasoner can readily apply them to meet the new difficulties quite as easily as the old.

The very first paragraph of this volume furnishes an illustration. In a single sentence the angelic Doctor refutes by anticipation the vapoury theorising of Whately regarding the object of Logic, which some of his admirers proclaimed at the time to be a great discovery. In one place Whately says "the process of reasoning constitutes the real object of Logic;" in another he declares "that Logic is entirely conversant about language," as if language and the process of reasoning were convertible terms. This last statement is formally contradicted by Aristotle, who carefully distinguishes between the *verbum oris* and the *verbum mentale*, and expressly declares "that syllogism and demonstration belong not to the outward discourse, but to the discourse that passes in the mind."¹

With perfect accuracy and clearness St. Thomas explains the true meaning of the Stagirite regarding the object of Logic. "The operation of the intellect," he says, "is twofold. First, the apprehension of individual things; second, the operation of composition and division, by which judgments are formed. There is, besides, a third operation, that of reasoning, by which the mind proceeds from the known to the less known. The first of these is directed to the second, and the second to the third; and, therefore, Logic, or the science of reasoning, is necessarily conversant about the things that belong to these three operations of the reasoning faculties." A whole cloud of errors is dissipated by this simple paragraph. Logic has to do with simple apprehension, and therefore with the ideas of individual things; from them, by abstraction and generalization, we get genera and species; we class things in categories, and we define and divide, in order to know what we are talking about, to learn to speak and think with accuracy and precision. So, too, in regard to the other primary mental operations of judging and reasoning, a little consideration will show that the scholastic view of the object of Logic is the correct one, omitting nothing necessary, and introducing nothing extraneous.

¹ Anal. Post. i. 10, 7.

Sir W. Hamilton, who so ably refutes Dr. Whately's errors in this respect, has, we venture to think, been himself guilty of a grave mistake when he charges Aristotle with introducing, in his doctrine on the Modality of Syllogisms, matter that is altogether extraneous to Logic. "Logic has nothing to do," he says, "with this doctrine of modality, which belongs to the matter and not to the form of reasoning." The answer is very obvious: Logic is a practical science, consisting of two parts, pure and applied. The pure or formal Logic may have nothing to do with the modality of Syllogisms; not so the latter. Aristotle was not so simple as to give rules merely for the scientific Syllogism; he wished to carry his analysis even unto the reasonings of every-day life, and hence he calls attention to every kind of Syllogism, whether in necessary, impossible, or contingent matter. This modality was a difficult branch of the subject; in fact, the *pons asinorum* of young logicians—*de modali non gustabit asinus*—but it was very necessary for him who would become an expert in oratorical as well as in scientific discussion, or succeed in unravelling a tangled skein of sophistry.

In the second of the two treatises which this first volume contains, we have Aquinas and the Stagirite face to face with Descartes, Hume, and Kant. Can we have certainty of anything? What are the ultimate grounds of this certainty? How do we bridge over the gulf between the subjective and the objective? Are the ultimate principles of science analytical, universal, necessary truths to which the mind, from its very constitution, cannot refuse assent when the meaning of the terms is understood? Or are they, as Kant teaches, *a priori* synthetical judgments, the results of our individual experience synthesized by the pure reason, an intellectual web woven in the mind's loom, from the *manifold of sense*, as he fantastically calls the totality of our sensations, and true enough so far as they are founded on the *phainomena*, or facts of experience, but giving no certainty in the realm of the *noumena*, furnishing no certain knowledge of God or of the immortal mind, or of the great principles of duty, justice, responsibility?

These are momentous questions—the fundamental puzzles of philosophy from the beginning as they will be to the end. But in Aristotle and St. Thomas we have unaided reason and reason elevated by grace agreeing together, calmly and clearly formulating the doctrine of

the Christian schools, and laying the foundations of human knowledge.

We regret that we cannot stay to discuss some of these most interesting problems. They will always have an engrossing interest for the philosophical mind, even independent of the immense issues at stake on the answer that is given. St. Thomas does not, indeed, discuss them all formally in this Commentary on the Posterior Analytics, but he lays the groundwork, and expounds in his own lucid style the nature, the limits, and foundations of all scientific knowledge. In some respects a great Catholic philosopher of the present century has objected to the teaching both of St. Thomas and Aristotle on these questions, and defended his own views with great ingenuity and originality. We may have an opportunity of referring to Rosmini's views hereafter; for the present, we shall content ourselves with quoting his just observations on scholasticism and modern philosophy. "From Locke to Kant," he says, "philosophy, in spite of all restraining efforts, went ever farther and farther astray, became always more entangled, until at last men got weary of following, one after another, guides that led nowhere. *Hence the schools of our time seem more inclined to narrate the adventures of philosophy, a long and amusing story of the voyages and wanderings of the human mind than to teach any philosophy.* If philosophy is ever again to be restored to credit among men, I believe we must once more take up the opinions of the ancients, adapting them, as far as possible, to the method and easy style of the moderns, and giving them a fuller and closer bearing on human life. Moreover, we must never forget that the Scholastics . . . were the connecting link between the ancient and modern philosophies. For, although towards the close of its history, Scholasticism became puerile and ridiculous, yet it was not so in the works of its great writers, among whom it may suffice to mention Thomas Aquinas, the prince of Italian philosophers, and the one in whose dear footsteps it has always been, and always shall be, our endeavour to follow."¹

JOHN HEALY.

¹ Theod. B. I., chap. xxix.

CHURCH MUSIC IN IRELAND.

IT is just two years since the writer of this paper ventured to lay before the readers of the RECORD a short statement of the nature and object of the Irish Society of St. Cecilia,¹ and to add to that statement an appeal to the priests of Ireland to support the movement as worthy of their zeal and likely to succeed in their hands. It may seem, then, superfluous to go through the form of an introduction again, and to explain anew what was, it seemed, fully explained before. But it has been proved ere now, that the better a cause, the more sure it is to be misrepresented; and that this happens in spite of the best efforts of its friends, and the most honest and kindly intentions of its opponents. For instance; the Cecilian Society has met with opposition, in more quarters than one, from those who, in their zeal for the old Gregorian Chant which they have loved and sung from their college days, look with suspicion, if not positive hostility, at the new-fangled "Cecilian music," which, forsooth, is being brought in from foreign parts to oust and utterly supplant the older, plainer, and more familiar song. "*Nihil innovetur, nisi quod traditum est*," is their motto, or war-cry as the case may be. Now, there is not an Irish Cecilian, worthy of the name, who will not at once adopt that motto, and make it *his* war-cry in defence of the Plain Chant that he is supposed to despise or to dislike.

For let it be now, once for all, clearly stated: we Cecilians have, as our first and dearest care, the revival in its purity, the careful study and regular liturgical use of Plain Gregorian Chant. The words of our Rule, strengthened and enforced at our last general meeting, could not be clearer:

"The chief object of this Society shall be to promote the study and practice of GREGORIAN OR PLAIN CHANT, and, in due subordination thereto, harmonised vocal music."

To this end have the very best efforts of the Society been directed. Canon Donnelly's admirable translation of the *Magister Choralis* is decidedly the best work in English on Plain Chant; month after month the "Lyra Ecclesiastica" published his valuable Lessons in Plain Chant; the current

¹ "The Cecilian movement in Ireland," March, 1881.

"Lyra" Supplement contains, and the next will again contain, a Mass in Plain Chant; great part of the Dublin Christmas services, as published in the "Lyra," were Plain Chant; our best performances in the arch-diocese of Cashel have been of Plain Chant; for years past our energies have been devoted to the teaching and practice, as our hopes for the future are centered in the triumph of Plain Chant. Who will chide us then if, even thus publicly, we complain when those who themselves are lovers of our song accuse us of opposing and injuring the very cause to which we owe our existence as a Society, and to which our time, our energies and our hearts' devotion have been lovingly and unstintingly given? Let us, then, assure our friendly critics that we are one with them. Cecilian Music cannot supplant Plain Chant, since Plain Chant is itself Cecilian Music *par excellence*, and to it all other music must be kept, by the rules of the Society, "in due subordination."

In such subordination harmonised Liturgical Music has been carefully cultivated by our Society according to the traditions of the Church, and with the special approval and benediction of the Holy See. The Chant of Gregory and Ambrose pauses at times to let us hear the voice of Palaestrina and his choir. This classic model of all succeeding Church song modelled his own work on Plain Chant, adopted its modes and themes, and drank deeply of its solemn and reverential spirit. Hence it is that a mass by Palaestrina, or by his modern disciples, such as Witt and Haller, alternates quite naturally with the Plain Chant of the Gradual: the voices that have been joined in the Unison Song of the Introit, break with perfect fitness into the harmonies of the *Kyrie*; the spirit is the same, it is the form only that is changed: what was a single ray before is now divided as through a prism; it has lost perhaps in purity and power; it has gained in warmth and colour.

Such harmonised music the Church has ever loved, and such alone can take its place in Catholic Ritual side by side with the old Church song. Other harmonies were tried; they were glorious; they were, if you will, inspired; but the inspiration was of the spirit of the world; they were worldly, and the song of worldlings, and had nothing in common with the chant of the saints. No choir that had worthily sung the Gregorian Introit could bear to sing, almost in the same breath, the jigs that Haydn wrote, and, as he tells us, *danced*, to the sacred words of the *Kyrie* and *Gloria*. All efforts to unite these songs—the song of

the world and the song of the Church—failed : worldlings cast out the one, pious Catholics the other. For years I was a member of a choir where Plain Chant and Operatic Music were sung at High Mass every Sunday; and with what result? With this: that we loved Mozart's music (for it is lovely) and sang it well: we hated Plain Chant and sang it execrably. Truly, no man can serve two masters; either he will hate the one and love the other, or he will sustain the one and despise the other!

It is clear, then, that the cultivation of such harmonised music as is fit, and the rejection of such as is unfit company for Plain Gregorian should be the care of our Society and of all who wish the Chant itself to hold its own. It is natural, too, that those who love the holy Mother-Song should love the offspring that bears her features and inherits her character. St. Gregory and St. Ambrose are not ousted and supplanted, but rather set firm and defended, by writers such as Palaestrina and Witt. As long as these voices are heard, there is no fear for Plain Chant.

The restoration of the Sacred Song depends, to a large extent, on the restoration of the singers to the position of honour and responsibility accorded to them in the Liturgy of the Church. The most miserable effect of the worldly music sung at Catholic services for the last century or two, has been the divorce of the choir from the altar, of the chorister from the priest. This separation once accomplished, the choir sank from its former high estate to the level where we too generally see it now. The Cecilian Society aims at again raising it up, reminding it that a Catholic choir is a co-operator with the sacred ministers at the altar in the Solemn Mysteries. The prayer for mercy in the *Kyrie*, the song of praise in the *Gloria*, the public profession of Faith in the *Credo*, the repetition of awful words said at the altar with bowed head and hushed voice at the *Sanctus* and *Agnus Dei*; these are some of the duties of a Catholic choir, duties so holy, so indispensable for the most august rites of the Church, that no High Mass or Benediction can proceed without them. To explain these duties and to help in their performance, to place before the choristers the highest motives for fidelity, and the true aim and nature of all Church song, here is work, glorious work, for any Society; here is one great work of the Society of St. Cecilia, and the work, above all, of the Cecilian Priest.

And here too is an abuse that cannot be too strongly stated. Who that has had any experience of choir work does not know that reverence and prayer seem to be absent by special dispensation from the choir loft? What chorister that loves the prayerful song of the Church has not mourned again and again over the idle tittle-tattle that too often stops only as the chant begins, and that renders all heartfelt prayer-song impossible, all effort for it affectation? Surely, if reverence is to be found in Church, it ought to be there among those to whom the priest as it were confides the sacred text, that they may give it an utterance more worthy of its sacred meaning than his can be. Alas! for the reverence of choirs,—their prayers—their praise! All have not heard from the sanctuary the champagne cork fly in the organ loft, that a fair soloist, brought down “at immense expense,” should be rewarded and refreshed. It is a fact; we all heard it. There were many mitred heads in the sanctuary, a vast crowd in the church, for the spot was historic and the occasion a national one; place and time were no doubt thought fit for Haydn and champagne!

A Cecilian choir, on the other hand, is a religious sodality. Founded, instructed (not necessarily in music, but in piety, and perhaps a little Latin), checked and cherished by the priest, it does its work quietly, unostentatiously, unselfishly, as the priest does: it is not ambitious, it seeks only to join prayer with song, and to consecrate that prayer-song to the service of God's Church. May St. Cecily move even a few young Irish priests who may read these words to found such parish choirs,—choirs that will remain the lasting fruit of their early zeal, when their time comes and they are bid “*ad meliora proficisci*.”

To a priest willing to embark in such a work (*able* all are, for no musical knowledge is required), the Cecilian Society offers most practical and substantial help. For instance, in the Archdiocese of Cashel, where sixty priests joined the society in answer to a single circular, every priest may receive, *gratis*, for church use, the music best suited to his wants, be his choir large or small; he has the advice, help, and encouragement if he needs it, of such of his fellow Cecilians as have been longer at the work; his efforts are known, through the *Lyra*, and serve to stimulate others; his money—five shillings—returns to him, three shillings' worth in the *Lyra*, a journal that will always repay perusal, and that has, moreover, music sheets of

much practical value:¹ the other two shillings go to the Diocesan Fund, out of which he is kept supplied with all the music his choir wants, and without any further expense.

He has, moreover, joined a band of priests and musicians, who, working now in every part of Ireland, are enthusiastic in their efforts and sure of their success. He has, with them, uplifted his voice against a crying evil and a crying want, and has raised his hand to strike down the one and to relieve the other. And he will soon have younger spirits, still more ardent, to urge him on. For in the colleges of Ireland her future priests are learning and loving the grand old song, and have their plans already made. In the halls of Maynooth, where every priestly science finds a home, and in those smaller but not less hallowed nurseries of sacerdotal zeal and learning—the Diocesan Colleges of Ireland, may be heard the fresh, hopeful voices of Irish students chanting the sacred song of their fathers.

“In Erin the Clerics sing like the birds,”

is as true to-day as when St. Columba wrote it more than a thousand years ago; and those young clerics are soon to be Irish priests.

Bright, then, as the present is for the lovers of church music in this country, the future is still brighter. If the up-hill work of the first few years of this movement has told on some of us, and has dulled, here and there, the edge of Cecilian earnestness, there is still the splendid assurance that young hearts and voices are coming on, ready to take the place of hearts grown cold and voices silenced, strong in their resolve to see, far into the coming generations of Irish priests, the progress and triumph of our cause. Such hopes, and language such as this will, by some, be smiled at as the hopes and language of enthusiasm rather than of practical good sense. Well, then, let us leave the future to those in whose hands it lies, to the students of our colleges, Maynooth before all. Our present success, at any rate, and our present mode of working we have shown to be practical enough. As for enthusiasm—what great work was ever done without it? What work can be shown more unselfish, more fearless, more perfect

¹ These music sheets (home manufacture) reflect the highest credit on the enterprising Dublin firm that publishes them; four pages of music for one penny!

of its kind, than the work of the Enthusiast? True there is also plenty to do for the prudent and the cautious; but it is rather to hold what has been already gained, than to go ahead for more. Conquest, enterprise, the regaining of what was lost, the uplifting and unfurling of a fallen flag—these are the glorious ventures of enthusiasm, and those who look deeper into things may find reason to rejoice that it is the hearts and arms of young enthusiasts that are bearing to the front the banner of Irish Church Song.

ARTHUR RYAN.

THEOLOGICAL QUESTIONS.

THE TELEPHONE IN RELATION TO THE SACRAMENT OF PENANCE.

FR. LIVIUS, in the last paragraph of his very learned and interesting paper on "The Telephone in relation to the Sacrament of Penance," writes as follows:—

"If science should give as its verdict that through the telephone, as is claimed for it, there is immediate sensible perception of another, personally, *i.e.*, if it may be truly said that the human voice is truly heard through that medium, I still incline to believe that the last word has not been spoken on the telephone in relation to the Sacrament of Penance."

Whatever may be said as to what is necessary in general to constitute "immediate sensible perception of another personally," and considering all the questions that might be raised about echoes, reflected images, &c., a good deal might be said, we have pretty clearly defined what Fr. Livius means by the phrase in the subject under discussion. He understands by it that the "human voice is heard through the medium" of the telephone. By this I presume he means that the sound which the voice of the speaker makes at one end of a telephone is identical with that which is heard at the other end, and that this sound has passed as through a medium by the telephone; and that as truly as between two persons speaking to one another at a short distance, the sounds of their voices pass through the

medium of the air, so the sound in the telephone is conveyed from end to end, the instrument helping the transmission over a long distance. A somewhat analogous case would be the sight through a telescope of a person so distant as to be invisible to the naked eye.

Now, I venture to think that in the telephone no such thing occurs; that the sound passed into the instrument at one end is not the same sound that is heard at the other, that it is not the same sound reproduced, and that in no sense can the telephone, except in loose popular language, be said to be a medium for the conveyance of sound.

For, in what does the identity of sound consist? When can we say that two sensations of sound are produced by two distinct sounds objectively, or by one?

As far as we know at present, sound considered objectively is nothing more nor less than the vibration of an elastic body. We have nothing to say in this discussion to the mysterious connection between that cause which is purely physical and the mental idea to which it gives rise, nor to the question how far in reality one corresponds to the other. What concerns us now to know is that science shows us a body in vibration as the full and adequate constituent of sound considered objectively. Without vibration we have no sound, and to such an extent are sound and vibration identified that we know exactly how many vibrations per second constitute each note of the musical scale, and how the different notes, which, when sounded together, make harmony, are related to each other by the number of their vibrations. As far as observation has gone sound and vibration are identical. Nor do we know, nor are we warranted in assuming the existence objectively of any other physical element of sound.

We know, too, that an elastic medium is an absolute *sine qua non* for its transmission. Sound cannot pass through a vacuum because it wants the elastic air-waves for its transit. It passes through the air, gases, solids, by setting their particles vibrating in correspondence with the sounding body.

If then we wish to determine whether the sensations of sound which we experience are to be referred to a particular source, we have to determine two things: first, has that source vibrated so as to emit sound, and secondly, has that vibration been brought to us by the corresponding vibrations of an elastic medium.

Distinct vibrations produce distinct sounds. One set of vibrations continuous from the sounding body to the ear, produce one set of sounds. For instance, why do we say that we hear a person's voice? Because the air-waves set in motion by his vocal organs, fall upon our ears. How far is a person audible? As far as these waves retain strength enough when falling on the membrane of the drum of our ears to convey sound to the brain. When the vibration ceases, either having spent itself by distance, or by the failure of an elastic medium through which to pass, the sound ceases: and that identical sound can be heard again, only on condition that the vibration of the elastic body which caused it is set in motion again. If I speak through a tube, my voice is heard for a great distance, because the vibrations of air being prevented from exhausting themselves by spreading, retain their strength to travel in one direction. No matter how far they go, it is always my voice that is heard. If I touch a piece of timber and cause a sound by the vibration of its particles, however far that vibration is carried in the timber, it is still one and the same sound. But once the vibration ceases, whether in the wood or the air, the sound ceases, and unless that identical vibration is renewed, you cannot truly say that the same sound is reproduced. You may have a similar sound, one containing exactly the same number of vibrations, but you cannot have the same sound.

Now I am disposed to think that this is what occurs in the telephone. There are two sounds, one made by the speaker at one end, the other made by the instrument at the other, they are exactly similar to each other, but they are not identical. One is the cause of the other, but is not reproduced by it.

The vibrations which the human voice makes in the air fall in the telephone on a thin metal plate which they cause to vibrate: this metal plate is so adjusted as to be brought into contact and withdrawn from a fixed magnet by these vibrations. Round the magnet is a coil of wire in which these interrupted touchings of the metal plate and magnet set up a series of electrical currents which are conveyed from one end of the coil by a wire to the point with which it is desired to communicate. At that point these electrical currents set another thin metal plate placed close to a magnet in vibration exactly as the first plate was set in vibration by the voice, and strangely enough these vibrations of the second plate emit

sounds exactly similar to those that caused the first to vibrate. The question then is, Are these sounds not only similar but identical with those of the voice which first set the instrument in motion? I think not. I venture to say that the human voice ceased with the vibration of the first plate. Its sound, as sound, no longer existed when the air-waves which it caused to fall on that plate in order to set it in motion, came to rest. Nor do I think that in any true or reasonable sense can it be said that the system of magnets, electric coils, and other agencies, which conveyed the sound to the other end, can be reasonably called a medium for the transmission of the human voice. We know of no such medium in connection with sound. Vibration of an elastic substance is the one medium we know. These others are foreign to sound as such.

Nor can it be said that the first sound has been reproduced. That could only be in case the vibrations of the first sound by some agency were again set in motion. But we know that they are not. It cannot be denied that the sound which falls on the ear of the listener at the end of the telephone is caused by the vibrations of a metal plate, whereas the sound made by the speaker's voice was caused by the vibrations of his vocal organs. It is equally undeniable that these latter vibrations have not passed as vibrations from end to end of the telephone. They ceased to exist as vibrations when they fell on the first metal plate; and after that whatever agency they excited has nothing in common with anything we know of the nature of sound or its mode of transmission. They are as different from one another as magnetism and sound are different: and it would be quite as justifiable to call the electric current passing along the wire a sound-wave, as to call the sounds which it causes a metal plate to make, the human voice.

I am very strongly inclined to think, then, that the verdict for which Fr. Livius looks to science is not likely to be given. I think that whatever *tenuis probabilitas* may be claimed for the validity of confession through the telephone, on the assumption that the human voice truly passes through it, becomes of very little value when the certainty of this assumption is replaced by a still slenderer probability.

So far I have directed my argument exclusively against Fr. Livius' assumption that the human voice is truly heard through the telephone, as he seems to me to rest his whole

case on that. But should he admit that the human voice does not truly pass through it, a further question might yet arise as to whether the connection between the sound which is heard, and the human voice, which is undoubtedly the true, although mediate cause of it, may not be sufficiently intimate to warrant us in holding that the speaker is perceived immediately. For myself, I cannot well understand how this can be. If the voice is not heard, I do not see how else the speaker is perceived sensibly, at least in the sense in which the theologians require perception for the administration of the Sacrament of Penance. But this question I do not mean now to discuss.

EDWARD T. O'DWYER.

[We regret that we cannot find a place in our present number for an interesting paper on the theological aspect of this question, which we have recently received from *Sacerd. Dublin.* in reply to Fr. Livius.—ED. I. E. R.]

ON THE TELEPHONE IN RELATION TO THE SACRAMENT OF PENANCE.

VERY REV. DEAR SIR,—Especially deprecating as I do anything like overstatement in theological discussion, I desire to modify some remarks I made in my "Rejoinder,"¹ and whatever inference may be implied from them, with regard to ; "moral presence between persons in two separate rooms, etc.," and "between a priest on shore and a drowning man in the sea, etc.," ; so far as anything there said can justly be held to be at variance with the right application of a theological principle, noted in my first paper,² viz. "In a case of necessity a priest can and ought to absolve a penitent, . . . even when, though not distinctly recognisable, he is *known for certain* to be amongst a number of people not far off" : or with the extension of this principle (should sound theology warrant such extension) to conditional absolution, in a case of extreme necessity, should the priest know for certain the penitent to be at some distance, even considerable, but not beyond the range of sensible perception ; though he himself *per accidens* be unable sensibly to perceive him.

I leave to others to decide the force of this consideration, upon which myself I have no opinion to offer.

The circumstance of a penitent being "amongst a number of people," would appear to me an accident of hardly any importance.

T. LIVIUS, C.SS.R.

¹ February, p. 97. 5.

² October, 1882, p. 618. 3.

RESERVED CASES, OR SINS.

TO THE EDITOR OF THE IRISH ECCLESIASTICAL RECORD.

I.

DEAR REV. SIR,—I will feel obliged if you afford me space in the RECORD to make a few observations in addition to what has been already said, in answer to the question of “M. K.,” which appeared in a recent number of your admirable Monthly. I would have preferred to have seen this discussion on a very practical question resumed by some one more capable, and more deeply read in pastoral theology, but since I have been so far disappointed, I beg respectfully to submit for the consideration of your readers, a few reflections, the result of some research, while they are still present to my mind. Knowledge and enlightenment I seek for in this humble venture, not to cavil with the erudite speculations of men profoundly learned and holy. “M. K.” puts this question as to reserved sins: “Whether ignorance (*ex parte poenitentis* of course) excuses from reservation.”

In the first part of your reply to this question you call attention to page 84 of the Maynooth Statutes—“*Perutile, &c., ad sedanda dubia atque anxietates confessoriorum, &c.*”—a very remarkable paragraph certainly. What does it suggest? That there are “*dubia*,” and as a natural result, “*anxietates*” surrounding those special Episcopal reservations, and, moreover, that the Bishops themselves would feel relieved, (*a fortiori* the confessors,) if there were greater explicitness observed in apportioning or *defining* such reservations. Now if we come to regard those reservations in the nature of a statute or law, and apply to them the test supplied by the ordinary conditions necessarily accompanying special legislation, we are coerced to inquire—Quare “*dubia*?” What does the word signify in the clause under review? All authors who have touched on the matter, “*De Legibus*,” agree with very good reason on this point—“*ut mentem suam clare exprimat legislator*,” *clare* more especially when the *lex* is “*pure poenalis*,” or mixed, “*poenalis et medicinalis*.” A law does not bind beyond the “*voluntas legislatoris*.” And if the legislator declares the law which he finds at his hand to be “*ambigua et aequivoca*,” and abounding with “*dubia et anxietates*,” and the *objectum reservationis* to be obscure, what is the confessor to do but to fall back on the principle, “*in dubio libertas*.” And as divines say—“*Lex omnis onerosa et poenalis stricte quantum verba sinunt, debet intelligi: lex vero favorabilis, quae presertim nulli prejudicium affert, quantum patitur sensus legitimus, est extendenda et amplianda, ex Regula—odia restringi et favores convenit ampliari.*”

These phrases, “*dubia, anxietates, etiam circumstantiae distincte exhibeantur*,” require to be elucidated, and cleared up, before we can arrive at anything like an understanding as to the precise limits of such reservations, for the “*finis legis est id quod*

lege intenditur." And the *quod intenditur* is admittedly a matter of doubt, according to the phraseology in the Maynooth Statutes.

II.

Regarding the question of your correspondent "M. K.," from the plain light in which he puts it, and taking the reservation for granted, and as a matter of fact, unencumbered and unimpeded with any "*dubia*," I feel bound to dissent from your conclusion in reply, even though fortified with so high an authority as Fr. Ballerini. You allege "that the sin is not reserved if the penitent when committing it was ignorant of the reservation."

I think the strongest argument in favour of the ground you take for our country, is the paragraph in the Maynooth Statutes quoted by you. For, following the ordinary teaching of the schools, we find—"Ut peccatum censeatur reservatum plurima requiruntur. 1°. Debet esse mortale. 2°. Debet esse externum. 3°. Completum. 4°. Commissum a puberibus. 5°. Certum.—*Debet esse certum, et quidem ea certitudine quae excludat dubium Juris et facti.*—*Dubium Juris illud est quo quis non ex ignorantia sed prudenter dubitat an peccatum certo commissum sit reservatum.*"

There still remains for us to consider—1°, the actual nature of a reservation: what it implies, and who is affected by it; 2°, the application of positive law to the subject. Let us begin with the latter point, which includes the former.

The Council of Trent says:—"Quamvis presbyteri in ordinatione a peccatis absolvendi potestatem accipiant; decernit tamen Sancta Synodus nullum etiam Regularem posse confessiones saecularium . . . audire nisi . . . aut alias idoneus judicetur et approbationem . . . obtineat." And as the "Summa Minor" St. T. Aq., concludes: "Sacerdos qui sine legitima approbatione aut jurisdictione confessiones acciperet, incurreret poenam suspensionis ferendae sententiae."

Furthermore, let us recall to mind other words of the holy Council: "Quoniam igitur natura et ratio judicii illud exposcit ut sententia in *subditos* duntaxat feratur. . . . nullius momenti absolutionem eam esse debere, quam sacerdos in eum profert in quem ordinariam aut subdelegatam non habet jurisdictionem." Hence we conclude this point with a sentence from the Mechlin Theology: De Penitentia; "ita ut in ministros Sacramenti Penitentiae duplex requiritur potestas, nempe ordinis et jurisdictionis, et si alterutra desit nullum efficiatur sacramentum." And he adds: "Idque omnino certum esse, et fidei proximum patebit." All the foregoing is very positive, and cannot otherwise be disposed of, in our case, except by a further application of the "*dubia*" point, that is, in such a state of hesitation, either the Church supplies faculties to the perplexed confessor, or he is free in the matter in the ordinary sense.

III.

But then the grave issue, "reservation or no reservation," is not to be decided according to the "*arbitrium*" of the confessor.

And even a “consensus *praesumptus*, sed actu non existens, non sufficit ad delegatam jurisdictionem.”

The Conc. Trid. enlarges on the subject, and says again: “Extra quem articulum” (extra mortis articulum) “Sacerdotes, cum nihil possint in casibus reservatis, id unum poenitentibus persuadere nitantur ut ad superiores et legitimos iudices pro beneficio absolutionis accedant.” This of course refers in part to one other view. And commenting on these words of the Council, Tonnere (Theologie de Toulouse) says: “Extra praedictum mortis articulum aut probabile periculum, absolutio casus reservati nulla est ab inferiori Sacerdote non delegato data, quantumvis ex ipsius ignorantia, inadvertentia, vel aliquali necessitate poenitentis, &c. . . Ratio est, quia nec ignorantia, aut inadvertentia, nec talis necessitas; v.g. si ex recursu ad superiorem infamiam vel scandalum timeret, jurisdictionem conferunt.” We are investigating the presence of jurisdiction in a certain contingency. This I contend, if it be in any sense restricted, it can only be supplied by the legitimate superior, the bishop, or in certain events, by the Church.

Suarez reasons on this point in his notice of the above passage from the Conc. Trid.: “Admittitur ab omnibus si agatur de jurisdictione ad absolvendum *directe* et per se a peccatis reservatis, sed contradicunt plures si questio sit de jurisdictione, &c., *indirecte* tantum, in certis quibusdam casibus. Nam inquirunt, si nullo in casu, extra mortis articulum, communis confessarius, ne indirecte quidem, posset a reservatis absolvere, tunc reservatio quae in edificationem non in destructionem fieri debet, foret per saepe poenitenti nociva.”

Gury meets the question of “M. K.” very clearly, looking at it in the ordinary light, and without the embarrassing qualifications suggested by the words, “dubia, anxietates, ad sedanda dubia,” &c. . . . Quæritur, an ignorantia reservationis ab ea incurrenda excuset.” This is the ordinary case, the only one the law contemplates, i.e. a vera reservatio. The answer to this is in the negative: “Quoad *reservationem*.” And the reason assigned is, that the reservation, where there is *de jure* reservation, circumscribes the jurisdiction and approbation of the confessor, “Quem immediate afficit,” and he adds, “Nunc jam sententia recepta in praxi est, ignorantiam a poena in genere non excusare?” The matter is made clearer by another question and answer: “An sit reservatum peccatum in dubio de reservatione: Negative, si dubium sit juris, si versetur circa existentiam legis reservantis ejusve extensionem, quia reservatio est strictae interpretationis, proinde in dubio nulla habenda est.”

Finally, a satisfactory solution to this very delicate and difficult question can only be arrived at by having to hand some clue as to what is the “finis adequatus reservationum” in this country. If the “reservatio vel negatio jurisdictionis circa aliquod peccatum:” be designed “ad finem poenalem, ignorantes illam non incurrunt,” and Moullet, Compend. Theo. Mor., gives a very clear reason: “Quia poena non statuitur nisi contra contemptores legis, alias

esset injusta, sed tales non sunt ignorantes legis, saltem si ignorantia non sit crassa, secus dicendum si reservatio sit medicinalis." The *Homo Apostolicus*, tom. ii. 129, takes a summary view of the position of both penitent and confessor. St. Alphonsus says: "In casibus episcopalibus principaliter reservatur peccatum, ideoque ignorantes sicut non eximuntur a peccato, ita nec a reservatione." The preceding authorities go to show the positive character of jurisdiction, and its absolute relationship to the confessor and the ordinary.

On another occasion I hope to say a word or two upon the question of probable jurisdiction in connexion with the preceding subject.

G. J. GOWING, D.D.

[We publish our Correspondent's letter with pleasure. To avoid repetition we beg to refer such of our readers as may take an interest in this question to the *RECORD* for September, 1880, p. 498, where a statement of the opinion to which our Reverend Correspondent objects will be found.—ED. I. E. R.]

CORRESPONDENCE.

NON IN CERTA INJUSTE ACQUISITA.

VERY REV. DEAR SIR,—With regard to the general bearing and tone of the last letter under the foregoing title, and the merely personal reflections and imputations it contains, on many accounts sufficiently obvious, I say nothing, but leave all this to the impartial judgment of the numerous readers of the *RECORD*.

I shall take notice only of some particular points as well of fact as of statement touching what I have written, and in so doing I shall make use of the barest terms. This amongst other advantages will serve brevity.

1. I nowhere refer "to the more learned and erudite saying: *Ipsi videant*." (See *I. E. R.*, pp. 52, 58, 59.)

2. I was not ignorant of the distinction in theology between Commutative and Legal Justice, and qualified my passing observation (p. 59) with the words: "As far as it (*i.e.*, the question of distinction between reparation of either) concerns the present point," which I had in the previous paragraph illustrated by the quotation from St. Alphonsus, wherein he says:—*Eur notabiliter ditescendo ex bonis alienis grave intulit damnum reipublicae. . . . Eo igitur sub gravi tenebitur reipublicae restitutionem facere. . . . Ad rempublicam principaliter tunc pertinet jus rei ablatae:*" Words which describe the claim of the republic as arising from commutative justice. I neither venture to defend them nor fear to assent to them. And if Dr. Crolley is right in deriving the claim from legal justice, I still think it better to leave it to the more learned to

decide how far the reparation of commutative justice, and that of legal justice, may be sometimes identical or coincident.

3. Interpretatio Extensiva is not new to theology as a species of Interpretation, though not a co-ordinate species with the others I mention, but under a different category. Obviously, I was not scientifically classifying according to genus and species the various sorts of Interpretation, but was simply referring to those of them I wanted for my matter in hand. Still to prevent misconception or hypercriticism I purposely put what I had to say of Extensiva in an independent sentence. "Again, Interpretatio *extensiva* with due conditions is legitimate and binding." (p. 60.) I now, however, see that this precaution was superfluous, and that I should have been strictly logical without it. Since my category is—Necessary or binding Interpretation; and under this category Extensiva, as I describe it, is a species co-ordinate along with the others.

4. I beg pardon. I do *not* "argue—theologians *did* extend the law; therefore they *could* extend it." I assert the fact that they did it, and I say I suppose they knew their own business best, according to the well-known maxim: "Cuique in arta sua credendum:" that is, I trust approved theologians and doctors of the Catholic Church as being competent to set forth and teach the truth for others to learn, and not to gainsay.

To say with Lessius they did extend it (Quod DD. communiter extendunt ad incerta ex aliis delictis), means of course they held and interpreted it as extended, since no theologians could of themselves independently extend any law. De Lugo, Lacroix, Laymann, and other great authors teach us by whom this was done—"Definnivit Alexander III." And this, I conceive, would meet any requirements of Suarez in the passages cited from him in the last letter.

5. I had great doubts whether it was not overdoing it to quote at all those Canons which directly affect any one who contradicts the common opinion of all, or of nearly all, theologians; and whether a simple reference to where they might be found would not suffice; and giving them as I did with marks of curtailment, I added three distinct references to where they might be seen in full. But I had no notion of quoting all the Canons. It would have been quite irrelevant to refer at all to Canon III., since in my thesis it is not a question of "Theologorum casuistarum etiam multorum testimonium, si alii contra pugnant viri docti;" but of the common consent of all theologians.

6. It is simply not the case, that "in Canon IV. I find recited a proposition condemned by Alexander VII., &c." I had noted it long ago in the list of Condemned Propositions to be found in most Authors of Moral Theology; and I had expressly referred to it in my original paper (I. E. R. August, 1882, p. 495, 3).

7. Any theological student will satisfy himself that Canon IV. is no deduction at all from the Condemned Proposition, but is an entirely independent substantive statement; and that when I say:

"The substantial truth which theologians deduce from this condemnation is: that the mere fact of an opinion being taught by some recent Author without censure, in no way of itself renders such an opinion probable, since for this other conditions are required" (p. 54); I am only correctly amplifying in plain English the same deduction Lacroix makes (L. I. 153.) "*Ex damnatione illa patet, non ideo præcise censeri debere opinionem probabilem, quod doceatur ab uno auctore etiam impresso, &c.,*" and P. Zacharia (Lib. Prod. cap. v. Can. iv.).

8. Moreover, my very words imply that a single recent author may render an opinion *contra communem*, probable, as is asserted in Canon V. But as regards the present question, such an author must first appear, and as set forth in the Canon: "omni exceptione major," and under the conditions there stated, and developed by Lacroix (Lib. i. 155-166).

That he is not yet apparent is quite evident: since not one of those I have known as adopting the novel opinion on this matter of restitution even so much as heard of Vandervelden, the only author who can be named as disputing the commonly received teaching. He is not unknown on the Continent; but though several authors of note have written on Moral Theology since the publication of his *Principia*,¹ v.g., Gury, Ballerini, &c., they have not in consequence modified their teaching on this point, nor even taken any notice of his opinion.

9. God forbid that ever so idiotic a thought should possess me, as to censure eminent Theologians and Doctors of the Church. Sooner than this: *Oblivioni detur dextera mea. Adhaereat lingua mea faucibus meis!*

What a blessing it is in the Catholic Church that every one during his little term of life does not make his own theology; but receives it as taught him, and as it is actually found; successively worked out, sifted, and tested with so much care and learning by the great theologians of every previous age. And the ordinary student is well aware that, not alone on the questions of *Bona Incerta*, but on several other points of theology, what was at one time the common opinion is so no longer, that another has taken its place, and is universally accepted. But to commence so great a revolution, and to render an opinion contrary to the commonly received, probable, the authority of any respectable author is not enough, much less so are the speculations of ordinary students. We must have a Soto, for "theologians of name and weight to begin to adopt Soto's view."

10. It is a pure misconception of fact to imagine that in my letter "are many and frequent insinuations of plagiarism from Vandervelden." There is not one. Insinuation and plagiarism are both ill-sounding words; there is no shadow of ground in my letter for one or the other. The passages in which Vandervelden's name occurs (pp. 54, 56, 59) may be easily collated. Page 61, I say: "Your correspondent's views with one addition (*viz. vis, fraus, aut dolus*) are substantially the same as may be found in Vandervelden,

and as those I heard broached some years since." Here there is no more insinuation that he took them from Vandervelden, than that those others referred to did so, who I was certain did not; since they had never even heard of the name or existence of that author until I informed them. It never in fact crossed my mind that the views put forth in the last letter, though substantially the same, were derived from that source; but quite the contrary: since Vandervelden's special and strongest arguments against the present obligation of the positive law are wholly unnoticed in the correspondence. Besides so far from disputing, he emphatically asserts the fact, that the common opinion in the schools insists on the obligation an unjust possessor is under on account of the law of Alexander III. of giving the *bona incerta* to the poor or for pious uses. He calls it the dominant opinion, and does not suppose that any other is mooted by authors. After exposing his own arguments, he thus modestly concludes: "*Quae sapientioribus magis examinanda lubens concedo, quia est contra communem;*" and leaves no ground for the idea that he considered his own opinion might thenceforward be ranged as probable alongside of the common opinion to the contrary. He knew theology better than that.

Plagiarism is discreditable. But it is never thought discreditable for a priest or student to take his opinions from theological authors, and to support those he adopts by their authority. On the contrary, the more authority of theological writers he can adduce, the more creditable are his opinions reckoned. Whereas original opinions on theological questions without their support do not easily obtain credit.

11. I nowhere "certify that the work of Vandervelden, though 'only thirty years written,' has already gone through several editions; and that the last bears the imprimatur of the learned F. Piat."

Any one who cares to know of what I have been informed may find it in my letter, p. 54.

12. There was no *naïveté* at all in my *Cui bono?* paragraph,¹ not at least on my part; but a mild infusion of innocuous *malice prepense*. Written with perhaps overmuch wariness, and a too-strained application of "the Economy;" it was intended to be understood by the less simple sort, who could read between the lines, as meaning something rather strong. If it should thus have some way missed its mark, it may serve to illustrate the old riddle: "*De forti egressa est dulcedo.*" At any rate, with an addition of what may be either taken as a gloss, or as a free rendering, it will serve me, as well as aught else here again for an Epitaph: *Cui bono?* Or, *How came what should be needless, necessary?*

C.

[We are pleased to observe that a wish has been expressed on both sides to bring this correspondence to a close. Its further continuance would, we believe, serve no useful purpose.—ED. I. E. R.]

¹ See pp. 61, 113.

TESTIMONIALS.

VERY REV. AND DEAR SIR,—Notwithstanding all that has appeared on the pages of the RECORD respecting the testimonial letters to be obtained by a Bishop in virtue of the “Constitutio Ap. Sedis” when about ordaining a subject who has been for some time in another diocese, might I ask you kindly to afford me space in the RECORD of next month for a few additional words with a view to the fuller elucidation of the subject?

From the reply the Most Rev. Dr. Woodlock received from Rome, it is now certain that six months is the period after which the Testimonial letters in question are required. It is by all means to be presumed that these are to be six consecutive months. But then they have a beginning and an end, so as to furnish a precise and determinate period of time, and the question consequently presents itself, where are we to fix it?

We may suppose a student to have been six months away in another diocese, and to have come home a year ago, six months ago, three months ago, or any other period, and there is now question of his ordination. Can his Bishop in such a case dispense with testimonial letters from the Bishop in whose diocese his subject has been, and what may be the shortest period within which he can so dispense with them? There should be a *maximum* and *minimum* of time on one side and the other.

Again let us suppose the case of a student making his studies in a diocese not his own and that he has come home for vacation and returned to his seminary, but is now called home by his Bishop for ordination *before* six months from his return. He may have been at home two months or three according to the length of his vacation: In this case are testimonial letters to be required? If so let us extend the time of his being at home to four months or five or six months, on account of illness, but supposed, and his Bishop wishes now to ordain him *before* six months from the date of his return, can he dispense with the testimonial letters in such a case? Here too a *maximum* and *minimum* of time would be very desirable to be understood.

May I hope you will find these questions sufficiently important to afford room for them in your forthcoming number, and allow me to remain very respectfully yours,
A CORRESPONDENT.

REVALIDATION OF INVALID MARRIAGES.

VERY REV. AND DEAR SIR,—I am very glad to observe, that at the suggestion of a “Devoted Correspondent,” you lend the RECORD to be used as a threshing-floor, to use his expression, to thresh out the very important question of the Revalidation of Invalid Marriages, and you are good enough to invite the attention of your Correspondents to the treatment of the subject.

I trust they will not only attend to it, but that several will take part in the work; and having this desire with regard to others, may I ask you to accept the following observations, for which I hope you will find space in your very useful publication?

Before entering on them, however, may I beg to have a word or two with you on the subject of Espousals, notwithstanding that it has been dealt with at such length in your pages already?

In the observation you append to the Paper signed "E." on this subject, in last month's Number, you are pleased to say, that you see no sufficient authority for the distinction put forward in a recent Number of the RECORD between *occult* and *private* Espousals; and you add, that "if the other conditions are present, Espousals, no matter how occult, are valid, and, if valid, they produce the canonical impediment. You then proceed to quote authorities in support of your view.

The distinction in question was put forward, I perceive, by a Correspondent writing under the style and title of "A Veteran Practitioner," and he based himself upon authority also, and I see in looking into the books, that a host of authorities can be quoted on both sides. In such a conflict we must have recourse to the very wise maxim of the Theologians, which asserts "*auctores non numerandi, sed ponderandi sunt*," and in weighing them in opposite scales, we are to give preponderance to the side, where we find authority backed by a larger amount of reason, as Benedict XIV., in his celebrated "*Constitutio Apostolica*" so strongly recommends, as does also St. Liguori himself, whose teaching on the subject is all the more striking, as he has recourse so constantly to authority in his Moral Theology. His words, as we find them at the close of his moral system are; "*Confessarius antequam aliquam opinionem amplectetur, tenetur utique intrinsecas rationes perpendere, et cum ei occurrit ratio aliqua convincens . . . cui adaequatam responsionem suppetere non aspicit, tunc oppositam . . . amplecti non potest, quamvis plurimorum doctorum auctoritas ipsi faveat; modo auctoritas non sit tanti ponderis, ut videatur ei magis quam rationi apparenti deferendum.*"

Now, Sir, it seems to me, that your veteran friend, in pleading against occult espousals as presenting the impediment of "publica honestas," is completely borne out by the principle enunciated in the words of the holy Doctor. He appeals to a reason not only intrinsic in the case, but absolutely vital to it, a reason which puts *occult* espousals outside the drift and scope of the law making "publica honestas" a matrimonial impediment. The law, he argues, was adopted, as the very title of the impediment indicates so emphatically, to prevent the public scandal, that would result from the fact of a person becoming the husband or wife, as the case might be, of one related in the first degree to the person to whom he or she was regarded by the public as having been espoused. Manifestly *occult* espousals cannot be comprised in such a law, since we have no principle more sure for our guidance in the interpretation of a

law than that which is furnished by the end and purpose for which it was enacted, more especially when, as in the law under consideration, we have no text to appeal to. I do, therefore, unhesitatingly take sides with "A Veteran Practitioner" in the position he assumes in the matter.

As to our good humoured friend "E.," I am sure I will not disturb the sprightliness with which he puts forward his two examples by saying, that, interesting though they are, they furnish no argument on the subject. The latter example does not present the case at all. The former does, and I am inclined to consider the marriage invalid ; but I do not blame the officiating priest, as we cannot expect every one in the busy exercise of his ministry to advert to so rare and lie-bye a point of ecclesiastical law, especially under the embarrassing and exciting circumstances in which he was placed. On this account his action affords no argument to place the slightest reliance on.

But I must not overlook the very respectable authorities you invoke in sustainment of your view. You will pardon me, however, if I do not make much account of them in the present matter. They refer to what is done in Rome, particularly by the Penitentiary, and it is argued, that because that sacred tribunal grants dispensations in *occult* espousals, therefore the impediment is incurred by these espousals. Now with all respect, I must say that there is a matter of fact, "*non sequitur*" in this reasoning. The tribunals in Rome that have to do with dispensations in matrimonial impediments grant them very much as they are asked for, having in view not to interfere with the freedom of theological discussion, and leaving the field open for rival opinions to be still maintained. The late decision on civil marriages is a remarkable case in point. There were various opinions on the subject, some holding that they were to be regarded as espousals, whilst others looked upon them as clandestine marriages. Applications were made according to both views, and the S. Penitentiary granted the dispensations as applied for without a word "*pro*" or "*con*" with respect to either view. At length the S. Congregation of the Council took the matter in hand, and decided that the marriages in question were neither marriages nor espousals, and the reigning Pope confirmed their decision by a solemn decree on the subject.

And comparing authority with authority, I think your good old friend is right in the weight he attaches to the action of the Prelate Secretary in preparing the elements of consultation for the S. Congregation on the matter. He has the advantage of being at headquarters ; he holds a high position, requiring rare ability and learning ; he had to occupy himself about a most difficult and thorny question ; the subject of *occult* espousals lay on his path ; he studied it profoundly, and consulted a multitude of authorities, whom he cites in long detail, and in the end comes to the conclusion, that such espousals do not produce an impediment. He embodied this conclusion in the report, or as he calls it, the "*discursus*" he pre-

pared for the S. Congregation, and which that venerable tribunal adopted, and his Holiness confirmed by his supreme decree. — (*Acta S. Sedis*, vol. xiii. p. 126.)

From this retrospect, which I regret to have been so prolix, I hasten to the flailwork proposed by your "Devoted Correspondent" on the subject of the revalidation of invalid marriages.

Before entering, however, *seriatim* on the cases he lays down so very orderly, I would beg leave to observe that a confessor dealing with matrimonial impediments has to be concerned not only for the penitent actually in the holy tribunal, but also with his or her partner in life as the case may be, and of whose dispositions he has no cognizance, and his decision is to involve the alternative of peace and happiness, or of dissension and misery between them, resulting, as it may readily happen, in the break-up of family life and scandal to the public. With such formidable issues in his hands, the confessor cannot be too cautious, and he should weigh every circumstance most carefully, and never decide adversely on an existing marriage, unless coerced by the clearest evidence and necessity in the case.

He is also to keep before his mind that the salvation of his penitent is his concern of concerns in the holy tribunal. On this account he is to see with all solicitude to the peace and tranquillity of his conscience, and allow material sins often to continue which, properly speaking, are no sins at all, and do not touch conscience, rather than run the risk of making them formal offences against God. Keeping this principle steadily in view, he will withhold in many instances from his penitent a knowledge which in existing circumstances would expose him to offend against his conscience. This he will find easy to do in matrimonial cases very often, as the penitent may well be supposed inculpably ignorant of matters out of the ordinary range of knowledge; and even though he show uneasiness, this state of feeling is rather about the lawfulness or unlawfulness of the marriage than its validity, as he does not know in general the distinction between the two classes of impediments.

Your "Devoted Correspondent" puts first the case of a confessor seeing incidentally or accidentally, or thinking he sees, that *there may be* an impediment in the marriage of his penitent, and he asks whether, *as a general rule*, he is to take no further notice of the matter, or is he to investigate it, thereby subjecting his penitent to the course of inquiry necessary for that purpose.

Such a question could not be entertained for a moment, except in view of young practitioners, who, fresh from their seminary studies, and anxious to give effect to all the qualities of a confessor, and especially that of physician, may think, according to analogy, that they should take notice not only of manifest disease, but of all symptoms that may or may not be indicative of disease, and require, therefore, examination to find out the latent state of their penitents, in the same way as a physician would search after that of his patient.

Here we see how technical knowledge requires to be guided by prudence and experience. Such a practice would be a torture of conscience, and could not be endured. The most that could be allowed is that in a *general confession*, when the penitent desires to be aided by the confessor, the latter, in the course of his interrogation, may ask in its proper time and place if all has been right and as it ought to be in preparation for marriage. Asking the question in that general way cannot be in any degree annoying, at the same time that it will be sufficient to elicit any flaw, if flaw there be, in the case.

The second case is that of a doubtful impediment, doubtful either in law or fact without the penitent being conscious of it.

The confessor should take no notice of the doubt in the case, keeping in view that, different from espousals, marriages are to be practically dealt with as valid, although there may be a doubt as to the existence of an impediment. "*Standum est pro valore actus*" furnishes the principle ruling the case.

The next case goes a step farther, and inquires what is to be done under such a doubt, if the penitent be conscious of it, and show uneasiness about it.

According to the principle just laid down, the confessor is to instruct the penitent, and tranquillize his or her conscience by the application of that principle. However, if both parties, husband and wife, press for a revalidation of their marriage, I would yield to their desire, and obtain a dispensation "*in cautelam*."

The fourth case supposes a distinct impediment which, however, the penitent is not conscious of.

This is, in a general view, a case of material sin, and the question with the confessor is, whether he would do better to allow it to go on so, or if he ought to seek for a dispensation, in case a dispensation be obtainable for the particular impediment in hand, for if not, it is better leave the penitent "*in bonâ fide*."

The same is to be said, if there be not time to sue for a dispensation, as it may happen, for instance, on missions, or when the parties cannot for any cause return.

If, however, the confessor be the parish priest,¹ or curate of the parish, where the Penitent resides, or some neighbouring priest to whom he or she can conveniently return, he would do well to obtain a dispensation, not telling the penitent anything about it, till he has procured it.

Your "Devoted Correspondent" would next ask, if in the case of an impediment for which the *Sanatio in radice* is the proper remedy, the marriage is to be treated practically as doubtful, till the *Sanatio* be obtained.

I think so decidedly, on account of the controversy about this species of dispensation, as to whether it is a dispensation properly so called, or merely a judicial act declaring the particular case not included from the beginning, in the impediment.

Respecting converts, whether they had lived all their lives out of the Church, or had been perverts, for a time, it is asked, in case they were married under any of our impediments, how they are to be treated in regard of such impediments.

The "formula sexta" grants dispensations to the Bishops of Ireland in the second degree of consanguinity for such cases, but inasmuch as theologians are divided on the question generally, whether the Church holds them, in point of fact, to be comprised in her impediments, we ought not to disturb such converts on the matter. If, however, they would themselves apply for a dispensation, I would take steps to obtain it, telling them at the same time to be at peace with their conscience, till it be obtained.

I would treat both classes of converts alike.

As to the tribunals to be approached for matrimonial dispensations, which is the next matter your "Devoted Correspondent" desires to submit, it is well known, that the "Dataria" is for public cases, and the Penitentiary for private, whilst the Pope himself is to be appealed to for the *Sanatio in radice* through the grand Penitentiary. Bishops, however, can dispense in doubtful cases, and the *formula sexta* grants them large dispensing powers besides. On this account Priests in the ministry, as a general rule, should send forward the cases they meet to the Ordinary.

Your "Devoted Correspondent" goes on to the very important subject of the revalidation, as to how it is to be made, when a dispensation has been obtained, and he contemplates several cases.

In the first place, he asks when it may be necessary to have the marriage revalidated *publicly*, or, as it is said, *in facie Ecclesiae*.

The general rule is that it is to be so revalidated when the invalid marriage previously gone through was performed in private or clandestinely. There may be special circumstances, however, requiring in a particular case, if not for the validity, at least to repair scandal, that the marriage should again be celebrated in public. Of these circumstances the parish priest should be the best judge, and if he cannot rely on himself he should have recourse for advice to the bishop.

We are now invited to consider what is to be done for the revalidation of a marriage when only one of the parties is cognisant of its nullity.

I think this question depends very much upon the question following, which asks if we are to consider the clause usually inserted by the Penitentiary, namely "*certiorata altera parte*," as a mere instruction or as a strict condition.

There are opinions on both sides, and I incline very much towards the former view, that the words quoted are meant and intended as an instruction merely. I am induced to adopt this view—first, on account of the general disposition of the Church to facilitate as far as possible the revalidation of marriages; secondly,

because the parenthetic words in the close—namely, “*sed id caute ut latoris delictum nusquam detegatur*,” are manifestly instructional and no more ; thirdly, because the Penitentiary does not say what is to be done in case the clause cannot be carried into effect, thereby, as it would seem, leaving the confessor to do the best he can in the circumstances, that is, to have the party in hands to renew his or her consent, and assume, that the consent already given by the other party, and rendered inoperative on account of the impediment, will have its due effect now that the impediment is removed ; fourthly, on account of the opinion of St. Liguori and some others respecting a marriage to be contracted in circumstances so urgent, that there is not time to have recourse even to the Bishop for the impediment in the case. The holy Doctor is of opinion, that in such circumstances the parish priest can safely presume upon the Church relaxing the impediment. Now, I think it a fair inference to say, that the indulgence of the Church in the case supposed, that is for a marriage *to be* contracted, may be well presumed for the case of a marriage contracted, when there is question of its revalidation in the impossibility of carrying out the clause of the Penitentiary. I am aware, indeed, that St. Liguori advises a dispensation to be applied for in the case he makes, but this he does, not as doubting of the opinion he advances, but rather to maintain the respect due to the law, and to put the marriage on a firm footing before the “*forum externum*.”

We are now led on to inquire, if rude or simple people can be relied upon to carry out the instructions laid down by the Theologians for the party cognisant of the impediment, to discover it to the other, and thereupon obtain the other's renewal of consent.

I wish very much to hear what others would say in reply to this inquiry. For my own part, I never could make up my mind to such a proceeding with *our* rude or simple people, or indeed with people of any class. I would suggest to any one thinking differently, to fancy himself not at his desk with pen in hand writing out platonically what should be done, but actually engaged in giving a lesson to his penitent, and putting into his mouth the words he would use awaiting by all means, the “*molliora tempora fandi*.” I rather think he would be over-credulous, could he persuade himself, that his lesson could be reduced to practice without arousing the suspicions of the other party.

As to the alternate practice of the priest, as suggested, sending for the other party with the consent of the party in hands, and putting both through a renewal of consent, using of course all possible caution not to discover the impediment to the party sent for, I must say, I would have the utmost distrust in such a practice. No matter what caution he would employ, he would assuredly, in most cases, plant a thorn in the very vitals of the party not cognizant of the impediment—a thorn reminding one of the words of the Psalmist, “*conversus sum in aerumna mea dum configitur spina*.” If it be lawful for one to confess his own mis-

takes, I would say for myself, that I made trial in the beginning of my ministry of the practice in question, and experience of its fruits made me abandon it after a time.

As to the further question respecting the "*sanatio in radice*," if it can be applied without apprising the parties, one or the other, about it, there can be no difficulty, seeing the *sanatorial letters* granted by the Holy See on several occasions for the wholesale revalidation of marriages in France, and quite recently in Spain, where, by mistaken practice respecting the conditions of dispensations, the latter were rendered invalid.

In what I have ventured to say of doubtful marriages, I did not mean to include the case of "*ligamen*." That case stands quite apart, and we may consider it under different hypotheses.

First, the parties may have been in "*mala fide*" from the beginning. In that case, they must regard their marriage as no marriage at all, even though they would afterwards discover the absent party to have been dead at the time. On account of the depraved state of mind in which they went together, they cannot be supposed to have an actual intention to contract marriage at the time.

In the second place, one of the parties only, may have had a doubt from the beginning. In such a case there is a difficulty on both sides, as regards the former and the present partner, each of whom has his or her rights that must be respected, which can be done only by the guilty party remaining neutral or passive, for the time being, and inquiring about the absent party to ascertain if he or she be living or dead.

A third hypothesis may suppose both to have been in "*bona fide*" in the beginning, it being thought that the absent party was dead, but after a time a doubt springs up. In that case I would say, the doubt, whether it occurs only to one, or to both, binds only to an inquiry, and if, all due inquiry having been made, nothing can be discovered about the absent party, it may be presumed that he or she is dead, and was dead at the time of the union of the present parties.

I believe I have now travelled over the entire field spread out by your "Devoted Correspondent." I feel how dry and brief my treatment is of the various cases comprised in it, and how I have confined myself to mere assertion, as I went along. This has been necessary on account of the space I could reasonably expect in a current periodical.

Besides, I have applied myself to the cases in the ordinary way they are met with in the practice of the ministry; for by experience I know how bamboozling it is to young practitioners to expend a large amount of theological knowledge on matters of practice by viewing them under various suppositions, and thus confounding speculation with what is of ordinary practical occurrence.

I have had it also before my mind to elicit the minds of others, and therefore, instead of attempting an exhaustive handling of the

matters treated of, I have been content with sending you what is little more than a *syllabus* of them.

Accept, Very Rev. and Dear Sir, the assurance of my sincere esteem, and allow me to remain your obedient servant, under the unknown quantities

X. Y.

LITURGY.

I.

The Approbation of Litanies.

Authoritative Interpretation of the Monitum of the Congregation of Rites, 1880.

Some time since we published a document issued by the Sacred Congregation of Rites on the 16th of June, 1880, in which the Bishops are reminded, first, that the only Litanies approved by the Holy See, besides those contained in the Liturgical books, are the Litanies of the Sacred Name of Jesus and the Blessed Virgin; secondly, that it is their duty to forbid any Litany not approved by the Holy See to be publicly recited; and, thirdly, that they ought to be on their guard against giving their *imprimatur* to books of devotion which contain Litanies not approved by the Holy See. For the convenience of reference we give again the text of this document:

MONITUM EX S. CONGREGATIONE RITUUM.

Etsi præter Litanias SS. Nominis Jesu, Beatae Mariae Virginis Lauretanas nuncupatas, et sanctorum quae in libris liturgicis habentur, nullae aliae a Sancta sede approbatae fuerint, quaedam tamen typis passim evulgantur, quae in honorem alicujus sancti vel mysterii fidelibus recitandae proponuntur, atque in libris praesertim pietatis vulgo *de devotion* continentur, nonnunquam etiam auctoritatis ecclesiasticae sanctione munitis. Hinc Sacra Rituum Congregatio sui muneris esse duxit Rmos. Locorum Ordinarios admonere, ne sinant Litanias publice recitari nisi praedictas, vel alias si quae a S. Rom. Univ. Inquisitione recognitae et approbatae fuerint; ac simul caveant suam approbationem pro impressione subnectere iis libris in quibus Litaniae inveniuntur apostolica sanctione carentes. 16 Junii 1880.

This Monitum gave rise to much discussion and controversy. For it seemed to take from the Bishops the

power, which the Congregations of the Council and Index expressly stated as late as the year 1860 to be vested in them, of revising and approving for publication books of devotion in which Litanies which had not received the approbation of the Holy See, as they were intended only for private recitation, were printed. No document could be more clearly worded than this decree of 1860 :

“Proposito in S. Indicis Congregatione dubio : Quid censendum sit de libris precum variarum, in quibus praeter Litanias majores et Lauretanas, ut vocant, alia continentur si decretorum generalium Apostolicae Sedis hactenus vetitae ac nihilominus diuturno jam pridem usu in plerisque catholici orbis regionibus receptae ?

“Responsum fuit :

“Provisum super decreto supremae Congregationis S. Officii, feria IV. die 18 Ap. cujus haec verba :

“Litaniae omnes, praeter antiquissimas et communes quae in Breviariis Missalibus, Pontificalibus, et Ritualibus continentur, et praeter Litanias de Beata Virgine quae in sacra aede Lauretana decantari solent, non edantur *sine revisione et approbatione Ordinarii* nec publice in Ecclesiis, publicis oratoriis, et processionibus recitentur absque licentia et approbatione Sacrorum Rituum Congregationis. S. Cong. Indicis, Ap. 1860.”

Again, various interpretations were given in many ecclesiastical periodicals and reviews of what was meant in the Monitum by public recital (*publice recitari*). Some understood the Monitum to forbid the use of any Litany, except those approved by the Holy See, in any assembly where a number of persons had come together for prayer in common. Others, relying on the decree of 1860, confined this restriction to assemblies that met in churches and public oratories for prayer. This interpretation would allow the use of other Litanies, such as those of the Sacred Heart, St. Joseph, St. Aloysius, when approved by the Bishop, at family prayer, but would forbid them at Confraternity or Sodality meetings assembled in the church for special devotion. Others, finally, understood the public recitation to apply only to churches and public oratories when a priest assists in his official capacity, and, being suitably vested, celebrates a function recognised by the Church as a prayer offered in her name and for the faithful generally.

To put an end to this uncertainty in a matter of such practical importance, the Bishop of Strasburg applied to the Congregation for an authoritative interpretation of the

Monitum. He received the following very satisfactory reply :

S.R.C. resp. "Monitum de quo agitur respicere Litanias in Liturgicis et publicis functionibus recitandos : posse vero, imo teneri Ordinarios alias seu novas Litanias examinare, et, quatenus expedire putent, adprobare at non nisi pro privata et extraliturgica recitatione. 29 Oct. 1882."

By this reply all controversy is set at rest. In the first place, the Congregation of Rites reaffirms the decision of the Congregation of the Council as to the power of the Bishop to examine and approve Litanies which are intended only for private and extra-Liturgical use, and declares it to be the duty of the Bishop to exercise this supervision before he allows a new Litany to be reprinted. Secondly, it is now certain that the approbation of the Congregation of Rites is necessary for those Litanies only which are recited in *liturgical and public functions*. Now by a liturgical function is meant one of those forms of prayer which the Church recognises as offered in her name, and in which, as a consequence, she is represented by her ordained minister acting in his official capacity. Those recognised forms of devotion are those for which the Church legislates in her books on Liturgy, for instance, the Mass, the Office, Processions, Benediction of the Blessed Sacrament, &c. Moreover, the Liturgical function must be *public*, that is, celebrated in the church or public oratory.

It follows, then, that we are allowed to recite other Litanies, provided they have the approbation of the Ordinary at family prayer, at Confraternity devotions conducted in the Church, even when a priest presides at them, and at all similar exercises, provided they are not identical with any of the recognised Church functions.

II.

The same Priest is to bless the Candles and say the Congregational Mass on the Feast of the Purification.

Is there anything to prevent a parish priest blessing the candles on the Feast of the Purification, and to leave to the curate the saying of the Mass after the procession ?

Yes. There is a decree of the Congregation of Rites which declares :

"(Benedictionem Candelarum) fieri debere ab eodem ipso, qui celebrat Missam parochialem seu conventualem.

"Idem dicendum est de benedictione Cinerum, Palmarum, Fontis baptismalis, et de Processione cum SS. Sacramenta in Coena Domini et Parasceve. S. R. C. 1 Sept. 1838."

III.

May the Ashes be distributed on Ash-Wednesday after Mass?

1. In churches where the ashes or palms are blessed before a private Mass, and when there is no procession, is it allowable on account of the concourse of people to distribute them after the Mass, or should some at least be distributed before it to comply with the rubric of the missal?

2. Can only a priest distribute the palms?

It is our opinion that in the circumstances you mention, the distribution of the ashes after Mass is allowable. It would be better, however, to engage a second priest, if he can be procured, to assist you in distributing the ashes or palms at the time prescribed in the course of the function.

On this question De Herdt¹ writes :

"In ecclesiis, in quibus benedictio cinerum sine cantu peragitur, vel ubi populus usque ad Missam solemnem expectare non potest, cineres privatim benedici possunt summo mane, omnia legendo in missali, etiam antiphonam *Immutemur habitu* post aspersos et incensatos cineres, vel post impositionem cinerum ipsimet sacerdoti, deinde distribuendo praesentibus, et in fine legendo *Dominus vobiscum* et orationem *Concede*."

"Idemque cineres benedicti deinde ab aliis sacerdotibus adhiberi possunt *ante, post, vel extra Missam*; sed ante Missam solemnem novi sunt benedicendi. Cineres residui in sacrarium projiciendi sunt."

Bauldry² gives a similar direction :

"Si populo grave sit ut benedicantur cineres post Nonam, mane horo competenti, sacerdos aliquis deputatus, potest benedicere cineres cum uno aut duobus acolythis ministrantibus qui postea assistant eorum distributioni hinc inde et recipiunt cineres suo loco."

He then recommends the sacristan to retain in the sacristy, or place at the different altars some blessed ashes, so that the priests who say private Mass may sign themselves with it, using the form *Memento homo*, either before or after their Mass.

2. It is only a priest who can distribute the palms with the rite which prescribes the kissing of the blessed palm, and of the hand of the distributor, by him who receives it. But any one may take from a table or basket a blessed palm without any such ceremony.

¹ *Praxis Liturgica*. Tom. iii. § 20, n. 10.

² *Manuale Sac. Caer.*, pars. iv., cap. iv., Art. iii., n. 2.

IV.

The Denudation of the Altar on Holy Thursday.

Where the morning ceremonies of Holy Thursday are carried out, is the denudation of the altar obligatory; or could it be omitted on account of the inconvenience of removing a large carpet, &c., &c.?

The ceremony of Denudation which the celebrant is ordered to perform on Holy Thursday regards only the altars.

The removal of the sanctuary carpet is part of the preparation to be made for the Good Friday ceremony. Considerable inconvenience may of course justify the non-compliance with this regulation.

V.

The Adoration of the Cross on Good Friday.

In consequence of the great delay that would arise during the ceremonies of Good Friday, all the lay people are not then allowed to kiss or adore the Cross, but a Crucifix is placed on a cushion in the sanctuary after Mass which the faithful may kiss at their lesiure.

Is this allowable?

Yes. This is a laudable custom, which is chiefly intended to give the people, who cannot attend at the ceremonies of the day, an opportunity of paying a visit to the church for the purpose of adoring the Cross on Good Friday.

“Ubi magna populi datur multitudo, alia crux vel etiam plures in loco apto super tapetum et cussinum apponi possunt, quae tamen omnes ante processionem, si inde impediatur Officium, removendae sunt, finito tamen Officio reponi possunt.”¹

VI.

The Holy Water on Holy Saturday.

Can you bless the Baptismal Font solemniter on Holy Saturday; and then, on account of the concourse of people, bless the water for distribution at the church door after Mass with the ordinary form, *pro aqua lustrali*?

The ordinary form for blessing water, *Ordo ad faciendam Aquam benedictam*, as given in the Ritual and Missal may be used on Holy Saturday as on other days. But the Holy Water the people are so desirous to get on Easter Saturday is the water solemnly blessed, but without the infusion of the Holy Oils. It is this water also which is prescribed for the sprinkling before Mass on Easter and Pentecost Sundays.

¹ DE HERDT. *ibid.* § 46, n. 5.

VII.

How the Mass is to be said when the Eve of Christmas falls on the Fourth Sunday of Advent.

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REV. SIR,—Our Ordo directed the *Gloria in Excelsis* to be said at Mass on the 4th Sunday of Advent. We had on that Sunday the Mass of the Vigil of Christmas, and not the Mass of the 4th Sunday of Advent.

Some priests here considered that the Ordo was incorrect, and did not for this reason say the *Gloria in Excelsis*, guided on the principle that no Gloria is to be said on the Sunday of Advent.

1. Now, we are directed by the S. R. C., 23rd May, 1835, to follow the Ordo, even if we think that it is certainly incorrect, "*Standum Calendario.*" This being the case, it appears that the *Gloria in Excelsis* should have been said in the case just stated: Is it so?

2. But was the Ordo incorrect as a matter of fact? I think not. The *Gloria in Excelsis* is said at Mass when the *Te Deum* is said in the Office, except in the Mass of Holy Thursday and of Holy Saturday (RUB. GEN. *Tit.* viii., n. 3.) Now, the *Te Deum* was said in Matins. Therefore . . .

Will you kindly give your opinion in the case, and oblige.

W. McM.

We have already explained in the RECORD¹ the meaning of the decree of the S. R. Congregation, dated the 23rd May, 1835.

The decree does not suppose that one is to follow the diocesan Ordo when it gives a direction which is manifestly or unquestionably wrong; but, on the other hand, the Ordo is to be followed as long as it is only a matter of opinion even though more probable, and in the case of one not thoroughly skilled in the rubrics, even though it seems to him to be certain that the Ordo is wrong. We are to be directed by the Ordo, unless when it is clearly incorrect.

In the case you mention, your diocesan Ordo, judged by what you tell us, gave an erroneous direction. The *Te Deum* was not said in the Office on that day, nor the *Gloria in Excelsis* in the Mass. The Office and Mass were of the Vigil of Christmas, with a commemoration of the fourth Sunday of Advent in the Lauds and Mass.

¹ Vol. i. page 552. Vol. ii. pp. 500, 501.

We subjoin a full description of what is to be done in the case, taken from Merati :—

“Si hoc Vigilia (Nativitatis) venerit in Dominicam quartam Adventus, Missa dicitur de Vigilia, et quidem eadem, quae alias, nempe *Hodie scietis*, &c., at cum Commemoratione *Dominicae quartae Adventus*; ob quam tunc in tali Missa Vigiliae dicitur quoque *Credo*, uti diserte tradit Gavantus supra, cui adstipulantur omnes Directores in suis Kalendaris; non dicitur tamen *Gloria in excelsis*, &c. Post Graduale dicitur *Alleluia*, *Alleluia* cum V. seq. sed non dicitur tertia Oratio: dicitur Prefatio communis, et in fine *Benedicamus Domino*, ac Evangelium S. Joannis, &c., non vero de Dominica occurrente, quia ut ait Gavantus supra, lectum jam fuit Sabbato praecedente, nec hodie fuit lectum ad Matutinum, ut addit Bauldry Dominicae commemorationem, ex quo hac die occurrit Vigilia Nativitatis, diserte praescribit Rubrica Missalis.

“GAVANTUS CUM OBSERVAT. MERATI P. iv. T. iii. n. 2.”

VIII.

Is the Celebrant to genuflect to the Unpurified Chalice on the Altar?

“When the celebrant at Mass consecrates small particles on the Corporal, and these, or some of them, remain there till the end of Mass, the priest is directed to observe the rite laid down for Exposition of the Blessed Sacrament, and, therefore, at the “*Dominis Vobiscum*,” to turn only half round towards the people, etc.

“*Quaeritur*. Does the same rule hold good when the Chalice is left unpurified after the Priest’s Communion till after Mass? This may readily happen in the case of a duplication of Masses, as is so common at the present day in many parts of Ireland. According to an instruction from the Roman Congregation given in the Directory (*Praenotanda*), the Priest who duplicates is directed *not* to purify the Chalice till *after* his first Mass is over.

“E. K.”

The ceremonies to be observed in the presence of the Pyxis containing consecrated particles, when it lies on the altar, do not apply to the unpurified chalice. The celebrant is not to genuflect to the unpurified chalice; and when saying the *Dominus vobiscum* he turns his back to the altar.¹

¹ S.R.C. 20 Jul. 1686 (3120, n. 9), 2 Aug. 1698 (3486).
De Herdt. *Praxis Liturgica*, vol. i. n. 284, n. 5.

IX.

Blessing with the Ciborium in Convent Chapels after administering Communion to the Sick.

Ought the blessing with the Ciborium to be given by the Priest on his return to the altar after having administered the Holy Communion to the sick in convents in this country?

We have already given our opinion on this question at page 176, vol. iii.

X.

The carrying of the Chalice in a Missa Cantata.

At a Missa Cantata for the Dead, is the celebrant to carry the chalice to the altar, as at Low Mass?

J. W.

No. The chalice is placed on the altar before Mass, as at Solemn or High Mass.

XI.

REV. SIR—The solutions of the queries relating to the Rosary beads in the late numbers of the ECCLESIASTICAL RECORD are interesting and instructive.

I beg to propose a few additional questions on the same subject, which I hope you will kindly answer at your convenience.

Do Beads lent to another lose their Indulgence?

Beads once blessed and given to a particular person lose the indulgence if they pass to another. Does this loss not only affect the person using transferred beads, but also the one to whom they were first assigned, even though they should have passed to the second person for some time, but without the knowledge or consent of the first?

1. Beads are indulgenced for one person only:—

Quaer. Utrum post mortem domino, alter acquirat dominum earum, nempe indulgentiarum?

S. C. Ind.—“Negative; quia indulgentia non transeunt personam prioris domini.” 10 Jan., 1839.

When a number of beads are blessed together, *in globo*, it is understood that each of them is blessed for the person who, being the owner of it or one to whom the owner has given it gratuitously, is the first to use it with the intention of gaining the Rosary indulgences.

Enixis precibus Verdunensis Episcopus huic Sacr. Cong. Indulgentiis sacrisque Reliquiis praepositae exposuerat quod hactenus coronae deprecatoriae, Numismata sacra, cruces, antequam

tali vel tali personae distribuuntur, in globo benedicantur cum applicatione Indulgentiarum a Sacerdotibus qui hujusmodi facultatem a S. Sede impetraverunt; et exinde quaerebat, utrum valida sit benedictio, ita ut Indulgentias praedictas adnexas possit quisque lucrari.

Proposito itaque dubio in generali Eminentissimorum Patrum Conventu in Palatio Apostolico Vaticano die 5 Martii, 1855, habito, Sac. Cong. resp. "Affirmative;" et facto per me infrascriptum Sac. Cong. Secretarium Sanctissimo Dno. Nostro Pio PP. IX. relatione in Audientia dici 12 ejusdem mensis, Sanctitas sua votum Sac. Cong. confirmavit.

Datum Romae ex Secretaria ejusdem Sac. Cong. die 12 Martii, 1855.

2. If a person lend his indulgenced beads to a friend merely to accommodate him to count his beads, and not for the purpose of enabling him to gain the indulgences attached to them, the beads do not in this case cease to be indulgenced for him who lent them.

3. If the beads are lent or given with the intention of enabling another to gain the indulgence, the beads simply cease to be indulgenced for all, as well for the lender as for the receiver. They must be blessed again to become indulgenced.

4. If one took the beads without the knowledge or consent of the owner, they do not in this case, we believe, cease to be indulgenced. The Congregation has decided that the loss of the indulgence applies to the case where the owner lends or gives them for the purpose of enabling another to gain the indulgences.

Quaer. Utrum coronae indulgentias amittant si amico praestentur, seu commodentur, sive ad coronam simpliciter recitandam, sive indulgentias lucrandas?

S. C. Ind. resp.; "Negative in primo casu: Affirmative in secundo—Ut enim pereant indulgentiae coronis aliisque rebus mobilibus affixae, requiritur finis dandi vel praestandi pro communicatione indulgentiarum, sicut expresse legitur in Elencho Indulgentiarum typis impresso et a Sac. Congregatione approbato." 10 Jan., 1839.

XII.

The chain of the Rosary beads not blessed.

In the indulgenced Rosary is the chain blessed as well as the beads? Do they together (chain and beads) constitute the object which is indulgenced?

No. It is only the beads that are blessed. Hence a Rosary does not cease to be indulgenced, even though one

should unstring all the beads and substitute another chain, using of course the same berries or beads.

Quær. Si rumpatur illarum filum sive; voluntarie, ut catenis nectantur, sive involuntarie et fortuito id acciderit?

S. Cong. Ind. resp. “Negative, quia Coronae eadem perseverent quoad formam moralem.” 11 Ap. 1840.

Similarly in the case of blessed or indulgenced crucifixes, the blessing is attached only to the figure of Christ.

“Utrum Indulgentia concessa cadat solum in Christo ex aere, ligno, vel alia quaque materia facto, ita ut possit ex una Cruce in aliam transferri absque periculo amittendi Indulgentiam ipsi collatam”

S. Cong. Ind. resp.: “Affirmative.” 11 Ap. 1840.

R. BROWNE.

DOCUMENTS.

LETTER OF HIS EMINENCE THE CARDINAL PREFECT OF PROPAGANDA TO THE BISHOP OF ARDAGH REGARDING THE EXPOSITION OF THE FORTY HOURS.

ILLMO E RMO. SIGNORE—L'Esposizione del Santissimo istituita dalla S. V. in cotesta diocesi, praticandosi nel modo da Lei stessa indicato nella recente sua lettera, non può ritenersi come Esposizione in forma di 40 Ore, nè possono quindi considerarsi a quella applicate le Indulgenze che a questa sono concesse. E quantunque, come suol farsi talora, si accordasse per quell' Esposizione la dispensa dalla continuità, tuttavia, affinchè la medesima potesse aversi come Esposizione in forma di 40 Ore, dovrebbe ogni sera darsi la Benedizione, e così riporsi solennemente il SSmo. Sacramento, e dovrebbero inoltre asservarsi nella mattina le altre prescrizioni intorno alle Messe votive cantate del SSmo. Sacramento e *pro pace*. Attese però le ragioni addotte dalla S. V., si concede nell' unito Rescritto per speciale grazia, che i fedeli visitando il Santissimo esposto solennemente nel modo da Lei indicato, possano acquistare le stesse Indulgenze che sono concesse per la solenne Esposizione in forma di 40 Ore. Intanto le auguro ogni bene dal Signore.

Roma, dalla Propaganda, 31 Dicembre, 1882.

Di V. S.

Affmo. come Fratello,

GIOVANNI CARD. SIMEONI, Pref.

Per Monsig. Segretario ZEFIRINO ZITELLI.

Monsignor Bartolomeo Woodlock,

Vesco. di Ardagh.

[TRANSLATION.]

MOST ILLUSTRIOUS AND REVEREND LORD—The Exposition of the Most Holy Sacrament established by your Lordship in your Diocese, as carried out in the manner described in your letter, cannot be regarded as the Exposition of the Forty Hours, nor, consequently, can the Indulgences granted to the Exposition of the Forty Hours be considered as applicable to it. And even if a dispensation were granted, as is sometimes done, allowing the Exposition to be interrupted, yet it could not be regarded as the Exposition of the Forty Hours, unless Benediction were given each evening, so that the Blessed Sacrament might thus be solemnly replaced in the Tabernacle; and it would be necessary moreover to observe each morning all that is prescribed as to the Votive Masses of the Blessed Sacrament, and the Mass *pro pace*.

But in consideration of the reasons mentioned by your Lordship, it is granted, by special favour, in the annexed Rescript, that the faithful visiting the Most Holy Sacrament, when exposed in the manner mentioned by you, can gain the same Indulgences that are granted for the solemn Exposition of the Forty Hours.

Praying, &c., &c.,

JOHN CARDINAL SIMEONI.

The following is the Rescript referred to in the foregoing letter:—

EX AUDIENTIA SSmi. die 31 Decembris anno 1882.

SSmus Dominus Noster Leo Divina Providentia PP. XIII., referente me infrascripto S. Congnis de Propaganda Fide Secretario, attentis precibus R. P. D. Bartholomaei Woodlock, Episcopi Ardagadensis, benigne concessit omnibus Christifidelibus, qui in Ecclesia Cathedrali aliisque Ecclesiis praedictae diocesis SSmum. Eucharistiae Sacramentum ibidem solemniter per aliquot dies expositum visitaverint, ut Indulgentias lucrari possint, quae pro Oratione quadraginta Horarum concessae sunt, dummodo conditiones pro illis Indulgentiis praescriptas adimpleverint.

Datum Romae ex Aed. dictae S. Congnis die et anno praedictis.

Gratis quocumque titulo. ✠ D. ARCHIEP. TYREN, Secrius.

The following is the Letter of the Bishop of Ardagh, mentioned in the preceding documents:—

[TRANSLATION.]

To His Eminence Cardinal SIMEONI, Prefect of the S. C. of the Propaganda, Rome.

MOST EMINENT LORD—. After coming to this Diocese I arranged, some two or three years ago, that in this our Cathedral Church, and also in the principal church of the Diocese of Clonmacnoise, the so-called devotions of the Forty Hours' Adoration should be celebrated every year; and I trust that the faithful derive much spiritual profit therefrom. However, on account of the inconvenience which from keeping up the Exposition during the night would arise both to the clergy, who are few

in number, and much occupied in the duties of the care of souls, and to the people who are poor and obliged to toil for their living, and also fearing abuses, we are accustomed to put back the Most Adorable Sacrament privately into the Tabernacle about 10 o'clock at night, after the church doors are closed, and to expose it again in the morning, also privately, before they are opened. As I fear that, perhaps, under these circumstances the Indulgences cannot be gained, which are granted to the uninterrupted Exposition for Forty Hours, I pray your Eminence to obtain for me from his Holiness a Rescript which may be suitable to the occasion or necessary. And I also pray your Eminence to say, whether this method of shutting up and exposing the Most Holy Sacrament privately is becoming; or whether it would be more becoming to conclude the sacred functions every evening with Benediction in presence of the people, and to expose the Blessed Sacrament publicly in the morning after Holy Mass.

I have said, that *perhaps* the Indulgences are not gained: because I have heard that the Bishops of Canada have obtained a Rescript, by which it is permitted to place the Most Holy Sacrament in the tabernacle at night; and I am at a loss to know whether this concession has been extended to the whole Church.

* * * * *

I have the honour, &c.,

✠ BARTH. WOODLOCK,

Bishop of Ardagh and Clonmacnoise.

NOTICES OF BOOKS.

Amongst the books recently received, we should be most anxious to notice *The Dublin Review* (January, 1883), which is filled with articles of the highest interest. Indeed there is not one of the eight articles—*St. Martin and St. Patrick*; (2) *Bishop Clifford's Theory of the Days of Creation*; (3) *Fifty Versions of the Dies Irae*; (4) *Ireland under the Legislative Union*; (5) *The Third Order of St. Francis*; (6) *Catholicism in Egypt*; (7) *St. Francis de Sales, Doctor of the Church*; and (8), *Ireland—her Friends and Foes*. which is not eminently worthy of a careful perusal.

There are two volumes of the Quarterly Series—the one written, the other edited by Father Coleridge, S.J., to which, if our space at all permitted, we would willingly direct the earnest attention of our readers. *The Works and Words of our Saviour* may be regarded as a most useful compendium of Father Coleridge's larger work, *The Life of our Life*.[†] The first volume of *The Life of Mary Ward*, written by Mary Elizabeth Chambers, is carefully edited, by the same indefatigable toiler.

We hope at some future time to make reparation to these and other authors whose works we can barely mention at present, by devoting to them some substantial notices.

Links with the Absent, or Chapters on Correspondence.

The art of letter-writing is a most necessary and useful one. In the transactions of human life, in all its departments, it exercises a widespread influence for good or evil. It is this art which enables us to hold intercourse with the absent, and make them sharers in our joys and sorrows, our hopes and disappointments. Have we news to tell, an advice to tender, a consolation to impart to an absent friend, we have recourse to a letter. Or, it may be, a request to make, a favour to ask, a pardon to obtain, a correction to administer, or a business to transact where a personal interview is impossible, or undesirable, a letter becomes the vehicle of our thoughts, and brings us into communication with our fellow creature. The necessity and usefulness of this art is circumscribed neither by age, state, nor social position.

To be able to think, and write, and put one's thoughts in writing, can scarcely be called, with propriety, the art of letter-writing. It consists more in the *manner* of expressing our thoughts and the observance of certain rules which have been framed for our guidance.

In the neat, useful, practical little volume before us, we have these rules clearly and concisely laid down and explained. Such a work as this was sorely needed. It is the latest, but, let us hope, not the last, from the pen of the "Nun of Thurles." It is only a few years since the zealous, indefatigable member of the Ursuline community at Thurles favoured us with an admirable translation from the French of the ascetic work (*Solid Virtue*) by Fr. Bellecius, which His Grace the Archbishop of Cashel, in the preface to the translation, styles a "golden treatise."

"Links with the Absent" is divided into two parts, the first of which treats of the fundamental rules of letter-writing—those, namely, which have reference to the *subject*, *style*, and *ceremonial* of letters. In this first part the reader will find many practical suggestions in an entertaining style. In the second part will be found rules for different kinds of letters, which are classed under three heads: (*a*) friendly or familiar letters; (*b*) letters of courtesy; (*c*) business letters. The development of the rules on these different kinds of letters will well repay careful perusal. The general characteristics and special difficulties of each class of letters are described with an order and lucidity that lend an attractiveness to a subject which, in the hands of a less graceful writer, would be dry and insipid.

In the appendix are contained some excellent specimens of letters on various subjects, written by accomplished writers, among others a few of Lord Macaulay's.

We earnestly recommend this little treatise to the public. No more useful present could be given to young people, for whom it was principally intended; nor can it fail to be profitable to persons of more mature age.

D. H.

APPENDIX.

MONTHLY NOTES.

STANDING COMMITTEE OF CATHOLIC HEAD MASTERS.

[The following extracts from the Annual Report of the Standing Committee of the Catholic Head Masters will be interesting to our readers.—ED. I. E. R.]

“REPORT FOR THE YEAR 1882-3.

“A.—*General Working of the Standing Committee.*

“During the year 1882, the Standing Committee held eleven Meetings and Joint-Meetings with the Protestant Committee.

“A Memorial was presented to the Lord Lieutenant. Two Memorials were presented to the Board of Intermediate Education. The Committee organised, in common with the Protestant Committee, two Deputations to the Chief Secretary, one to Mr. Forster, the other to Mr. Trevelyan.

“The crisis, brought about by the insufficiency of the funds at the disposal of the Intermediate Board, entailed a considerable amount of work upon the Standing Committee during the year 1882.

“The Intermediate Board, threatened with Bankruptcy, adopted in the distribution of rewards and results-fees, a system of retrenchments which went far to render illusory the inducements at first held out to the intermediate schools of the country to adapt themselves to the requirements of the Intermediate Examinations.

“With a view to further curtail the expenditure, new Rules were framed by the Board, increasing the difficulties of the Programme, and calculated to discourage the impulse at first given to the studies in our schools.

“A limitation seemed generally demanded in the Intermediate Programme, which, being at first but tentative, comprised a large number of subjects. It was to be feared, however, that the zeal of reformers might be carried too far, or that the limitation introduced in the Programme might be of such a kind as to affect unfavourably the bulk of our Catholic schools.

"It was, under these circumstances, the duty of the Standing Committee to take measures to protect the interests of the Catholic Schools.

"In order to obtain an increase of funds for the Board, it was resolved to present a Memorial to the Lord Lieutenant, in common with the Protestant Committee, and to follow up the Memorial by a deputation to Mr. Forster, the Chief Secretary.

"The deputation to Mr. Forster not having been very satisfactory, a Remonstrance was drawn up, in which the whole question was discussed. This Remonstrance was largely circulated, and favourably received by all the Irish Members of Parliament. Mr. Richard O'Shaughnessy, M.P., was asked to propose, and Mr. Gibson to second, a motion in the House of Commons for an increase of the grant to the Intermediate Board. Owing to the pressure of business in Parliament, the motion has not been made as yet, but measures have been taken to secure an early day for the discussion of it on the re-opening of Parliament. Meanwhile, public opinion has been so far prepared, that all the Irish Members are pledged to support our demand, and a fair number of English Members have also promised their support.

"The answer given by Mr. Trevelyan, a few months ago, to a deputation of Head Masters, seems to leave little doubt but that the Government and Parliament will yield to the unanimous demand of the Irish Members for an increase of funds.

"By means of Memorials and repeated interviews with the Commissioners and Assistant-Commissioners, the members of the Standing Committee have succeeded in obtaining the rejection of a number of rules which it had been proposed to pass, and which would have been most detrimental to the interests of our schools.

"The efficiency of the Committee has been considerably increased by the election of a second representative for each of the Ecclesiastical provinces.

"Means have been taken to keep the Head Masters through the country acquainted with the proceedings at our meetings, and a fund has been created for that purpose.

"The usefulness of the Committee and its work are to be estimated, not so much by the results actually obtained, although these are not to be overlooked, as by the number of obnoxious measures and rules which it has been instrumental in preventing, or at least mitigating, when it could not altogether prevent them."

Under the head of *Finance* are given the Receipts and Disbursements from September, 1878, to February, 1882, and from February, 1882, to January, 1883.

Subjoined is the list of schools included in the Association of Catholic Head Masters :—

St. Patrick's College (Armagh)	St. Colman's College (Fermoy)
St. Mary's School (Athlone)	St. Ignatius' College (Galway)
St. Nathy's Seminary (Ballaghadereen)	St. Kieran's College (Kilkenny)
St. Muredach's Diocesan Seminary (Ballina)	St. Brendan's Seminary (Killarney)
St. Michael's Seminary (Ballinasloe)	St. Mary's Intermediate School (Kinsale)
St. Malachy's College (Belfast)	Diocesan Seminary (Letterkenny)
The French College (Blackrock)	The Sacred Heart College (Limerick)
Rockwell College (Cahir)	Mungret College (Limerick)
The College, Carlow (Carlow)	St. Munchin's Seminary (Limerick)
St. Vincent's (Castleknock)	St. Michael's College (Listowel)
St. Patrick's College (Cavan)	St. Columb's College (Londonderry)
St. Joseph's Seminary (Clondalkin)	St. Mel's College (Longford)
St. Finn Barr's College (Cork)	St. Brendan's Seminary (Loughrea)
Carmelite Seminary, Lr. Dominick-street (Dublin)	St. Macarten's Seminary (Monaghan)
Catholic University School, Leeson-street (Dublin)	Clongowes Wood College (Naas)
St. Gall's (Dublin)	St. Finian's Seminary (Navan)
St. Francis Xavier's College (Dublin)	St. Thomas's College (Newbridge)
St. Laurence O'Toole's (Dundalk)	St. Colman's College (Newry)
St. Mary's College (Dundalk)	St. John's College (Sligo)
St. Augustine's Seminary (Dungarvan)	Carmelite College (Terenure)
Diocesan College (Ennis)	Holy Cross Seminary (Tralee)
	St. Jarlath's College (Tuam)
	St. Stanislaus' College (Tullamore)
	St. John's College (Waterford)
	St. Peter's College (Wexford)

The Report is signed by the Very Rev. Dr. Walsh, President of Maynooth College, as Chairman, and by the Rev. F. Reffé, of the French College, Blackrock, as Hon. Secretary of the Committee

DIOCESE OF DUBLIN.

In common with all his spiritual children, we rejoice at the steady restoration to health of His Eminence Cardinal MacCabe, Archbishop of Dublin. The *imprimatur* which the RECORD bears establishes a special claim on our dutiful interest in His Eminence's recovery. The prayers that were continually offered up through the diocese during the past month, and the Solemn Exposition of the Blessed Sacrament which took place on Sunday, the 11th inst., have helped gradually to restore that strength, which seemed at one time almost irreparably lost. We may now confidently hope that His Eminence will be soon again amongst his people in the enjoyment of perfect health.

DIOCESE OF CLOGHER.

The President of Maynooth College received during the month from the Most Rev. Dr. Donnelly, Bishop of Clogher, the truly munificent sum of £1,310 3s. 8d., recently subscribed by the generous priests and people of that diocese to aid the completion of the Maynooth College Church. Such a sum, given at such a time, and in such unfavourable circumstances, tells of a combination of zeal and generosity which will be remembered with lasting gratitude towards the kind donors. We beg to direct the attention of our readers to the advertisement giving details, which appears in the current number of the RECORD.

NOTICE TO CONTRIBUTORS.

We must ask the indulgence of many kind contributors, whose papers on various interesting subjects we have found it impossible to publish hitherto.

We have received for Review the following Books :—

From ALBERT E. CHAMNEY :—

The Irish Agricultural Almanac and Directory. Edited by
Professor BALDWIN.

From MESSRS. BENZIGER BROTHERS :—

The Christian Father. From the German of the Rev. W. Cramer,
by Rev. L. A. LAMBERT ; with an Introduction by Right Rev.
STEPHEN V. RYAN, Bishop of Buffalo.

THE IRISH ECCLESIASTICAL RECORD.

APRIL, 1883.

THE STORY OF THE RELICS OF S. AMBROSE.

“ONCE upon a time”—to begin my story in the usual form—or to be more precise, I should say, in February, 1866, there appeared a paper of mine in the second volume of this RECORD upon the Ambrosian Basilica at Milan. It was the outcome of a visit made to Milan in 1865, and treated especially of discoveries which had been made during the preceding year respecting the relics of the great Saint whose name is so inseparably connected with *Milano la Grande*.

My story was told up to that date; and though the mystery was unsolved, much had evidently been done towards clearing it up; so I closed my paper with a consolatory thought, that perhaps all was for the best, and that we should rest content. But every one knows that, after all, such a conclusion is very unsatisfactory; and that if we have patience to rest under a disappointment it only means a waiting for further information. Such information has come; indeed it came some years since; but perhaps it required another visit to Milan to stir me up to complete the narrative for the benefit of the reader. When, last August, I stood once more at the shrine of S. Ambrose, and no longer peeped through the iron grating which temporarily closed it in 1865, but walked around and saw what for centuries had been concealed from all eyes, I felt that the time had indeed come for me to complete my story, and to try the patience of my readers in another way, by telling at length what has since been discovered. But now comes one of the evil consequences of delay. The early volume of the IRISH ECCLESIASTICAL RECORD in which

I began my story, has long since been out of print; and even if it were easily accessible I much doubt if the courteous reader would be sufficiently courteous to take the trouble of hunting it out from the obscure corner of a library to which old magazines are generally relegated.

But, as without the first part of my story the second would be unintelligible, I fear no course remains open to me but to reprint so much at least of that early paper as will serve to explain the more recent discoveries, and so to bring the whole into a single narrative.

Milan, among its many interesting and noble churches, has two which have special claims upon the mind and heart of every pilgrim. The wonderful cathedral, with its wealth of statuary and magnificence of detail, is the shrine of San Carlo Borromeo, and is inseparably connected with the memory of that great cardinal. This is the first which catches the eye, and attracts the steps of the stranger, and well does it repay the visit, and reward the most diligent attention. But there is another church which has a still greater claim upon the Christian scholar, and which perhaps will stir still lower depths of reverential awe and love. The Basilica of S. Ambrose carries us back to a much earlier age, for in A.D. 387 S. Ambrose himself dedicated it. Therein is his shrine, the story of which I have to tell.

Time and reverential care for its preservation have of course wrought their combined work upon it; but few ancient churches have suffered less from either cause. In the ninth century Archbishop Anspertus rebuilt on a grand scale a portion that was decaying, and added the noble Atrium, or forecourt, which harmonizes so well with the Basilica itself; and when, in 1631, Cardinal Frederico Borromeo appointed Ricchino to repair this Atrium, we are told that the greatest pains were taken to restore the decayed parts in the original style. I must not, however, yield to the temptation of dwelling upon the Basilica itself or upon the many treasures it contains, but will pass on at once through them all to the east end, where is the shrine and relics with whose strange story alone we have just now to do.

Behind the High Altar are ranged around the semi-circular apse the seats of the clergy, the bishop's chair of stone occupying the central and easternmost position immediately facing the altar. This ancient seat, like the apse and adjacent parts of the church, is undoubtedly that

which S. Ambrose originally erected, for here the modern work, as that of the ninth century may be called in this primitive church, has no place. Everything here speaks of the great bishop and the fourth century, save the marble mosaics, which, covering the upper portion of the apse, and harmonizing so well with all around, may justly claim a place in so sacred a spot. It was from this seat that S. Ambrose looked down upon the pious and zealous crowd, which, in the midst of the Arian persecution, clung so faithfully and trustfully to their saintly bishop on that great day of triumph, when the enemies of God were put to shame, and miracles were wrought in attestation of the Faith. His new church was completed, and already was it called by his name, as from that day to this it has never ceased to be called, the Ambrosian Basilica. Many entreated that it might be dedicated, like that he had recently erected at the Roman Gate; but the difficulty arose, where were the relics of martyrs for the dedication? S. Augustine tells us what the humility of S. Ambrose concealed that "Ambrose the bishop had notice of them by a revelation in a dream," in accordance with which, at his direction, the ground was dug in the Church of SS. Felix and Nabor, in front of the chancel, and there the bodies of SS. Gervasius and Protasius, of great stature, were found with the skeletons entire. The signs of martyrdom¹ were recognised, and miracles were wrought. Then, with great rejoicings, the relics were borne in triumph, first to the Basilica of Fausta, and then to this new church, where they still repose, working on their way that great miracle which so maddened the Arians and rejoiced the hearts of the faithful; by which sight was restored to blind Severus, who, in gratitude, devoted the rest of his life to God's service in the church sanctified by the presence of those at whose intercession such great things had been done for him. S. Ambrose records the whole scene in one of those graphic letters he wrote to his sister, which will well repay a careful perusal (*Epist.* xxii.) At the end of this letter there is a passage intimately connected with the inquiry now before us.

The church which already bore his name was in his heart designed to be for ever connected with his memory. The altar at which he served he hoped might in time cover his remains "as it was fitting." But now that God

¹ See Note p. 217.

had so marvellously consecrated the church, his own claims must give place; and others must occupy, or at least share with him, the much coveted spot. As he says —“*Succedant victimae triumphales in locum, ubi Christus hostia est. Sed Ille super altare, Qui pro omnibus passus est. Isti sub altari, qui Illius redempti sunt passione. Hunc ego locum praedestinaveram mihi; dignum est enim ut ibi requiescat sacerdos, ubi offerre consuevit; sed cedo sacris victimis dexteram portionem; locus iste martyribus debebatur.*” As I have already implied, there was one among that auditory who became not long afterwards as great a saint and bishop as S. Ambrose himself, and he when preaching to his own people on the anniversary of SS. Protasius and Gervasius, records what he saw. S. Augustine says (*Sermo cclxxxvi.*)—“*Ibi eram, Mediolani eram; facta miracula vidi; novi attestantem Deum pretiosis mortibus sanctorum suorum. . . . Caecus, notissimus universae civitati, illuminatus est, Cucurrit, adduci se fecit; sine duce reversus est. Nos illum gavisi sumus videre videntem, reliquimus servientem.*”

Eleven years afterwards S. Ambrose died (A.D. 397), and was buried, as he himself desired, in the spot under the high altar beside the relics of the martyrs, as Paulinus, who was present on the occasion, relates in the life which he wrote of his friend and patron at the request of S. Augustine. The spot thus sanctified by the relics of three such saints became a place of constant pilgrimage. About a hundred years later (A.D. 494), in the reign of Theodoric, S. Lorenzo, Bishop of Milan, a great church restorer and decorator in his day, erected the Ciborio or Baldacchino, with its four porphyry columns over the altar shrine, and, as we shall presently see, opened and examined the tomb of S. Ambrose. Puricelli¹ tells us that Angelberto II., Bishop of Milan, took from the two sepulchres the bones of the three saints, and placed them together in a shrine worthy of the devotion that inspired him. The better to defend the sacred ashes, he placed over them slabs of porphyry, which were fixed into the wall which he built around the shrine. Over the sacred deposit he erected a new altar, which he covered with plates of silver and gold, in which were set precious stones, and around it runs a legend testifying to the value of the sacred treasure within.

The Milanese have never forgotten Angelberto nor his

¹ *Diss. Nazar et Monum: Basilicae Ambrosianae.*

gift. Sig. Biraghi, the illustrious librarian of the Ambrosian Library, says—"All our legends and stories are full of it. The devotion of the people, always fond of the wonderful, has confirmed its truth; and chief among these popular traditions is the very ancient belief that the two martyrs, in reverence to the great S. Ambrose, drew aside, that the place of honour in the centre might be given to the holy bishop, when Angelberto placed his body in the shrine. Another is, that Angelberto inclosed the three bodies in an iron case, which hangs suspended in the middle of a deep well by four chains attached to the four porphyry columns of the Ciborio."¹

From the ninth century to our own time the shrine has remained untouched. It is true that the learned Jesuit Papebroke² for a time gave countenance to the story that the bodies of the martyrs had been taken from the shrine (A.D. 1162) and presented to the Emperor Frederick Barbarossa, and by him sent to Brisach in Alsace. This opinion was founded upon two reasons, viz., the historical evidence produced by the Germans, and the improbability of the story which Puricelli relates of what Angelberto did to protect the shrine. But the learned Sassi, the prefect of the Ambrosian Library, so completely overturned the so-called historic evidence, and showed that those who were made to play important parts therein never existed save in the fancy of the writers, that Papebroke, in a subsequent volume, gave it up, and at once retracted, with a refined courtesy so characteristic of his illustrious Society, what he had said. But of course his other objection yet remained, and that could be met only in one way; namely, by actual examination of the sacred spot itself.

Such an examination was undertaken in January, 1864, and, as far as it then went, fully confirmed the popular tradition, as I shall now proceed to show.

Let us first take Papebroke's account of what Puricelli recorded:—"Puricellus, ut corporalem sanctorum martyrum praesentiam, etiam pro hodierna die indubitabilem Mediolanensibus suis reddat: fuse prosequitur, quomodo Angelbertus episcopus (praefuerunt hoc nomine consequenter duo ab anno 823 ad 860) exemptum e capite S. Ambrosii dentem⁴

¹ Relazione del Sig. D. Luigi Biraghi, Direttore della Bib. Ambros.: nell' *Osservatore Cattolico* Di Milano n. 14, 19 Gennajo, 1864

² *Acta Sanctorum* xix Junii, tom. 21.

³ *Acta Sanctorum*, tom. 26, p. 209, 216.

⁴ See Note p. 217.

annulo suo inseruerit; unde elapsum requirens, monitus sit inveniendum ubi acceperat; eoque miraculo motus, jussu sub altari aureo quod construxerat cryptam confici, ad quam immissa corporis Ambrosiani arca, et porphyretica tabula desuper objecta; omnino esset impossibilis accessus; nisi forte per subterraneum meatum; qui ipse etiam obstructus fuerit, nullo ejus amplius apparente vestigio, propter miraculum quod S. Bernardo Parmensi Episcopo et Cardinali, illuc ingresso accidit; adeo ut tempore illo quo ablatos martyres fuisse praetendunt Germani, penetrare in cryptam praedictam posset nemo, nisi qui tabulum porphyreticam praedictam destructo altari submovisset.¹

Upon this Papebroke remarks:—"Verum haec omnia nihil efficiunt, si negetur, uti negamus, Angelbertum praedictum *una cum ossibus S. Ambrosii etiam ossa martyrum in eandem cryptam dimisisse, aut aurei sui altaris concavum totum vacuum reliquisse*; contrarium enim si assumas, facile concipies quomodo aperto laterali aurei altaris ostiolo educi inde potuerint capsula, vel capsulae, SS. Gervasii et Protasii ossa continentes, et Imperatoris Cancellario donari auferendae; si non ex ea quae praetenditur causa, quaeque per omnes circumstantias suas fabulosa videtur; saltem intuitu gratitudinis, ob servatam a communi excidio Ambrosianam Basilicam. Certe ex eo tempore nemo fuit Mediolani qui eas reliquias vidisse se diceret. Atque ita corrui tota Puricelli ratiocinatio."

No words could describe more accurately what really did take place than those which Papebroke uses to tell us what he denies. Had the relics remained, as he supposed, within the golden altar, the side might, as he suggests, have been opened, and the reliquary taken out and given, in fear or in gratitude, to Frederick Barbarossa. But what if the relics were never placed within the altar at all? What if they were buried in a crypt far below the altar, surrounded by thick walls of heavy masonry and covered with enormous slabs of porphyry, upon which the golden altar is itself built? What if Puricelli's description is accurate in every particular? Surely then "atque ita corrui tota (*Papebrochii*) ratiocinatio." Papebroke is correct enough when he says that from Barbarossa's time no one in Milan could say that he had seen the relics; he might, with equal truth, have gone back some three centuries further and said, that from Angelberto's day no one had

¹ *Acta Sanctorum*, tom. 21, p. 838.

seen them; for from that day to 1864 the crypt beneath the golden altar had remained closed, and what was therein was but matter of speculation and vague tradition. But now that the crypt has been opened, we see how true is the old legend, and how faithfully the Milanese have preserved their sacred treasures.

We are indebted to Sig. Luigi Biraghi, whom we have already quoted, for an account of the opening of the crypt and the examination of its contents in January, 1864, which the illustrious archæologist Cavaliere di Rossi published and commented on.¹

Beneath the apse, which stands behind the high altar at some height above the floor of the nave of the Basilica, is a crypt with staircases from the side aisles of the church. Its western wall cuts off from it the ground immediately under the altar. It was by piercing this wall of solid masonry that an entrance was made into the sacred spot where the Martyrs and S. Ambrose were interred. That opening was still unclosed when I visited the Basilica in February, 1865.

Biraghi tells us that "when the wall was pierced we discovered a large shrine or urn," or rather, we would suggest, a sarcophagus, "of regal grandeur, made of highly polished and beautifully wrought porphyry." He has since suggested, and with much apparent probability, that this had originally been the sarcophagus of the Emperor Valentinian II., which Angelberto adopted for holier uses. "Over this urn there are two large slabs of porphyry, one above the other, and all enclosed in a thick wall." This discovery was made on the evening of January 14, 1864. On the following evening they sought for traces of the tomb of the two martyrs, guided by S. Ambrose's words in the sermon before quoted, to the right of the altar, which is the Gospel side (for we must bear in mind that in the Basilica the priest stands on the *east* side of the altar, facing the people), and continuing the excavation they found what they sought.

"A long sepulchre ran from west to east under the altar and beneath the shrine, composed of slabs of delicate purple, green and white marble. In it we found some of the dust of the bodies which had been left when the bones were removed, and in it we also found small pieces of the bones themselves, and besides a portion of an ampolla.

¹ *Bullettino di Archeologica Christiana.* Anno II. No 1 et 3, Roma, 1864.

Therefore we concluded that on the left side we should find the sepulchre of S. Ambrose; and so we did, a sepulchre similar to the first, and in it we found clay, small pieces of bones, teeth, threads of gold, and fourteen coins. Two of these coins prove that this is really the original shrine of S. Ambrose. One is of bronze; it bears the image of the young Emperor Flavius Victor, son of the tyrant Magnus Maximus, with the inscription DOM. NOSTER. MA. FLA. VICTOR. P. F. AUG., and on the reverse a pretorian gate, and over it a star, and around it the words: SPES ROMANORUM; underneath SCSP. (i.e. *Sisciae percussa*). This is a rare coin, which belongs to the brief period of a few months during which Maximus and Victor were lords of Siscia or Sissia, situated on the river Sava in Pannonia. Now when this piece of money was coined Gervasius and Protasius had been already two years in their tomb. The other coin bears the image of the good Theodosius, and the inscription D. N. THEODOSIUS. P. F. AUG.; on the reverse two small figures of Victory with palm branches and crowns in their hands, and the inscription VICTORIA AUGGG., which may be understood of the three Augustes, the father and the two sons Arcadius and Honorius, and the two victories may represent the two triumphs they had, one over Maximus, the other over Eugenius, in 394. Three years afterwards S. Ambrose died. With reason, therefore, the sepulchre on the left, and the teeth and bones found therein, are ascribed to the holy Bishop."

"Two other coins of silver belong to the time of our bishop, S. Lorenzo, spoken of before, and to the reign of Theodoric. On one side is the image of the emperor of that day, Anastasius, and the inscription D. N. ANASTASIUS P. F. AUG; beneath is CONOB.; on the reverse is the monogram of Theodoric, and above a cross surmounted by a star, and the inscription, INVICTA ROMA, C.M. The second coin, although of a different die, is like the first. Hence we must conclude that S. Lorenzo opened the sepulchre of S. Ambrose in order to take out some relics, or to pay devotion to the saint, and that he placed therein these coins.

"The other coins are very small, such as are called *grani d'orzo* (grains of barley). Finally we found a hole some inches deep carefully made, and covered with a little tablet of white marble, and in it were the bottom of an ampolla, and small pieces of marble, which when reunited, formed part of a small marble column of antique workman-

ship, which appears to have been used in the martyrdom of SS. Gervasius and Protasius.

“Such is the discovery we have made, which may God render fruitful in blessings to us and to the Church.”

Thus far nothing can be more complete than the confirmation which the history of the shrine receives from this interesting investigation. The two sepulchres, that of the martyrs and that of S. Ambrose, lie side by side beneath the golden altar; the martyrs on the right hand, S. Ambrose on the left. In the former the sign of martyrdom, the ampolla of blood, and some small remains of bones; in the latter, coins of S. Ambrose's time, and some of the date of S. Lorenzo of Milan, who built the Ciborio, and raised it on its four porphyry columns over the tomb. But where are the relics?

Surely they must be in the yet unopened sarcophagus, which Angelberto placed above the two sepulchres, and which he so carefully guarded from the hands alike of friends and foes, by sealing it, covering it with the two enormous slabs, and building above and thereon his own golden altar, that marvel of Anglo-Saxon workmanship.¹

But why, says the impatient inquirer, is not the sarcophagus opened?

Biraghi replies, in a subsequent communication, that it is quite impossible to do so without pulling down the golden altar, and raising the two heavy slabs that lie between it and the shrine, unless a new crypt be constructed to sustain the incumbent weight, and permit the porphyry shrine to be removed from beneath. And there the matter rested after these interesting and so far conclusive investigations of 1864.

It should have been mentioned that this discovery was quite accidental. Attempts had been more than once made to discover the relics which tradition said were somewhere near the Golden Altar, but these had failed through not piercing the western wall of the crypt in the proper place. But when the eastern apse was being restored it was thought advisable to investigate the condition of the foundation upon which the sustaining column of the golden altar stood, and this necessitated the opening of a large space behind and underneath, and then the two ancient shrines were discovered, lying east and west immediately under the gospel and epistle ends of the altar above, and

¹ See *Essays on Religion and Literature; the Golden Frontal of Milan*, by Dr. Rock, p. 91.

the sarcophagus to which Angelberto transferred the relics of the three saints lying above and across them, north and south, about a yard below the high altar; and thus one side of the shrine was brought into view from the crypt beneath.

It was not until 1871 that the prosecution of the investigation was determined upon. An opening was made near the side of the shrine, and an ancient passage discovered running round it, but blocked up in many places by the walls which sustained the heavy weight of four marble slabs, two of which covered the original tombs, while two more ceiled the vault and closed in the upper sarcophagus.

It was found necessary to take down the golden altar in order to reach the great shrine, to clear out the space beneath, and to rebuild it in accordance with a new and more fitting design hereafter to be described. The story of this investigation cannot be better told than by the Provost of the Ambrosian Basilica, Monsig. Rossi, from whose official record I quote largely,¹ as translated in *l'Histoire de Saint Ambroise*, par M. l'Abbe Baunard :

“The excavations made in the month of January, 1864, had already brought to light one side of the porphyry urn in which Angelberto had placed the holy bodies. The original tombs had also been discovered a little lower down, and by the aid of the text of S. Ambrose himself, the tomb of the martyrs placed *in cornu Evangelii* as he said, could be distinguished from his own, which was to be placed *in cornu Epistolae*. This discovery, establishing with certainty the position in which the relics had remained for four centuries and a half, led to a sure conclusion that the bodies now rested in the precious urn or chest which stood above them. The next undertaking was to clear a space all round by opening once more the ancient passage which gave access to it, cutting away the partitions which were built across it, and piercing the walls of the foundation which sustained the tribune or confession. When all this work had been done and the crypt opened, the time seemed to have come for opening this second place of burial and examining the sacred deposit which it contained.

“It would be difficult to describe the interest and the hope which this expected opening excited. It was thought right to give due publicity to the act that it might thereby be rendered authentic and legal. For that purpose there

¹ *S. Ambrogio e la sua basilica in Milano*, by Monsig. Rossi, Provost of S. Ambrose.

were invited to take part in the examination the members of the archæological academy, the magistracy, and the most skilled professors of anatomy and chemistry, who would be required to make a scientific examination of the contents of the tomb. In addition to these a crowd of over 500 persons flocked to the Ambrosian Basilica and surrounded his Excellency the Archbishop, when, on the night of the 8th of August, 1871, he came with his court to preside at the opening of the venerable tomb.

“Three skulls placed at the head of three lines of bones were immediately discovered at the bottom of the tomb, but only to be seen through a body of limpid water which filled the urn almost to its top. The joy was complete. But this large quantity of water prevented the immediate translation of the relics. That was deferred until the 11th of the same month, so the urn was once more closed and the seals were again placed upon it.

“On the morning of the 11th August all was ready. The authorities, the academicians, and the scientific men were there, and a crowd of people still more numerous than on the previous occasion. The Archbishop arrived accompanied by his court and a deputation of the Metropolitan Chapter. The seals were broken; the water was drawn out, which the chemists at the first examination pronounced to be natural and pure water. Then the skulls and the bones were gathered up, and were found to be solid and strong. These the anatomists carried to a large table, placing them in the same order in which they had been found in the urn. We were astonished at seeing the quantity of bones, their perfect state of preservation, and the respective proportion of each body. Already at the very first view the least experienced might have put together each of the three bodies, to perfect correspondence with the three skulls. This was not all. After this first rapid inspection, we remarked that two of the bodies placed near together were of athletic stature, while the third was of smaller size and rested upon fragments of particles mixed with threads of gold, a sediment formed out of once costly vestments. The judgment of the spectators at once anticipated that of the physiologists and anatomists, and recognised in this last the illustrious S. Ambrose, and in the two others the martyrs discovered by him and placed A.D. 386 in this Basilica. With the usual formalities and necessary precautions the three bodies were carried with due honour and processionally the same night

to the grand hall of the Archives of the Basilica, where they were closed up under the seal of the Archiepiscopal Court.

“The next step was to verify the facts so constantly repeated both by history and tradition, respecting this treasure which had been unexplored and untouched for 1,035 years—from 836 to 1871. For this purpose anatomy and chemistry were called in to give their testimony. So Professors Polli and Frapolli united in analysing the water and the sedimental fragments which were found in the porphyry urn; while Professors Angelo Dubini, Emilio Cornalia, and Augustino Riboldi, devoted themselves to a profound study of the bones. These meetings, which were twenty in all, began on the 14th of August. The duty was first, to separate the members of the three bodies, and as far as science enabled them to distinguish the three bodies, which indeed were already distinct enough. 2ndly, to put together the separate portions of each in the order which anatomical science directs; and 3rdly, to determine by the light of science, the height, the approximate age, and all other peculiarities which the investigation might bring to light. Never before, in the opinion of the appointed professors, had researches of this nature been productive of such complete and conclusive results. Giving themselves to the work with an ardour equalled only by their eminent abilities, and ably seconded by the assistants of the civic museum, they soon found that few changes were necessary in the arrangement of the bones under the three skulls. This wonderful preservation of each division in its integrity, inspired them with perfect confidence in their power of putting together each of the three skeletons, without fear of mistake in assigning to each one the several members which belonged to it, which was, moreover, assisted by the fact of the remarkable difference in the size of the bodies.

Speaking of the martyrs Gervasius and Protasius, S. Ambrose wrote to his sister that he had found two men of great size, such as primitive times produced (*duos viros mirae magnitudinis, quales prisca aetas ferebat.*)

And now the anatomists were struck with the powerful frames and the stature of these warriors of Christ. Not one of the principal bones was wanting, and scarcely any of the least articulations had disappeared in the lapse of fifteen centuries, and in spite of three translations. The martyrs, according to the judgment of science, were cut off in the flower of vigorous early manhood, indeed one of them had hardly reached that period of life.

But the investigation which excited most interest, as every one will imagine, was that which concerned the third body, the first in the affection of the Milanese, that which history and tradition assigned to the great bishop and doctor S. Ambrose. So we may understand with what scrupulous attention that was studied. When it was completed and all the members were united, with the exception of some slight missing link, the height was found to be five feet three inches, which is about eight inches less than that of the others.¹ The framework of the limbs was very refined and delicate, his head was in form full of nobleness and dignity; his age appeared about sixty and inclining towards old age. All this agrees with what the earliest historians have told us of the person of S. Ambrose, while dwelling upon his middle height, delicate complexion, his incessant fatigues, and frequent sickness, especially as the time of his death drew nigh.²

¹ "Il presenta une taille d'un mètre 62 centimètres, c'est-à-dire environ 20 centimètres de moins que celle des autres," says the translation, which, if accurately rendered from the Italian, seems hardly to realize the idea of the gigantic stature of the two martyrs, which every one, from St. Ambrose downwards, noted.

² Cardinal Newman, in the second volume, p. 445, of his *Historical Sketches*, gives in a note a portion of a letter he received "a month since" from a friend, dated September 17th, 1872, which I quote in part as giving very interesting and minute particulars of what he saw.

"I am amazed at the favour which was shown me yesterday at the Church of S. Ambrogio. I was accidentally allowed to be present at a private exposition of the relics of St. Ambrose and the Saints Gervasius and Protasius. I have seen complete every bone in St. Ambrose's body. . . . On a large table, surrounded by ecclesiastics and medical men, were three skeletons. The two were of immense size, and very much alike, and bore the marks of a violent death; their age was determined to be about 26 years. When I entered the room Father Secchi was examining the marks of martyrdom on them. Their throats had been cut with great violence, and the neck vertebræ were injured on the inside. The *pomum Adami* had been broken, or was not there; I forget which. This bone was quite perfect in St. Ambrose; his body was wholly uninjured; the lower jaw (which was broken in one of the two martyrs) was wholly uninjured in him, beautifully formed, and every tooth, but one molar in the lower jaw, quite perfect, and white and regular. His face had been long, thin, and oval, with a high, arched forehead. His bones were nearly white; those of the other two were very dark. His fingers long and very delicate; his bones were a marked contrast to those of the two martyrs."

What the writer "was told of the finding" is quite incorrect, and must have been misunderstood by him.

The missing tooth must be that which Angelberto took away in A.D. 826 and lost, as before mentioned.

Monsig. Rossi tells us also what was designed for the future, all of which is now completed. So I may say :

"Henceforth the sepulchre of the saints will be no longer concealed by massive walls as they have been for upwards of a thousand years (*i.e.* since Angelberto removed them in 824). The new crypt, which sustains the tribune of the altar, contains within it a smaller but similar one, in which is placed a new shrine. This is exteriorly an enamelled copy in iron of the ancient porphyry tomb, capable of being opened and shut. The inside is made of crystal and the most precious metals, to contain with honour the holy relics. In front are two altars where Mass may be said. One of these is made of the two ancient tombs of the fourth century, the other stands upon the porphyry sarcophagus, in which the saints rested for ten centuries."

This, then, is the third shrine in which the relics have reposed. At first S. Ambrose placed SS. Gervasius and Protasius within his high altar in 386, where, in 397, he was himself laid beside them, according to his own desire. In 824 Angelberto buried them far below the golden altar he erected, and walled them in beyond the reach of those who with good or evil intent might seek to remove them. Through dark, troublous, and also through better times, there they remained until in our own day they are once more brought to light and placed in an accessible shrine that can be seen and opened. It seems a bold venture in days like these, to bring within reach of the spoiler relics so precious, and to adorn them with earthly treasures which, however fitting in the eyes of the faithful, are but fresh incentives to plunder for the profane. May S. Ambrose watch over and protect that Milan which he has made so great (*Milano la grande*), and may its people, who have through so many and such eventful ages possessed and treasured his precious relics, find guidance in his teaching and courage in his example.

HENRY BEDFORD.

LIBERTY OF THOUGHT.

AN ADDRESS.

THE boast has been made that our age puts its trust in facts only. It has been said that men do not now give ear to empty formulas, that they look for something more than mere names, and are not to be satisfied except by tangible realities.

Yet, for all this, it may safely be doubted whether at any time, so many mere formulas, empty of definable meaning, were adopted as maxims of social life, and preached as the articles of social creeds. It may be questioned whether ever before men allowed themselves so much vagueness of language when stating the ends they followed, or asserting the rights they claimed.

I am far from saying that men now-a-days have not clear notions of the objects they seek to gain, or that they do not pursue well-understood, definite purposes. What I would suggest, as matter for justifiable complaint, is, that they do not call the objects of their pursuit by their proper names, that they describe their purposes in phrases which do not represent their real nature, and that in this way they, consciously or unconsciously, deceive many who accept their guidance, and at times even deceive themselves.

We are amused now, in our maturer wisdom, by the phrases in which the scientific knowledge of less enlightened ages was embodied. We smile at Nature's "dread of a vacuum," and make ourselves merry over the explanation which attributed the effects of opium to a "dormitive virtue." We have become wise enough to perceive that these were but sounding words, which covered real ignorance of the matters they pretended to explain, and we flatter ourselves that the time for unmeaning formulas of this kind has passed.

It has not passed, however. As an evidence that we must not exalt ourselves unreservedly over the dark ages, in this respect, I have chosen for examination before you the phrase with which I have begun. You will have recognised in it one of the shibboleths of the great school which calls itself the party of enlightenment or progress. We constantly hear it set down as one of the most valuable results of the great religious, social, and literary movements which have kept Europe agitated for more than three

centuries, that they have made thought free, that they have disenthralled the human mind, and, herein, broken the fetters of a slavery worse than that which made human beings mere accessories of the soil. We have, not so very long since, received the congratulations of a very distinguished scientific man upon the fact that "the mild light of science" is breaking in upon us even here, and that in the new radiance which is now lighting up the mind of the youth of Ireland, and "strengthening gradually to the perfect day," "we have a surer check to any intellectual or spiritual tyranny that may threaten this island than the laws of princes or the swords of emperors." "We fought and won our battle even in the middle ages," exclaimed the distinguished man, "should we doubt the issue of another conflict with our broken foe?"

In the face of such congratulations as this, it becomes of importance to estimate the blessing vouchsafed us. We proceed then to ask ourselves what is liberty of thought, that we may know what we have gained, and for what we have to be grateful.

Thought may be defined the act of the mind by which we form to ourselves ideas and opinions regarding the objects which come under our notice. Liberty of thought, if there be literal meaning in the words, must mean liberty to do this act—freedom to form ideas and opinions on the objects before us without let or hindrance. With this definition it would seem hard to quarrel. We here take thought to mean what all men understand by the term. If we have defined thought aright, our definition of "Liberty of Thought" is unimpeachable.

But this definition brings us at once face to face with a difficulty which must affect our appreciation of the victory we have secured in winning liberty of thought. Taken in the sense of our definition, how could liberty of thought be lost or won? What system of tyranny can be conceived which could rob us of this liberty? Methods of social tyranny we have experience of, the appliances of political oppression are not unknown to us; but we have yet to make acquaintance with devices of coercion which reach to the thoughts of the heart. What force is there in mere human enactments to chain men's opinions? Have racks or thumbscrews, or plank beds, or solitary confinement, power to change the human intellect, or to force the convictions of human souls? Cannot a man think as he will in spite of the "laws of princes and the swords of

emperors?" Would not the law be wholly futile which should pretend to deal with acts of the mind? How could an act of the intellect be made amenable at any tribunal of law? Who is to be witness against the accused if he will not become accuser himself? Offences of thought are committed in a seclusion from which it is impossible to summon evidence; in virtue of what testimony could they be arraigned? The thoughts of the heart are not necessarily written upon the face of the thinker, they do not necessarily find expression in his words or his actions; to what end make penal an offence which it is wholly impossible to prove?

No power short of the infinite can constrain our thoughts. In this respect we have no reason to fear those who can kill the body but cannot do violence to the soul. Men may deprive us of the liberty of our limbs, they can put us in an iron cage, or bind us with fetters and a chain, they can shut us into a dungeon, or force us to toil in a mine; but not any of these afflictions nor all of them can force us to adopt a single one of their convictions or give assent to a proposition which does not otherwise commend itself to our understanding.

Liberty of thought appears to be our inalienable possession; what need could there be of a battle and a victory to secure it to us? At what period of our history did tyrants see into men's hearts, and systems of oppression constrain men to think thoughts other than they willed? Material power would seem to be unavailing where there is question of controlling the acts of the mind. How shall we lose freedom where constraint is impossible?

But it is "spiritual" tyranny from which, in the language of the writer whom I have quoted, the youth of Ireland is to be defended by the mild light of science. This expression is vague enough to admit of many meanings. In what sense did the writer use it? In what sense is it currently used by the school to which he belongs? By spiritual tyranny they mean, for the most part, the restraining influence upon licence of opinion, of established and accepted doctrines, the control of systems which address themselves to the intellect, and hold to fixed beliefs the understanding that has assented to them. Now if the phrase means this, and this only, how can the term "tyranny" find place in it? In what sense can the word "tyrannical" be applied to a system which holds men only by the assent of their own understandings—by a bond which they have them-

selves formed, and which they are at any time free to dissolve? How can a man be tyrannised over by his own convictions, or by any system to which only conviction binds him? The invidious phrase "spiritual tyranny" is, we know, most frequently employed in discrediting criticism of religious beliefs; we are well-nigh tired of the jargon in which Christian faith is denounced as a thralldom of the mind. But why should that be called by names significant of oppression which is freely submitted to by those whom it affects? It is but a self-inflicted grievance, if it be a grievance at all; no tyrant is responsible for the wrong, if wrong there be. It is quite true that, the Christian system once accepted, opinions at variance with it cannot be received by the believer. But this restraint is imposed only as long as the faith with which these opinions are incompatible is submitted to, and this submission is dependent wholly on the will of the believer himself. Clearly, we must change our definition of things, if the word "tyrannical" is to find justifiable application in such a case as this.

But there is involved in those epithets "intellectual tyranny," and "spiritual tyranny," and in those invectives to which they add virulence, a more important error than that which has now been pointed out. There is question of much more than mere misapplication of a name; there is, it would appear, a want of appreciation for things more momentous. In the minds of the speakers and writers whose language we are now discussing, it is assumed that this "Liberty of Thought" is a privilege of which men can only wrongfully be deprived. It is taken for granted that it is an advantage to be able to think as we will upon any and every subject, that the freedom to hold any opinion we choose upon any question whatever is an unqualified blessing. That these assumptions underlie the praises of "Free Thought" with which we are familiar, is evident from the nature of the case. It is not a privation to lose that which it is not an advantage to possess. The proceeding which would interfere with our liberty of thought, could not be stigmatised as "tyranny," if liberty of thought were not reputed a benefit.

And yet, what are the advantages of this much exalted liberty? Liberty of thought, in the only sense in which the words bear their rightful meaning, is, of its very nature, the mark and the misfortune of defective knowledge; it is an evidence of intellectual weakness, and it must necessarily be restricted as knowledge grows in range and definiteness,

and the mind gets a clearer view of the objects presented to it. Wherever and whenever we are free to hold opposite opinions on a question, we are free to hold a wrong opinion or a right opinion; we are placed in a position in which we can give assent to error as well as to truth. Liberty of thought implies, in the very notion of it, the liberty to hold what is false as well as what is true. To enjoy this liberty, then, to be free to take either side on any question, we must be ignorant enough not to discern clearly on which side lies the truth. If we see the truth, and see it clearly, we are no longer free. The assent of our understanding is at once determined by the manifestation of the truth; we cannot, without a violence to ourselves worse than any which tyranny could inflict, put the manifest truth aside and assent to what is false. A savage may hold that two sides of a triangle are not, together, greater than the third, or a fanatic admirer of the wisdom of the Ancients may contend that the earth does not move round the sun, but the one, as the other, owes his peculiar freedom of opinion to a condition of mind on which he is hardly to be congratulated. His liberty of thought is in exact proportion to his ignorance or prejudice. If he knew a little more, or were a little less blinded, he would find himself tied to one opinion.

The fact is that every accession to our stock of exact knowledge, every new addition to the sum of truth we possess, diminishes our liberty of thought. It binds us to fixed views on the points on which the truth has been made known to us, and it is but to quarrel with the laws of our own understanding, to struggle against this restriction. We have lost much of the liberty enjoyed by the sages of three centuries ago, are we anything the worse for this? We have not now the privilege to differ from Kepler and Copernicus as to the movements of the planets; are we, in this, less favoured than were the men who lived when the theories of Kepler and Copernicus were still open to question, and philosophers took sides with or against them according to their lights or their prejudices? It is hardly possible for us now to uphold the view that the ultimate constituents of the material world are the four elements, earth, air, fire, and water; have we gained or lost by the circumstances which preclude a choice of opinions on this question? Our knowledge on all these matters has grown; astronomy has traced the orbits of the planets, and chemistry has resolved material substances into many elements, and

with the progress of these sciences has come a proportionate restriction upon the opinions we are at liberty to entertain on the questions they have solved. Surely, thinking men are not distressed because of the loss of liberty involved herein.

What is here said of the sciences of astronomy and chemistry is applicable to truth in every form. Whenever truth is revealed distinctly to us, be the manner of the revelation what it may, the effect is to fix our opinions, and in so far to restrict our liberty of thought. Should truth revealed take the form of a religious creed, its effect, for the purpose before us, will be the same as when it is addressed to us as a science. When we are satisfied of the truth of the system, and, on the strength of this assurance, have given it our honest assent, it is idle to complain that it interferes with our liberty of thought. It would not be truth at all, or at least it would not be truth worth the knowing, if it did not. If we doubted its guarantees, and therefore distrusted its tenets, we committed a folly in accepting it; but if we cordially received it in the conviction that it was wholly true, we are committing an equally great folly in complaining that it does not leave us free. We have accepted it as a well-established theory that fire is but the heat and light produced by the chemical union of combining material substances, and being satisfied of this we do not find it a hardship that we are not any longer free to regard fire as a semi-celestial substance struggling upwards towards the sphere which is its native abode. In the same way we have received it for true that the Universe is the work of a Great Intelligent Being, whose Omnipotent Will is the ultimate and adequate cause of all things that are. Why should we find it a hardship that we are not free to take sides with, or even to entertain certain current theories which represent the universe as forming itself by innate forces out of some primeval chaos? What greater prejudice does our liberty suffer in the one case than in the other? Granting that the religious tenet and the scientific theory are alike established truths, what ground of complaint have we against the one more than against the other? In both cases we yield to the truth, and are controlled by it. We do not adopt a theory merely because it is religious, nor merely because it is scientific, but because it is truth.

We have come, then, to this: that liberty of thought, in the sense in which the words have meaning, is wholly out of place where the truth has, by any means, been established

that to assert the privilege under such circumstances is an effort to suppress truth while conscious of its existence, to exalt it by recognising it for what it is, and at the same time depreciate it by claiming the right to dissent from it.

To be practical: we cannot, as Catholics, seek or defend liberty of thought, where Faith is concerned. We have accepted a well-defined creed as a revelation of the truth, we have by the fact, relinquished all right to opinions which are at variance with the doctrines of this creed. The consideration of sinfulness apart, it is sheer self-contradiction in us to make ourselves advocates of "Free Thought" on any point on which the teaching of our Faith is clear. With equal consistency might we assert the absolute truth of the geometrical axioms, yet reserve to ourselves the right of denying them when we found ourselves so minded.

In all this I am far from saying that we are bound by the utterances of every one who chooses to make himself an exponent of the religion we profess. In this connection, we have to draw a clear line between the doctrines of Faith and the mere opinions of the individuals who expound them. To the opinions of men, apart from reasons adduced, we owe no more deference than their personal worth commands. In our obedience of Faith we profess allegiance to an immutable system of doctrine, and not to the unstable opinions of men.

It has already happened, and it may happen again, that authorized exponents of religious doctrine take advantage of the position they hold to enforce their personal views, or to punish dissent from what is, after all, only their opinion. For sake of the system which they have been appointed to administer, we are sometimes forced to let this arbitrary use of doctrinal authority pass unquestioned. It is inseparable from every system administered on earth, that the defects of human character should appear in the acts which must be performed through human agents; and for this reason we must be prepared to see every authority, however sacred, sometimes abused. Men, to the end, will make their official acts give token of their personal weaknesses. But we must not, for this, quarrel with the system which they happen to represent. It would be small wisdom to rebel against a great and beneficial economy because the individual who happens to be its representative is weak or foolish, or both.

The mere opinions of men pass. Truth will prevail even over the follies of its preachers, and those concerned

for its triumph, can afford to wait till wisdom justify herself. Meantime they may remember that no one has got the power to force their understanding, that "spiritual tyranny" inflicted by external appliances there can be none, that truth, and truth only can restrict our Liberty of Thought, and that against this restriction it is at once foolish and dishonest to protest.

THOMAS A. FINLAY, S.J.

CHARLES O'CONOR OF BELINAGARE.—II.

THE REV. CHARLES O'CONOR, D.D.

IT is to be regretted that Dr. O'Conor having resigned the cure of souls in Castlereagh,¹ the "secluded scholar in pursuit of recondite knowledge," did not confine himself to those studies of the ancient annals of his country which have won for him the respect and gratitude of Irish scholars. For his chief claim to respectful remembrance is his publication in four 4to volumes, with Latin translation, of some of the chief of the ancient annals of Ireland, which, to the great majority of literary men, had been hitherto "fountains sealed." Of this work, the "*Rerum Hibernicarum Scriptores*," O'Curry says that it "cannot be mentioned without a tribute of respect to the industry, learning, and patriotism of the author, and the spirited liberality of the English nobleman (the late Marquis of Buckingham), at whose personal expense it was printed."² In another work, the Stowe Catalogue (*Bibliotheca Stowensis*), Dr. O'Conor gives an account of many important Irish MSS. in the Bodleian (Oxford) and Trinity College (Dublin) Libraries, as well as of those of his grandfather which he had himself carried to Stowe. Both of these works are frequently cited and quoted by O'Curry, O'Donovan, and, in fact, by all the most learned writers on the history and antiquities of Ireland.

Unfortunately for his fame the learned librarian would play the theologian, a *role* to which he has proved altogether unequal. He made use of his professional

¹ IRISH ECCLESIASTICAL RECORD, vol. iii., December, 1882, p. 736.

² Lect. on the MSS. Mat. of Ancient Irish History, p. 62.

training, and his advantage of the possession of his grandfather's MSS. and papers, to advance those peculiar political views which he had adopted with the charge of the splendid library of Stowe. He became the colleague, assistant, and to a certain extent the mouthpiece of an English party eager to sell the independence of their church for their own social advancement, in attacking what he styles "the uncanonical proceedings of popes and bishops." The most remarkable and the best remembered of these men was Dr. O'Connor's "friend Charles Butler, Esq., of Lincoln's-Inn Fields," the author of publications called Blue Books, famous at the time, written against the jurisdiction and authority of the Pope. He was supported by one or two priests and by laymen of name and influence. These were the men who called themselves "The Board of British Catholics," assuming to represent the Catholics of the Empire. They succeeded in deceiving, only however for a time, such liberal, enlightened, and steady advocates of the Catholic cause as Lords Grey and Grenville, Grattan, Ponsonby, and Sheridan. Their misrepresentation was a chief cause of delaying Catholic Emancipation for a quarter of a century. Of these men Dr. O'Connor became the firm ally. They were the instigators of his slanders of the Catholic Hierarchy of Ireland and his perversions of Ecclesiastical history. These gentlemen calling themselves "Protesting Catholic Dissenters," resisted the authority of the Apostolic Vicars of England; and Edmund Burke assured the historian Plowden that he considered that they had gone more than half-way over to Protestantism. It was in the interest of this party, seeking to set up in Ireland as in England, an anti-Catholic "national" church, virtually independent of the See of Rome, Dr. O'Connor put forth those five letters or historical Addresses of "Columbanus ad Hibernos," full of base pandering to English Protestant prejudice, flattery of powerful and wealthy patrons and employers, as the preservers of the Empire, slanders of venerable and defenceless men, falsehood to the traditional loyalty of the Irish Church to the See of Peter. These extraordinary publications, as their author boastfully informs us in the dedication to the last of them, were undertaken, commenced and perfected under the auspices of the Most Noble the Marquis of Buckingham.

We have intimated¹ that the national sympathies and

¹IRISH ECCLESIASTICAL RECORD, vol. iii., page 735, et seq.

political principles of the Rev. Charles O'Connor underwent a marked and speedy change under the "invigorating and cheering influence" of the munificent patronage of "the admiration and firm hope of the nobility, gentry, and clergy of Ireland, the Most Noble the Marquis of Buckingham."¹ Writing from Stowe, in 1802, to the historian Plowden, who had asked of him permission to examine his grandfather's papers and letters relating to the Catholic Committee, of which Charles O'Connor was one of the founders, he himself informs us of this change. "I sit down to express, as speedily as possible, rather my wish than my ability, to contribute aid to the work you are engaged in; particularly as Dr. McDermott has informed me, that a manly contempt for certain prejudices appears to predominate in those passages which you were so good as to communicate to him; I mean *Irish* prejudices as well as English; for, though an Irishman myself, and one of the old *mere* Irish, as you see by my name, I am come to a period of life, when these fooleries begin to wear their natural complexion with regard to us. The rouge is washed off, and the wrinkles are the more disgusting, the less they were perceived before."

We have seen how anxious Dr. Johnson and Edmund Burke were that Charles O'Connor should write the early history of Ireland; and it was his design to fulfil these expectations. For this work, for which he was so well qualified, that accomplished Irish scholar had collected large and most valuable materials. Dr. O'Connor himself informs us, that his grandfather had by far the best collection of original materials in Europe for writing Irish history. In the suppressed Memoirs, he laments the great difficulty of finding impartial historians, and the different colour which the same events receive from the bias of the writers; that evidence is darkened, and that "unhappily we have too much reason not to expect from most historians anything but the spirit and prejudices, the interests and the tastes, of the party on whose side they write." Then he bears this testimony to the qualifications of his grandfather to write the history of Ireland:—"I² have been often so much led away by this consideration, that I felt the loss of Mr. O'Connor's intended history of Ireland to be more serious

¹ For Grattan's character of this Minister of Corruption in Ireland, see *IRISH ECCLESIASTICAL RECORD*, Dec., 1882, vol. iii. p. 737.

² Memoirs, pp. 177-8.

than it would appear on first view. No man was better acquainted than he with the original sources of it; no man knew better the spirit of our parties and of our clans before and after the Reformation; no man had laid himself out for such a task so early in life as he did; no man divided his company more between Protestants and Catholics, between higher and lower orders; no man scorned more to sacrifice historical truth on the altars of prejudice; and no man felt more sensibly the wrongs and the calamities of his countrymen of all descriptions. 'We declaim,'¹ said he, 'on the miseries of 1641, and we pass unnoticed the severe famines and miseries of 1727, '28, and '29. In 1740, a dreadful famine spread over the face of the nation. The cruelties of 1641 were more sparing of our inhabitants. Our counties were converted into graves, and this shows how the din of war and the rage of party makes a deeper impression than the silent woe of a much greater waste of the human species.' This, be it remembered, was written when the Doctor was of mature age, in 1796. These opinions could scarcely be considered the "dreams of youth." But in 1802, not so very long after, under the influences of Stowe, and the Protestant Catholic Dissenters, he had learned to cast off Irish prejudices, and he had "come to a time of life when these fooleries began to wear their natural complexion with regard to him." Then he writes thus:—"When I was younger, and had less time to inquire than I have now, I thought that my grandfather's introduction to Curry was an exact historical painting, so far as it went, of the times to which it relates. I do not think so now. It is well written, considering the times and the circumstances of the writer; but it is not all true, and I prefer truth to every species of elegance and eloquence—'Rien n'est beau que le vrai.'" Again he writes:—"I utterly reject my grandfather's character of Lord Clarendon's history as declamatory and untrue . . . My late grandfather's statements, as far as they relate to Lord Clarendon, and to the persecutions of the reign of James down to 1641, are therefore exaggerated."¹ And yet again:—"He had not an historical disposition of mind."²

We think it worth while to give one or two extracts from O'Donovan and O'Curry, showing in what estimation Dr. O'Connor and his grandfather are held respectively by

¹ See C. O'Connor's *Maximo*, Dublin, 1757.

² Columbanus ad Hibernos, No. 5, pp. 249-256. · ² *Ib.*, 247.

Irish scholars, and thus vindicate the learning and fame of the elder and far more distinguished and able writer, from the aspersions of the learned Doctor, who so modestly informs us that "something whispered into his ear that he might look with confidence to posterity."¹

In his Preface to the "Annals of the Four Masters," O'Donovan writes²:—

"Many other translations, made from Irish annals, by the two O'Connors, O'Flanagan, O'Reilly, and various other modern Irish scholars, have been also procured, but the Editor has found that they are not at all to be relied upon, with the exception of whatever was executed by Charles O'Connor of Belinagare, who understood the Irish language well. This patriotic and venerable gentleman was most anxious that these annals should be preserved uncorrupted for posterity; but it appears from various letters of his to the Chevalier O'Gorman and others, that he had no reliance on the knowledge or accuracy of any of the Irish scholars then living. As it was from a perusal of some of these letters that the Editor was first stimulated to make himself acquainted with all the old translations of Irish annals accessible in Ireland and England, he thinks it may not be uninteresting to the reader to give some extracts, in which Charles O'Connor expresses his fears that the then general ignorance of the ancient language of Ireland would lead to the corruption of these annals; and it may be further remarked, that the justice of his fears has been since clearly demonstrated, as well by the labours of his own grandson, the editor of the *Rerum Hibernicarum Scriptores*, as by those of others, who have attempted to translate portions of these annals without possessing the necessary qualifications for the task."

O'Curry says³:—

"Notwithstanding the respect in which his (Dr. C. O'Connor's) name, and that of his more accurate grandfather, the venerable Charles O'Connor of Belinagare, are held by every investigator of the history and antiquities of Ireland, still it must be admitted that his own (Dr. C. O'Connor's) writings—as regards matters in the Irish language, in his *Stowe Catalogue*, and in his *Rerum Hibernicarum Scriptores*—would require very copious corrections of the inaccuracies of text, as well as of the many erroneous translations, unauthorized deductions, and unfounded assumptions which they contain."

The same Irish scholar writes⁴:—

"There is no man more dogmatic in his decisions on the dates of manuscripts and compositions. Indeed I am obliged to say,

¹ Col. Ad. Hib. 296.

² O'Donovan's *Four Masters*, Introductory Remarks, p. xxxvi.

³ MSS. Mat. of Irish History, p. 90.

⁴ *Ibid.* p. 129.

that his readings and renderings of text, as well as his translations of Irish, are as inaccurate as his historical deductions, and even positive statements are often unfounded, however arrogantly advanced."

But he classes Charles O'Connor of Belinagare, with the ablest Irish scholars:—

"Flann," he writes,¹ "compiled very extensive historical synchronisms, which have been much respected by some of the most able modern writers on early Irish history, such as Usher, Ware, Father John Lynch, O'Flaherty, and Charles O'Connor."

We undertook also to give some samples of the strange views on Catholic doctrine and discipline contained in Dr. O'Connor's addresses to the people of Ireland.² For the ecclesiastical opinions of the learned librarian did not undergo a less marked change than the historical, under the influence of the select society of Stowe, and of that "great man whose name he did not dare to mention."³

It is after this fashion that the Doctor speaks of the Irish bishops of his day:—

"The Irish bishops, assembled at Tullow, June 6, 1809, have *thought it expedient* to declare that, 'though they hold the *civil constitution* of the French clergy to be *impious, heretical, schismatical*, and *on the whole* to be rejected' (a pretty climax!); yet the Holy Father Pope Pius VII., has only yielded, by the Concordat, what the dreadful *exigencies of the times* demanded from a true shepherd of the Christian flock; and that in his measure for the restoration of Catholic unity in France (by crowning Buonaparte, &c.), he has *validly and agreeably to the spirit of the Sacred Canons* exerted the powers belonging to the Apostolical See!

"Those bishops were not pressed by any legitimate authority to pronounce any opinion on the subject; but they would show the public that they can decide on *all matters* appertaining to faith and discipline, *exclusively*; and so they passed a Synodical Decree in favour of the Concordat, against Abbé Blanchard, with whose writings, in favour of the Bourbons, they would have done wisely not to interfere. But the more limited is the society in which we live, the more contracted and absurd are our ideas. A petty constable is a great man in a village; so is Mr. Lyons's *Village Lawyer*; and so is a politician bishop in a Synod of Tullow. The whole world is nothing in the eye of the statesman of a cabbage garden!"

We may remark that the learned Doctor here leads his readers to believe that what is but a garbled extract, is

¹ MSS. Mat. of Irish History, p. 53.

² IRISH ECC. REC., vol. iii. (3rd Series) p. 738.

³ Columbanus ad Hibernos, No. 2, p. 264.

the entire Decree of the Synod, as given by Dr. Milner in his supplement to a Pastoral Letter, 1809. Whatever appearance of inelegance it may present, arises altogether from Dr. O'Connor's misquotation. He charges "those bishops" with pronouncing on questions in which they were in no way called upon to interfere—which were outside their jurisdiction. The conduct of the Irish bishops in that crisis of the history of the Church needs, of course, no vindication from us. We do not propose to refute, but to give some samples of the erroneous and misleading statements of Dr. O'Connor. But the circumstances under which the Irish prelates met at Tullow, at a time when His Holiness Pope Pius VII., was the prisoner of the emperor at Savona, seem sufficiently interesting to be briefly narrated here.

Certain French *émigrés* of that time, chief amongst whom were two priests named Blanchard and Gaschet, disapproved of the Concordat entered into by the Pope with Napoleon. They sought to make it appear that Pius VII. was reversing the action of his predecessor, Pius VI., who had condemned the civil constitution in the Bull *Caritas*. Blanchard put forth his views in a pamphlet published in London, entitled, "*Abus sans Exemple de l'Autorité Ecclesiastique, &c., &c., par Pierre Louis Blanchard, Curé de St. Hyppolite, Diocèse de Lisieux, Normandie.*" Among many other equally false, calumnious, and schismatical propositions, this production contains the following:—"L'herésie vient d'obtenir en France un triomphe complet, et Pie VII., en est la première et principale cause. Un des sujets de leur justes plaintes c'est, que Pie VII., par sa faiblesse, ait introduit le schisme même, et l'herésie dans le sein de l'Eglise." The case of Blanchard and other French emigrant clergymen was considered in Synod by the Vicars Apostolic of England. It was there decided that no priest should receive or exercise faculties within their dioceses who would not sign a repudiation of these propositions. These French opinions were also condemned by Dr. Milner in his own district; and their authors appealed to the bishops of Ireland, and declared that their silence would be considered as an approval of the doctrines condemned by the English prelates.

This is clearly set forth by the Irish Bishops in their "Declaration of the Roman Catholic Prelates of Ireland, concerning certain opinions lately published in England,"

a document worthy of the faith and traditional loyalty to Rome of the Irish Church. "Whereas We, the underwritten Archbishops and Bishops of the Roman Catholic Church in Ireland, have been called upon to declare our judgment concerning certain opinions lately published in England, and there condemned by our Right Rev. Brothers, the Bishops of Centuria and Castabala, Vicars Apostolical; from which condemnation a pretended appeal has been conveyed to us in a book entitled, "Abus sans example, &c., &c." And whereas the said Pierre Louis Blanchard has signified in his said book, that he will consider our silence as an approbation of the opinions therein asserted, and already mentioned to have been condemned; for these reasons, we have thought it expedient, without entertaining the said pretended appeal, which we declare to be irregular, nugatory, and invalid, to take into consideration the reasons alleged by the said pretended appellant." Then follow three resolutions in which they profess their adherence to Pius VII., "as the undoubted successor of St. Peter, who is fully and justly in possession of all spiritual powers, which by reason of the Primacy divinely established in the Church of Christ, of right belong to the Chief Bishop of Christians, and to the Teacher of all Christians." The words of the second resolution are: "We declare, that adhering as we have done from the beginning to the decisions of Pius VI. of holy remembrance, concerning the so-called *Civil Constitution of the Clergy of France*, and judging after those decisions, that the said constitution was impious in its suggestions, heretical in its pretensions, schismatical in several of its provisions, and on the whole to be rejected; we judge at the same time, that our Holy Father Pius VII. has not meant to approve, and by no colour or inference has he approved of the errors, heresies, or impious principles contained in the said *Civil Constitution of the Clergy*, or any of them; but that especially in his measures for the restoration of Catholic unity, and the peaceful exercise of true religion in France, he has adhered to that which was dogmatical in the said decisions of his predecessor, and that he has only yielded what the dreadful exigencies of the times demanded from a true Shepherd of the Christian flock in commiseration of *such days as had never appeared from the beginning of the world, and if they had not been shortened on account of the elect, all flesh would not have been saved.*"

They declare themselves "willing and prompt to make

this declaration in testimony of the One Catholic Church, and in defence of its visible Head Pius VII." "It is," they say, "with unfeigned grief we find ourselves compelled to reprehend the works or assertions of a man who appears to have belonged to that glorious church of France, which in these last days, has crowned its faith by confession, and its confession by martyrdom."

We need not direct attention to the perversion of the history of this Synod, which would make the Irish Bishops appear as the supporters of Buonaparte, then the hated enemy of England, and the censurers of Blanchard, merely because he favoured the Bourbons, whom England supported.

How differently the Archbishop of Baltimore, the Most Rev. Dr. Carroll, and his Suffragans, regarded the action of the Irish Bishops at this juncture, we learn from a letter which they addressed to their Irish brethren, in reply to an Encyclical Letter from the Archbishops and Bishops of Ireland to all the Catholic prelates throughout the world, on the imprisonment of the Pope and the spoliation of the Church. The American Bishops conclude thus:—"If we, Reverend Brethren, who as yet scarcely bear a name¹ amidst the different churches, have resolved to convey to you these sentiments of our mind, it was your humanity that encouraged us to do so, moved by which you vouchsafed to address your Encyclical Letter to the other Prelates of the Catholic world, and even unto us. For you fill those Apostolical Sees, which for a long series of years have been rendered illustrious by the holy Prelates your predecessors. You confirm the people committed to your charge in the ancient and sincere faith, and with piety, in word and deed, and you exhibit the singular, perhaps solitary example, of invincible fortitude, in supporting and propagating the Catholic doctrine, in resistance and defiance of all human artifice, fraud and violence."

We reserve for future consideration a few other peculiar historical and doctrinal views of Dr. Charles O'Conor.

J. J. KELLY.

¹ The United States had just then been formed by Pius VII. into an ecclesiastical province, consisting of the Archbishopric of Baltimore, and four Suffragan Sees.

ON THE EFFICACY AND FRUITS OF THE SACRIFICE OF THE MASS.—(CONTINUED).

§ 7. *Is the Efficacy of the Mass Infallible?*

74. Here also, as in the questions discussed in the two preceding papers, we must distinguish between the efficacy of *impetration*, and that of *propitiation*.

75. From the practical test of experience, as well as from the unanimous teaching of theologians, we learn that the efficacy of the Mass as a sacrifice of *impetration* is not infallible. Its efficacy in this respect consists, as we have seen (n. 17), in this, that it sustains or strengthens the impetratory efficacy of the prayer in connection with which it is offered. “*Impetratio per se pertinet ad orationem, quam sacrificium facit exaudiri et hoc modo impetrat.*”¹ Thus through the efficacy of the Mass as an impetratory sacrifice we may hope to obtain benefits, whether spiritual or temporal, which mere unaided prayer would have been altogether insufficient to obtain. On the other hand, it is no less clear that there is not in the nature of the sacrifice anything to lead to the conclusion that the efficacy thus communicated to prayer is infallible. And, indeed, as theologians take occasion to remark, it is sufficiently obvious that to have annexed such an efficacy to the sacrifice would have been on many grounds inconsistent with the ordinary Providence of God.²

76. All this, it is important to observe, is to be understood in reference even to those cases in which the efficacy of prayer and the impetratory efficacy of this sacrifice must plainly be regarded as least subject to restriction, such, for instance, as the case when the object prayed for is the grace of a sinner’s conversion. “*Sicut orationis impetratio,*” says De Lugo,³ “*impeditur ex multis capitibus, praesertim quando juxta ordinem rectae gubernationis non expedit id concedi, sic et impetratio hujus sacrificii. Et certe non expediebat impetrationem auxilii efficacis esse infallibilem, quia . . . magna securitas et libertas peccandi daretur hominibus scientibus postea habituros se infallibiliter, medio hoc sacrificio, auxilium efficax ad justificationem.*”

¹ SUAREZ, *De Eucharistia*, Disp. 79, sect. xii., n. 8.

² See, for instance, Suarez and Lugo, quoted in the two following paragraphs.

³ *De Eucharistia*, Disp. 19, sect. ix., n. 132.

77. And here, perhaps, it may be well to notice that as Suarez and other theologians explain, the fallibility of the efficacy of the Mass as a sacrifice of impetration is in no way inconsistent with the opinion set forth in the first of these Papers, as to the offering of this sacrifice by our Lord. According to the opinion referred to, the offering of the Mass by our Lord does not consist merely in its offering by the priest as His representative, but includes also a present personal act of offering by our Lord Himself. But this in no way implies that the Mass should be of infallible efficacy as a sacrifice of impetration. For, as Suarez,¹ for instance, explains, it is only those prayers of our Lord which spring from an absolute or efficacious desire of His will that are infallible in attaining their object. Now, there is no reason to suppose that the power entrusted to the priest, as His representative, of offering the sacrifice in impetration for every lawful object of prayer, brings with it the control, if I may use the expression, of our Lord's absolute or "efficacious" will. On the contrary, from the reasons already assigned (n. 76), it is manifest that, as Suarez puts it, "*neque hoc sequitur ex natura talis sacrificii, neque est semper expediens.*"

78. But, in connection with the doctrine laid down in the preceding paragraphs, it is also to be observed that, in the common opinion of theologians, the Mass is in another sense infallible in its efficacy, even as a sacrifice of impetration. Thus Cardinal Bona² teaches, "*certum est non carere sacrificium hoc effectu [impetrationis]: quia, tametsi id præcise Deus non concedat quod postulamus, aliud tamen tribuit quod hic et nunc magis judicat expedire.*"

79. As regards the *propitiatory* efficacy of the Mass, we have to consider it (1) in reference to the remission of the *guilt* of sin; and (2) in reference to the remission of the *temporal punishment*.

80. In reference to the first of these aspects, it will be remembered (n. 29) that in the opinion of De Lugo and of some other theologians, the efficacy of this sacrifice for the remission of the *guilt* of sin is twofold: (a) its efficacy in *obtaining* those *graces* by the aid of which the sinner may perform the acts of repentance necessary for the remission of

¹ *De Eucharistia*, Disp. 79, sect. ii., n. 9.

² *De Sacrificio Missæ*, cap. 1, sect. 3. See also De Lugo, *De Eucharistia*, Disp. 19, sect. xii., n. 242.

his sin; and (b) its efficacy in *appeasing* God, and thus removing an obstacle that should otherwise impede the operation of the sacrifice as offered to obtain by *impetration* the graces leading to repentance.¹

81. Now, while it is altogether certain that the propitiatory efficacy of the Mass is not infallible in the sense that it infallibly secures the *actual remission* of sin, whether mortal or venial, the question naturally arises, whether it may not be infallible in another sense, in the sense, namely, of infallibly producing at least *some* effect, under *either* or *both* of the aspects mentioned in the preceding paragraph.

82. Of these, the former (a), as is recognised by all theologians, is an efficacy only of *impetration*. On this point, then, no further question can arise (see nn. 75, 76). But it is of importance to observe that, whilst in neither case infallible, the sacrifice is, in this respect, more surely efficacious when offered for the remission of venial, than when offered for the remission of mortal sins; and that it is also more surely efficacious when thus offered by the priest on his own behalf, than when offered on behalf of another. For this is the common law of *impetration*.²

83. As regards (b) the second form of propitiatory efficacy, that which is assigned by De Lugo as the *special* efficacy of propitiation for the guilt of sin, it may be dealt with, in reference to our present question, as in all respects similar to the propitiatory efficacy of the sacrifice for the remission of temporal punishment.

84. This, then, brings us to the remaining question (n. 79) of this section of our subject. Whether, and how far, is the Mass of infallible efficacy for the remission of the *temporal punishment* due for forgiven sins? Here, also, theologians are practically unanimous.

85. “Infertur,” says De Lugo,³ “effectum hunc, si non adsit obex in eo pro quo offertur, esse *infallibilem*, quod docent theologi communiter.” And, having referred to the proof of this doctrine advanced by Vasquez from the words of the Council of Trent, he adds, “Unde dicit negari jam nulla ratione posse hunc effectum infallibilem esse respectu *vivorum* pro quibus offertur: ex hoc autem sequi manifeste

¹See I. E. RECORD (Third Series), Vol. 2, n. 11 (Dec. 1882), pp. 715, 716.

²See for instance, Dicastillo, *De Sacrificio Missae*, Disp. 3, dub. i. n. 32.

³*De Sacr. Eucharistiae*, Disp. 19. sect ix. n. 154.

idem esse respectu *defunctorum*, cum ad utrosque aequae se extendat potestas Christi qui hoc sacrificium instituit."

86. It remains, then, only to ascertain what is implied by the limitation, "*si non adsit obex in eo pro quo offertur.*" This question is, as a matter of course, exhaustively discussed by Suarez,¹ whose conclusions regarding it may be summarised as follows: 1. The Mass is thus efficacious only as regards the *baptized*. 2. Its efficacy is available for the *souls in Purgatory*, no less than for the living. 3. The state of *sanctifying grace* is an essential requisite. 4. *No other disposition* or condition is required.² 5. While any venial sin is as yet unforgiven, the remission of the temporal punishment due *for this sin* cannot be obtained.³

87. We have already seen (n. 66) that according to the more common and more probable opinion of theologians, the efficacy of the Mass for the remission of temporal punishment is *limited*. Here, however, the question may arise, does the extent of the remission actually obtained depend upon the dispositions of the person for whom the Mass is offered, so that the effect produced may (of course within the assigned limit) be greater or less, according as those dispositions are more or less perfect?

88. "Quamvis haec oblatio," says St. Thomas, "ex sui quantitate sufficiat ad satisfaciendum pro omni poena, tamen fit satisfactoria illis pro quibus offertur, vel etiam offerentibus, *secundum quantitatem suae devotionis*, et non pro tota poena." The more common opinion of theologians is in accordance with what seems to be the plain meaning of those words of the Angelic Doctor. Thus De Lugo⁴ describes this effect as "*effectum finitum, determinandum tamen juxta dispositionem illius cui infertur.*" On the other hand, however, some few other

¹ *De Eucharistia*, Disp. 79, sect. 10.

² "Non est necessaria actualis devotio, neque aliquis bonus affectus, . . . immo *nec actualis aliqua consideratio* necessaria est; nam etiam si contingat alium nihil scire nec cogitare de oblatione sacrificii pro ipso facta, vel *etiam si sit dormiens* quando illi applicatur effectus, dabitur illi, si in gratia sit." SUAREZ, *De Eucharistia*. Disp. 79, sect. x. n. 9.

³ "Ulterius addo non requiri etiam carentiam *omnis* peccati venialis; nam etiam ille qui *actu* est peccans venialiter, potest consequi hunc effectum, quia non habet oppositionem cum illo, respectu poenae relictæ *ex alia culpa* remissa; non vero respectu poenae quæ debetur propter culpam ipsam quæ actu committitur; nam illa non potest ante culpam remitti; et ideo respectu illius dici potest obex talis culpa, non vero respectu alterius." *Id. ibid.*

⁴ *De Sacr. Eucharistiae*, Disp. 19, sect. x., n. 205.

theologians of high authority regard the effect as altogether independent of the more or less perfect dispositions of the person for whom the Mass is offered.¹ Adopting this view, Suarez suggests that the words of St. Thomas, "*secundum quantitatem suae devotionis*," are to be understood in reference only to the effect obtained by those who take part in *offering* of the sacrifice, and not to that communicated to those for whom the sacrifice is *offered*. The distinction thus referred to has already been noticed (n. 73). Farther on it will be necessary to consider it more fully in detail. The distinction, indeed, is an obvious one. That it is to be recognised as a real distinction cannot be questioned. But it is difficult to regard it as applicable in the interpretation of those words of St. Thomas, the obvious meaning of which appears to be that the influence of the personal dispositions referred to extends to both cases, not only to the fruit communicated to those who take part in the offering of the sacrifice, but also to that communicated to those for whom it is offered. (See. nn. 71, 73).

89. The principles thus laid down in reference to the remission of temporal punishment are equally applicable, as in fact they are applied by De Lugo, in explaining the special efficacy of this sacrifice of propitiation in *appeasing* the anger of God. This efficacy, then, is to be regarded, on the one hand, as *limited*, and on the other, as, within those limits, *infallible*. "Dixi," says De Lugo, "*hunc effectum infallibiter consequi eo modo, et ea mensura, qua ex divina institutione alligata est.*"²

¹ "Quando dispositio solum requiritur ut removens prohibens nihil ad effectum refert, quod dispositio sit major vel minor, dummodo quaelibet illarum totum impedimentum auferat: sic autem est in praesenti." SUAREZ, *De Eucharistia*, Disp. 79, sect. x., n. 11.

² DE LUGO, *De Sacr. Eucharistiae*, Disp. 19, Sect. ix. n. 144. "Non habet hoc sacrificium ex divina institutione vim certam ad afferendam semper contritionem, sed ad placandum Deum; immo nec ad placandum omnino Deum, sed aliquando omnino, aliquando solum *ex parte* . . . Sicut in ordine ad poenam . . . sic in ordine ad placandum pro culpa nondum remissa . . . Ita ut sicut una oblatio, licet non auferat totam poenam, auferet partem; sic una oblatio, licet non reddat omnino placatum Deum, reddat ex parte *placari*. Quae partialis placatio potest explicari, etc. . . .

"Addo denique hunc effectum . . . posse impediri per obicem . . . v.g. si homo pro quo missa offertur habeat actualem effectum ad peccatum, vel etiam fortasse si non habeat dolorem de illo . . . Frustra enim videtur velle Deum placare, qui adhuc affectu obstinatus adhaere et peccato, vel de eo non dolet." *Id. ibid.* nn. 144, 146.

§ 7. *Is the Efficacy of the Mass ex opere operato or merely ex opere operantis?*

90. In the examination of this question we find ourselves, to some slight extent, embarrassed by the fact that theologians are by no means unanimous in the meaning which they attach to the technical expressions, *ex opere operato* and *ex opere operantis*, on which the question turns. It may be well, as far as possible, before entering upon the examination of the question, to remove this source of complication and of possible error.

91. Up to a certain point, it is hardly necessary to explain the meaning of the two terms in most clearly defined. Let us take, by way of illustration, the case of the worthy reception of a sacrament, the sacrament, for instance, of the Blessed Eucharist. The spiritual fruit obtained by the recipient manifestly falls under one or other of two heads. For there is, first, the efficacy of his various personal acts of piety and devotion—their threefold efficacy of impetration, of merit, and of satisfaction.¹ And there is, secondly, over and above all this, the efficacy of the sacrament, as a sacrament, for the infusion of grace, both sanctifying and sacramental, into the soul. For, however much the acts and dispositions of the recipient (*a*) conduce to the greater efficacy, or, if I may use the expression, to the freer working of the sacrament, and even although, in certain cases, certain acts and dispositions are absolutely essential to its operation, so that in their absence the sacrament can produce no effect at all, it is no less to be held, and it is of Catholic Faith, (*b*) that the sacrament, as a sacrament, has an efficacy of its own,—an efficacy which indeed requires for its operation the presence of those acts and dispositions, but which produces, when these are present, an effect altogether in excess of that which they could in any case, or in any sense, have obtained of themselves. Of the two sources of efficacy thus distinguished, the former is technically and appropriately known as the *opus operantis*, the latter as the *opus operatum*. And thus the fruit obtained in the former way is described as produced *ex opere operantis*: while that derived from the sacrament, as a sacrament, is described as produced *ex opere operato*.

92. To bring the matter to a practical test, every effect

¹ See I. E. RECORD (Third Series), vol. iii., No. 8, (August, 1882) "Leaves from the Note Book of an Old Theologian," pp. 453-5.

produced by the reception of a sacrament, the production of which *depends upon the validity* of the sacramental rite, is an effect *ex opere operato*; those only are produced *ex opere operantis* which are *independent of the validity* of the sacrament.¹

93. So far, indeed, no special difficulty arises. In the case we have been considering, the effect produced by virtue of the sacramental rite, as distinct from those produced by virtue of the personal acts and dispositions of the person receiving the sacrament, is produced infallibly. The presence of certain acts and dispositions is necessary as a *conditio sine qua non* for the operation of the sacrament. But when these are present, the effect follows as a matter of infallible certainty. Now in other cases this may not be so. It is manifestly possible to conceive that effects may be produced by virtue of an efficacy that is on the one hand distinct from that of the personal acts and dispositions of the recipient, but that on the other hand is fallible, and consequently uncertain in its operation. Even in the sacraments, instances of this kind may be found. But as we are here considering the efficacy only of the sacrifice, it is sufficient to bring to mind its efficacy, for instance, of impetration, the nature of which in this respect has been so fully examined in the preceding question (nn. 74-88). Are we, then, to consider as *ex opere operato* or as *ex opere operantis* the effects that are so produced?

94. The question thus raised is manifestly a question only about words. All that is really important is that attention should be directed to it. It matters but little whether we take the term *ex opere operato* in the wider sense, so as to include such effects though not produced with infallible certainty, or in the narrower sense, so as to exclude them. For either use of the term the authority of writers of the highest eminence may be quoted.² As a

¹ It is not altogether out of place here to note that the *increase* of spiritual fruit received by those who approach the sacraments with more perfect dispositions, comes not merely from these good dispositions, *ex opere operantis*, but also from the sacrament, as a sacrament, *ex opere operato*. "Sicut ab eodem igne," says St. Thomas (3. quaest. 69, art. 8), "accipit plus calor qui plus ei appropinquat." See Suarez, *De Sacramentis in Genere*, Disp. 7, sect. v., n. 5.

² Thus Vasquez (*De Eucharistia*, Disp. 229, cap. ii., n. 15), in reference to the production of effects *ex opere operato*, explains that this form of efficacy consists in the effects being produced, not "ratione devotionis," etc., but by virtue of the sacrifice "quatenus est opus hoc modo secundum divinum institutionem exhibitum," and he adds,

matter merely of convenience in exposition I prefer to adopt the wider signification.

95. Having thus removed all danger of ambiguity as to the use of terms, we may proceed as follows to answer the question placed as the heading of this section.

I.—As to the efficacy of *impetration* :—

1. The efficacy which results from the offering, viewed (n. 20) as a good work, performed, with due conditions, by the priest and by those who individually take part with him in the offering, is manifestly an efficacy only “*ex opere operantis*.”

2. On the other hand, it is no less manifest, that the impetratory efficacy of the sacrifice, as offered by our Lord, or by the priest as His minister, is, in the sense of the term just now (n. 93) explained, an efficacy “*ex opere operato*.”

3. As to its efficacy as offered (n. 7) by the Universal Church,¹ that is to say, in her name (or, in other words, by the priest as her representative), a difference of opinion, or rather of phraseology, may seem to exist among theologians. In truth, however, there is no divergence, except, indeed, that which necessarily results from the question being viewed under two different aspects. The question then is to be answered by a distinction. We find it thus dealt with by De Lugo :² “*Certum est hunc valorem non inniti in bonitate aut merito ipsius sacerdotis offerentis . . . hoc tamen non videtur extrahere ab ‘opere operantis’ ; quia licet respectu sacerdotis videatur esse ex opere operato et ultra meritum ipsius, respectu tamen ipsius ecclesiae, cui conceditur ille fructus, non est ultra valorem operis ab ecclesia exhibiti.*” (See nn. 44, 45.)

II.—As to the efficacy of *propitiation* :—

1. As in the former case, it can scarcely be necessary to

“*neque contra naturam effectus qui dicitur fieri ex opere operato est quod non semper, et certa lege, sed aliquando fiat, nam et in sacramentis hoc ipsum concedere debemus.*”

But on the other hand, the condition in question, is strongly insisted upon by De Lugo as necessary. Thus, as an indispensable condition of efficacy *ex opere operato* he requires (*De Eucharistia*, Disp. 19, sect. ix., n. 160) “*quod opus ipsum ita secum affert illum fructum, ut posito opere ponatur et fructus absque ullo periculo frustrationis.*” See also De Lugo, *De Sacramentis in Genere*, Disp. 4., sect. i., n. 4.

¹ See also nn. 11, 21, 44 and 45.

² *De Eucharistia*, Disp. 19, sect. ix., n. 125. See also Dicastillo, *De Sacrificio Missae*, Disp. 3, dub. iv., n. 94.

explain that the propitiatory efficacy of the sacrifice viewed as a good work, performed by those who individually take a personal part in the offering, is an efficacy only "*ex opere operantis*."

2. So, too, as regards the efficacy of the sacrifice as offered by our Lord. This, no less clearly, is "*ex opere operato*."

3. As regards the offering by the Universal Church, no special question can here arise. For, as we have already seen (n. 21), this efficacy is exclusively an efficacy of *impetration*.

Thus, then, there now remain for examination but two of the questions that I have proposed to discuss. These indeed are questions of the highest and most practical interest: To whom, and according to what law, are the fruits of the Sacrifice of the Mass communicated? And how far can those to whom these fruits may thus in the first instance be communicated, voluntarily deprive themselves of them for the purpose of communicating them to others?

Those questions I may hope to discuss in an early future number of the RECORD.

W. J. WALSH.

THEOLOGICAL QUESTIONS.

THE TELEPHONE IN RELATION TO THE SACRAMENT OF PENANCE.

Once again, dear Mr. Editor, shall I claim your indulgence by asking you to insert in the RECORD this letter, in reply to the "Rejoinder," from the able pen of the Rev. Thomas Livius, C.S.S.R., which appears in your current number, and which is mainly directed against my letter of December last.

Your learned correspondent starts by once more bringing into clear relief the exact import of his interesting inquiry; because, he adds, both in the letter of "Sac. Dub." and in the "Pastor," it has been much obscured—made to turn on quite a different issue; in fact, replaced by an entirely different question, viz., "Is there a preponderance of probability in favour of absolution through the telephone, and for its lawful general use?" or again, "Is such validity morally or absolutely certain?"

From this charge I must claim personal exemption for myself, and, I am sure, that my modest Yankee friend will know best how to defend his own interests in the matter.

For my part, I endeavoured to show generally that the arguments adduced to prove the use of the telephone compatible with established principles of theology, were not conclusive; and that, in point of fact, the nature and limits of the moral presence required for the valid administration of the Sacrament of Penance, seemed to clash with the indiscriminate use of the telephone. How far I succeeded I must leave impartial critics to determine. It certainly seems no affair of mine to have stated exactly what amount of authority the writer claimed for his opinion, or to have pared down his thesis and reduced it to new proportions. It would have been presumptuous to have done so; it seemed quite sufficient to have considered it on its own merits as it proceeded from the hands of its author, and to have dealt with it in this light alone. I may remark here, *en passant*, that I did not expect him to have proved that the opinion he was advocating was absolutely or morally certain: by no means; but I did expect that, having propounded a theory, which to me seemed novel and somewhat startling, he would have proved that it enjoyed at least some degree of probability, in accordance with the recognised principles of sound theology. I am indeed well aware that "*cum sacramenta sint propter homines*," it would be not only safe but even obligatory on the part of a priest to administer them "*sub conditione*," in a case of extreme necessity, with only a "*dubia aut tenuis probabilitas*" of their validity. I am aware, too, that the theologians cited by me would enforce this principle; but I am greatly mistaken if they would either accept or enforce a new and startling theory, as "*dubie probabilis*," without any valid proof whatsoever—a theory which, to say the very least of it, seemed out of harmony with the common teaching of the schools; and that was precisely what I so strenuously opposed in my last letter. I now again formally assert, that the opinion which maintains that the use of the telephone in the Sacrament of Penance is compatible with sound theological principles, has not been demonstrated to be even "*dubie aut tenuiter probabilis*." An argument which rests on the authority of Fr. Gury and Fr. Konings as interpreters, is proposed, in syllogistic form, by your learned correspondent in his "*Rejoinder*;" but this argument does not purport to prove as much as is required. Its manifest scope is to show that one who is sensibly perceptible to the priest, irrespective of distance, is not certainly "*simpliciter absens*;" and, consequently, not certainly outside the range of receiving conditional absolution. Now, I submit, with all due deference, that a person might accept that conclusion as probable, might receive, too, without hesitation, the authority of those theologians of renown, and still adhere to the view that the opinion regarding the telephone as a medium of communication, was not

even "tenuiter aut dubie probabilis." I am inclined to think, in one word, that it is only by undue tension that their conclusion could be applied to the case at issue at all.

However, as I candidly avow that the conclusion therein arrived at, is at variance with what I endeavoured to prove on the testimony of great theologians, I shall try and meet it on its own merits, when shall have examined his criticisms of my arguments from Lacroix, St. Alphonsus, and Tamburini. My position was simply this, that if I proved sensible perception by the priest of the penitent, through one or more of the senses, of itself insufficient to establish that moral presence requisite for the valid administration of the sacrament, I should have been able to conclude, *a fortiori*, mere communication through a telephone is not sufficient; whilst for your correspondent it would not have been sufficient to have proved the probable validity of the former, without showing its logical connection with the latter.

"With regard," he says, "to the passages cited by 'Sac. Dub.' from Lacroix, St. Alphonsus, and Tamburini, I submit that however strongly they maintain that a limit of distance is necessary, and that this is the opinion most solidly founded, and to be followed in practice, still they leave room for the admission of a speculative doubt, and for the 'saltem tenuis probabilitas' for the contrary. As to Lacroix, we must bear in mind that he is not here treating *ex professo* of conditional absolution at all—he does not even mention it, or necessity either, unless by accidental implication," &c.

This is, indeed, true of Lacroix, but we must also bear in mind, that he is speaking "ex professo" of what is absolutely necessary for the valid administration of the sacraments, viz.: moral presence, and, of course, if its limits are exceeded, its place cannot be supplied by any condition, however ample or comprehensive. We shall now see whether "he speaks positively and absolutely, or rather with a certain hesitation," of the limits of this moral presence.

He opposes his opinion to that of Moya and others, who maintained, that it was quite sufficient for the moral presence, if the confessor could see the penitent though at a considerable distance from him; for, said they:—"quamdiu possunt se aliquo sensu percipere, non videntur simpliciter abesse moraliter ab invicem."

Lacroix rejects this conclusion, and the reasoning from which it is deduced:—"Hoc tamen videtur nimis extensum, nam certum est me posse videre simpliciter absentem, neque tamen possum simpliciter absentem absolvere."

If we would know the full force of his conclusion—"Hoc tamen videtur nimis extensum," whether he holds it as certain or only as probable, we must seek it in the premises from which it is drawn, for it will be of the same nature as they. Now, I submit, the premises leave no room for any doubt whatsoever: "certum est me posse videre simpliciter absentem; certum est me non posse simpliciter absentem absolvere," and the obvious conclusion from

them : "certum est me posse videre quem non possem absolvere," is directly opposed to the teaching of Moya and the others, and it expresses the real force and the extent of signification of the "*Hoc tamen videtur nimis extensum.*" Your Correspondent grants in his rejoinder, that : "certum est me posse videre simpliciter absentem, neque tamen possum simpliciter absentem absolvere," "look positive enough and awkwardly against him," but, he says, the obvious conclusion to which, taken literally, they would lead, cannot fairly be drawn from them.

This certainly sounds strange, is it the obvious conclusion from the plain literal sense that must be drawn? and is not the plain, unequivocal, certain meaning of the premises, the sure index to the interpretation of the conclusion, if it should seem somewhat doubtful?

Is it not a universally received Canon of interpretation, that the words of an author or writer must be taken in their obvious, literal, and natural sense, unless something impossible or manifestly absurd would follow therefrom? and that the more obscure portions of a passage must be interpreted in the light of the manifest and self-evident?

However, he endeavours to make out a case against them by saying : "It seems to me that his first '*simpliciter absentem*' must be taken in a more general and less strict sense, and not as rigorously opposed to the sacramental moral presence, or identical with his second '*simpliciter absentem.*' Now, I ask, if the first '*simpliciter absentem*' be taken in a more general and less strict sense, of what avail is it as against the opinion of Moya?" To meet the requirements of the question under discussion, must it not evidently be taken as opposed to the "*Non videntur simpliciter abesse moraliter ab invicem,*" of his adversaries; and, consequently, as rigorously opposed to the sacramental moral presence? But what seems passing strange, indeed, is that the very same and identical phrase, "*simpliciter absentem,*" should not have the same meaning, not only in one and the same sentence, but even in the very same breath. As well might you say, that the "*Verbum*" in the opening sentence of St. John's Gospel, has three different meanings in the first verse : "*In principio erat verbum, et verbum erat apud Deum, et Deus erat Verbum,*" and so deliver up the cause of Christianity to the inane ravings of the rationalistic school.

But we have not yet finished with Lacroix. "I believe," he continues, "we can more precisely ascertain the whole mind of Lacroix, and the limits of his opinion . . . from his words which immediately follow where '*Sac. Dub.*' broke off his quotation. '*Unde omnino deficiendi sunt illi qui dixerunt sufficere, dummodo sacerdos videat domum, in qua est poenitens absolvendus, quod licet probabile dicit Leander, tamen merito dicit Moya oppositum videre sibi certum : poenitens enim qui ipsemet nullo sensu percipi potest, non potest dici simpliciter et humano modo esse præsens.*'

Here Lacroix says he holds as certain that a penitent who personally is by no sense perceptible, cannot be said to be present in any human way, and implies, if we consider the drift of the whole passage, that when, irrespective of distance, he is thus perceptible, there is some doubt at any rate, whether he may not be present." The reader must not lose sight of the fact, that this is not the conclusion of Lacroix, but a deduction of your Correspondent.

To my mind it is clear, that Lacroix, in the passage quoted, proceeds to reject the opinion of those who went even farther than Moya, and said: that it would be sufficient not only to see the penitent, but even to see the house in which the penitent resided; but he nowise contradicts himself or implies that when, irrespective of distance, he is perceptible by the senses, he can be said to be in some way present. "Hence," he concludes, "it is *absolutely certain* that the essence of the requisite moral presence consists in the *sensible perception*, since, as I read theology, no speculative doubt is admissible on this point." What, then, are we to think of the sentence which immediately precedes the one already quoted: "Unde quamvis poenitens jam e confessionali abeat, et aliis vicinis immixtas *non amplius videatur*, putant Bon. Lugo. Tamb. Gob. adhuc absolvi posse, eo quod retineat voluntatem habendi absolutionem si forte non abeat, et maneat moraliter praesens; quod Sporer pluribus exemplis declarat." What are we to think of those examples given by Sporer, where the penitents are certainly not sensibly perceptible? And what, in fine, shall we say of the case given by Scavini: "Absolvendus qui aliqua ruina sepultus clamat petit misericordiam, et auditur *vel* audiri potest."

Therefore, from all this, it would seem to follow that the one thing necessary in this matter is the moral presence; the component parts of which are distance and sensible perception, or at least the possibility of being so perceived; and the principle of those is distance, as indeed the very meaning of the word presence clearly indicates.

With regard to St. Alphonsus, I might be satisfied with simply reiterating what I stated in my last letter, were not a new feature introduced by your learned Correspondent into this part of the controversy.

In order, therefore, to understand more clearly the drift of the holy Doctor's contention, it will be necessary to transcribe once more the entire passage:—

"Requiritur igitur ut forma a confessario proferatur, et ut poenitens illi tunc moraliter sit praesens. Hæc autem moralis praesentia reputatur illa, intra quam homines communi voce, quamvis altiori loqui possunt et solent . . . caeterum censet cum Gobat et Bonac. sine scrupulo absolvi poenitentem qui recessit a confessionali, si certo scitur esse adhuc intra paucos passus. Merito autem Tamb. non approbat Leandrum, qui dicit satis esse ad praesentiam moralem, si sacerdos videat poenitentem, aut alio sensu percipiat:

praesentia enim pro absolutione majorem propinquitatem requirit, quam pro audienda concione vel missa. Unde censet Tamb. No. 13, quod si quis aliquando non posset nisi a longe absolvi, puta si ruerit e tecto, tunc absolutio sub conditione danda esset." As I understand this passage, St. Alphonsus distinguishes three very different cases: (a) where absolution can be given absolutely; (b) where it cannot be given at all, "ob defectum praesentiae moralis; (c) where it is to be given sub conditione, "puta si ruerit e tecto." It can be given absolutely, if the penitent is known to be as yet "intra paucos passus:" it cannot be given in the case approved of by Leander, and disproved by Tamb. viz. "si sacerdos videat poenitentem aut alio sensu percipiat:"¹ it is to be given "sub conditione" in the "a longe" case given by the holy Doctor and taken from Tamburini.

"To say that the 'a longe' St. Alphonsus had in his mind," says your correspondent, "is identical with the 'parum distet' of Tamburini appears to me an unwarrantable assertion. I have no opportunity of consulting that theologian; but the passage 'Sac. Dub.' cites is silent on the example in which the 'a longe' occurs, and which St. Alphonsus evidently has taken from Tamb. scil. 'puta si ruerit e tecto.' No 'parum distet' is perhaps to be found in the example as Tamburini gives it, and thus the reason alleged for the identity in meaning of the two phrases would fall to the ground."

Your readers will be in a better position to judge for themselves of this important point in our controversy when I again place before them the words of Tamburini bearing on this point. In No. 10. he says: "Leander affert Molfes dicentem, in dicto casu, si poenitens sit moraliter praesens, nempe *parumper* distans, etiam viginti passus, posse a confessario absolvi." . . . No 11 contains the quotation which I gave in full in my last letter, and in No. 12 he remarks with regard to the opinion given above of Leander: "Examini, ac sapientum judicio submitto illud de viginti passibus si enim distantia ejusmodi judicetur a sapientibus esse apta, ut, modo dicto homines loquantur, apta judicetur et hic: secus non item." Then follows No. 13, and it is this part that is cited by St. Alphonsus both in his Lib. VI. No. 429, De Poenit. and in his work, Homo Apost. Tract. 16, Cap. 1, No. 5. The passage runs as follows: "Ex iis quae dicta sunt, potest solvi illa communis quaestio de eo sacerdote, qui lethaliter vulneratum in via vellet absolvere a fenestra ob periculum, ne sine absolutione moriatur vulneratus. Dico enim valide et licite posse, *si parum fenestra distet*, explicando hoc (parum distet) eo modo, quo jamjam dictum est, secus ex se non posse. Dico *ex se*, nam hic et similes casus illud proprium habent, ut si tibi appareat fenestra aliquanto altior, ita ut dubius sis de praesentia debita, tunc quanta potes contentione

¹ See interpretation given in last letter.

vocis, moribundum absolves, sub conditione tamen ut in similibus dubiis fieri posse diximus." Therefore, I am still of opinion, that my "unwarrantable assertion" is, after all, perfectly warrantable, and I now reiterate that not only the "a longe," but even the "in tanta distantia" of the Homo Apost. is identical with the "parum distet" of Tamburini.

Your readers will see from this, "if the 'parum distet' is to be found in the example as Tamb. gives it, and why I was silent on the example in which the 'a longe' occurs, and which St. Alphonsus evidently has taken from Tamb., sc. 'puta si rueret e tecto,'" viz. : for the best of all reasons, that no such example occurs in Tamburini.

Of course, St. Alphonsus knew very well the difference between "parum distet," and "a longa" or in tanta distantia, and prescribes a different mode of procedure in both cases; and I never, either directly or indirectly, asserted or insinuated anything to the contrary.

The only difficulty that remains to be solved is, how to reconcile the interpretation given to the passage quoted from St. Alphonsus, with the interpretation of it by Fr. Gury and Fr. Konings, on whose authority your correspondent grounds his argument in the rejoinder.

"However," he says, "'Sac. Dub.' may explain the holy Doctor's words, it is certain that Fr. Konings and other approved authors, who have drawn up compendiums of Theology for the instruction of ecclesiastical students, appeal to this very passage as their authority for the commonly received principle, sc. 'In necessitate potest et debet absolvi saltem conditionate poenitens quoties aliquo sensu percipiatur. Ita. S. Lig. et. Com.'"

No person could admire those Theologians more than I do. My admiration for Gury especially, amounts to a kind of enthusiasm: I think his book is, all things considered, a marvel of erudition and exactness. I have frequently read the passages cited from them by your correspondent, and having collated them with the text of St. Alphonsus, I have come to the conclusion, that if they are to be considered as identical with it, they must be interpreted "*cum grano salis*." They indeed leave room, I think, for such an interpretation, for both add in the words immediately following the above quotations, "*Hinc 1° Absolvendus est ille, qui videtur e tecto ruere, in flumen cadere, in mare submergi, saltem si non procul a confessario distet.*"

However, if this explanation should be deemed insufficient to meet the requirements of the case, as it is merely a question of interpretation, I shall place the quotations taken from Gury and Konings side by side, under the text of St. Alphonsus, that your readers may judge for themselves in the matter. St. Alphonsus says, No. 429:—"Requiritur igitur ut forma a confessario voce proferatur, et ut poenitens ibi tunc moraliter sit praesens. . . .

Merito autem Tamb. non approbat Leandrum, qui dicit satis esse ad praesentiam moralem, si *sacerdos videat poenitentem* aut alio sensu percipiat: praesentia enim pro absolutione majorem propinquitatem requirit quam pro audienda concione vel missa."

KONINGS No. 1343 In 6:—
 "In necessitate saltem sub
 conditione absolvendus poenitens,
 quoties aliquo sensu percipitur.
 Ita com. cum S. Alph."

GURY Tract. de Poenit. 429:—
 "In necessitate absolvi potest
 et debet poenitens, quoties aliquo
 sensu percipitur." Ita S. Lig.
 et com.

It seems manifest to me that St. Alphonsus is stricter on the point than Konings, and Konings stricter than Gury: and if not understood with the limitation already alluded to, their conclusion would be open to the reminder:—"Aeque ac praemissa extendat conclusio voces." However this may be, we must not lose sight of the fact, that a person might receive their conclusion as probable, and still absolutely deny that the validity of absolution through the telephone as a medium, would be "dubie aut tenuiter probabilis." I shall wind up this portion of my letter by quoting just one passage from the celebrated work of the professors of Salamanca. In the Salm. Mor. Trac. vi. De Sac. Poenit. cap. iv. the question is asked: "An absolutio sacramentalis possit absenti valide impendi? Conc. invalida est absolutio sacramentalis absenti collata. Coroll. II. Poenitens similiter, ut absolutionem recipiat debet esse confessorio praesens, isque poenitenti, saltem moraliter; ita ut poenitens, et sacerdos valeant sese mutuo commode audire. Coroll. III. Ergo si sacerdos e fenestra conspexit lethaliter vulneratum, aut naufragantem animam exhalare, eos absolvere nequit, si ipsimet sacerdoti saltem moraliter praesentes non sint." Therefore, it would appear quite certain, that a priest could see a person who was not morally present to him, and who consequently could not be validly absolved by him.

It remains for me now to say a few words regarding that portion of the rejoinder, which deals with my criticisms on his arguments in the former inquiry. Under No. 2 he says, "It is neither logical nor fair to bring the 'Quia omnes faciunt unum populum' of Tamb. in support of something very different from that for which the author gives it." I brought those words to show, what is otherwise quite clear of itself, viz.: that the grouping together of a multitude, however great, in one mass, would constitute the same moral presence for all: consequently, absolution could be given to a whole multitude of people at one and the same time in a case of necessity, as in a shipwreck, or fire, or to soldiers on the eve of battle.

But, he says, his case of the soldiers was very different, it supposed: "An army of 20,000 men drawn up in detached regiments at certain intervals, and necessarily considerable intervals on the field of battle." Then, I say, the validity of the absolution would greatly depend on the extent of those intervals, and I am

not prepared in that case to speak so definitely on the matter. "If," he continues, "'Sac. Dub.' wished to draw any analogical conclusion from the words, he should, in my opinion, have inferred rather that later (viz.: persons who should retire to the end of a very large church after confession without being absolved), could not validly be absolved, both from the reasoning of Tamb. and St. Alphonsus: 'praesentia enim pro absolutione majorem propinquitatem requirit quam pro audienda concione vel missa.' No doubt, this conclusion does follow from the reasoning of those Theologians, and, as a matter of course, I have no fault to find with it."

Under No. 3, he says: "I cannot understand, perhaps because I cannot appreciate, what 'Sac. Dub.' says in disparagement of my argument drawn from the *materia proxima*. Suarez certainly makes a strong point of it, and De Lugo holds it to be *specialiter relevant*, as intimately connected with what is by Divine institution intrinsic to the sacrament." In my letter I said, that certainly the argument, from the defect of the one *materia proxima*, would not hold with regard to the telephone. But I did not consider it a very powerful reason against the validity of absolution at a distance, through letter or otherwise, and that Suarez himself did not think it a very strong argument when he introduced it in the hesitating and very doubtful manner: "Tertio potest addi *probabiliter* ratio illa, qua desumitur ex parte materiae proximæ." It would be too long to analyse in this place the full stress laid upon it by Suarez and Lugo; but I am convinced that if your readers will take the trouble of reading the argument from them for themselves, they will arrive at the conclusion that if those theologians lived in the age of the electric telegraph, they would never have put it forward as a proof at all. "The only thing gained by the telephone," writes the Editor of the Pastor, "in the case, is the moral certainty—if moral certainty such may be called—that the penitent at the other end of the wire is at the moment expecting absolution to be pronounced in his favour. But if that would suffice, what would prevent one securing the self-same certainty by letter? Though liable to possible interruptions, the mails are now so regularly delivered between the two cities of New York and Philadelphia, that we can be morally certain of the delivery, and the time of delivery, of letters sent from one city to another. Why then should a person in Philadelphia, writing out and sending his confession by letter Tuesday or Wednesday, not be able to render his confessor in New York morally certain that, say, on the following Saturday afternoon, between the hours of four and five, he would be on his knees in a certain church in Philadelphia, waiting and expecting absolution? Or, better still, use the telegraph." The conclusion from this is too manifest to require a word of comment.

As to what your correspondent states under No. 4, I must humbly ask pardon if I have said anything that could cause annoyance. Nothing could be further from my intention; my sole

object in sending you the letter was to propose the difficulties which occurred to my mind regarding a subject in which I took a deep interest, that these difficulties might be cleared away, and more light be thrown on the interesting inquiry.

I really took it for granted that his argument either supposed, or purported to prove, that the telephone established the moral presence necessary for the validity of the sacrament. And I framed my argument in such a way as I thought would best suit the requirements of either or both hypotheses.

This conviction forced itself upon me from the words: "It is of the nature of human speech that the penitent thus addressed should be morally present to the speaker; or, to put it in another way, whenever the words of absolution *do* actually thus fall on the penitent, then he is in fact morally present, and the absolution is valid."

I endeavoured to show that the fact of words falling on another, would not of itself constitute a moral presence between the persons thus communicating. But as your correspondent disclaims any such intention, and plainly indicates that he wished only to show that, "words spoken *viva voce* to another through the telephone, are certainly held to fall upon him," I have not the slightest objection to the argument in this very mild form; but I fail to see how it advances our discussion on the telephone.

Under No. 5, he reverts to the two kindred cases of the deaf priest and the very short-sighted priest. A second case is given, said I, in my former letter, of a deaf priest in one room, and the penitent in another *adjoining*, and if, by means of a long speaking-tube, the priest hears the penitent's voice, no one would doubt that the priest could validly absolve. Certainly not; because they are morally present, and it is only by accident that the priest requires the speaking-tube at all, and, as Lugo has it, "*Institutio sacramenti non debebat descendere ad casus adeo particulares et extraordinarias.*"

I could not improve this answer in the slightest degree. But he says in the Rejoinder, "What strikes me, however, as passing strange is, that there should be certainly moral presence between persons in two separate rooms, and, at the same time, no mutual perception of one another by sight, hearing, or any other sense." It will be noticed that there was question of two *adjoining* rooms, and, consequently, as I supposed, if the priest were not deaf, he could have easily heard the morally present penitent in the next room.

The other case was:—"Theologians say that in an urgent necessity absolution may be given, at least *sub conditione*, to one who is visible at some considerable distance. Suppose, for instance, a very *short-sighted* priest is told there is a Catholic man seen off the coast drowning in the sea. The priest cannot see so far at all with his naked eye; but putting on his spectacles, he distinctly sees the drowning man, and absolves him. In this case, if the *materia proxima* be there, the absolution would be valid, or probably so, and licitly given too under the circumstances, and with the use of arti-

ficial means." My answer was simply : it can scarcely be pretended, I think, that the putting on of his spectacles, on the part of the short-sighted priest, is the cause of the probable validity of the absolution. Would not the absolution be probably valid in the same case if the priest happened not to have his spectacles about him ? No definite answer has been given to this question in the Rejoinder, and I still pause for a reply. I was certainly of opinion that the absolution would be equally valid with or without the spectacles, and attributed the probable validity of the absolution to the probability of the already existing moral presence (since the persons present saw the drowning man, and were able to inform this very *short-sighted* priest), rather than to the magic effect of putting on his spectacles. In the Rejoinder he urges, "that there should be probable moral presence between a priest on shore and a drowning man in the sea, at such a distance off that the priest cannot see him at all ; and that at this distance the priest can still probably absolve him, without being able to perceive him by any sense." This, to my mind, goes considerably beyond the opinion of those of whom Lacroix says : "Omnino rejiciendi sunt." They held that a priest could absolve, provided he saw the house in which the penitent was. That, at least, was a definite spot ; but here the priest sees only the sea—the waste of waters in which the man is drowning—and this, to the human eye, appears but indefinite space." All this will be perfectly intelligible, I think, if we remember that there is question of a very *short-sighted* priest, and he without his spectacles.

If this slight circumstance is borne in mind, I am decidedly of opinion that the view I have taken of the matter does not go considerably beyond the opinion of those of whom Lacroix says, "Omnino rejiciendi sunt ;" nor even as far as those who maintain that the absolution given by Peter, a priest in London, to Gregory, in the Falkland Islands, would be probably valid.

As No. 6 is a virtual withdrawal of what was stated in his inquiry, I shall merely say with regard to it, that my contention was an "argumentum ad hominem" against him.

In RECORD, page 617, he stated : "That such absolution, scil. *inter simpliciter absentes*, can never be valid, is clear from the fact of the Pontiffs prohibiting it as unlawful in any case whatever."

Page 624 : "In the telegraph, intercommunication is carried on from a distance, without any moral presence, '*inter simpliciter absentes*.' " Therefore, I concluded, according to the writer, the case of the telegraph comes under the condemnation, since it is a communication "*inter simpliciter absentes*."

„However strongly I may at present feel on this point, I am still open to conviction ; and if your learned correspondent can only prove that absolution through the telephone, irrespective of distance, would at all events be doubtfully valid, I shall not yet despair of seeing the day when the question may become indeed very practical.

SAC. DUB.

CORRESPONDENCE.

TESTIMONIALS.

SIR—I have read the questions in the last RECORD on the already hackneyed subject of “testimonials,” and, I must say, I have not read them with unmixed satisfaction.

They seem to me as little more than nibbling at a subject that should be treated on a wider basis, and with a more comprehensive handling.

“Testimonial letters,” as a pre-requisite for ordination, are an old subject in Canon Law, and are set forth in the recent “Constitutio Apostolicae Sedis,” as to be still continued and observed.

It should, therefore, naturally occur to one to enquire how these letters were hitherto dispensed with here in Ireland, and how they come now to be required; and a further question grows out of these, how the matter of “dimissorial letters” has become mixed up with them.

These questions open out the general subject of “Apostolical Constitutions” on disciplinary matters in the Church, and call for an investigation into the manner they take effect, or are carried into observance.

I quite feel that this investigation presents a task of great delicacy in reference to what St. Paul would call “*the higher powers*,” and we must approach it, taking with us, by all means, the maxim of the same Apostle, “*cui honorem, honorem.*”

The late Dr. O’Hanlon, Prefect of the Dunboyne Establishment in Maynooth, whose memory will live long in the respect and esteem of the Bishops and Priests of Ireland, had an anecdote, which he used to repeat, from time to time, for the amusement of their Lordships, when visiting the College, and it will be no harm to tell it here, in order to shed some little humour on the gravity of the subject we are going to handle. It was to the following effect :

In the order of class business he had to treat of Canon Law in certain particulars, as laid down by the authors, and advert to the non-observance of these particulars in the discipline of the Irish Church, and he asked the student under call how he would account for the deviation, “I don’t know,” was the reply, “unless it is to be ascribed to *invincible ignorance* on the part of the Bishops.”

Those who recollect the dear good man’s playful manner can well fancy the tone of humour in which he recited the class incident, and the hilarity he elicited by the compliment it paid to the heads of the Irish Church.

Well it is not in this fashion we are going to account for the non-application here in Ireland of various points of Canon Law, and amongst them of “testimonial letters” in the promotion of candidates to the various grades of orders in the Church.

Entering, therefore, on the subject, we have the fact before us, that whilst due care was always taken by the Bishops of Ireland to see to the purpose and object of these letters, namely, the worthiness of those on whom they laid hands for the Sacred Ministry, they dispensed, in a technical sense, with the letters themselves. Is there anything wonderful in this omission? It is but one omission out of several which the Bishops of Ireland considered themselves warranted in making in the observance of the general Canon Law of the Church. And, is the Irish Church singular in such omissions? We cannot say so, when we see, that whilst the government of the Church is carried on with broad outlines of uniformity from end to end, discipline, nevertheless, yields to local exigencies here and there, in which enactments of Canon Law, that are observed in certain National Churches, are dispensed with in others; and going beyond the fact, we must admit its necessity, owing to a variety of causes which render a strict uniformity impossible. May we not even take pleasure in contemplating these modified differences harmonizing and adjusting themselves within the constitutional laws of the Universal Church? In this uniformity and variety may we not look upon her as the Queen "*standing on the right hand*" of her Heavenly Spouse, "*in gilded clothing, surrounded with variety*?" (Ps. xlv. 10.)

There can be no idea, as a matter of course, of limiting the universal jurisdiction of the Head of the Church in his legislative capacity. There is rather the idea of co-operating with him in this special prerogative, of which we may say in the words of the Book of Wisdom, that whilst "*it reacheth from end to end mightily, it ordereth all things sweetly.*" (Wisd. viii. 1.)

How, in point of fact, do legislative enactments, emanating from Rome, and affecting general discipline, come into operation? They are first put into due form, and promulgated according to a specified mode in Rome itself. They are then communicated to the Bishops in whatever manner it may be found practical and convenient to transmit them. The Bishops receive them with all respect, and in a full recognition of the plenary authority from which they proceed. As a rule, of course they proceed at once to put them into operation, but in a particular case they are allowed to pause, and here too I pause to express my dissent from certain forms of expression we find sometimes in our books, and which, if they do not smack of absolute disloyalty, suggest, at least, that there may be a collision, or some sort of antagonism between the Supreme Head of the Church in his legislative authority, and the jurisdiction of Bishops within their own dioceses, or a National Church and its pastors.

Benedict XIV., sets this matter completely at rest, and harmonizes the two authorities in the following words:—"Nonnunquam experientia demonstrat aliquod ex hujusmodi generalibus statutis, licet plerisque Provinciis ac Dioecesibus utile atque proficuum, alicui

tamen Provinciae aut Dioecesi opportunum non esse ; id quod Legislatori compertum non erat, cum ipse peculiares omnes locorum res, atque rationes perspectas habere nequeat, quemadmodum fatetur Pontifex in *C. 1 de Const. in 6.* In his itaque rerum circumstantiis, Episcopus intelligens Apostolicae Sedis legem in Dioecesi suâ noxium aliquem effectum producere posse, non modo suas Romano Pontifici rationes repraesentare non prohibetur, quin potius ad id omnino tenetur. Neque Romani Pontifices unquam renuerunt inferiorum rationibus aures praeberere ; et quoties has satis validas esse agnoverunt, minimè recusarunt aliquas Provincias aut Dioeceses a generalium constitutionum suarum lege eximere." (*De Syn. Dioeces. Lib. ix. cap. 8.*)

The idea, therefore, of a collision, or of any antagonism, is not to be entertained as liable to occur between the Supreme Pastor and any section of the Hierarchy throughout the Church.

Well, going back to the reception and acceptance in the spirit mentioned of the disciplinary constitution or decree, as promulgated in Rome, the Bishops are allowed in particular cases to pause and examine these enactments, in order to see if they contain, according to the supposition of Benedict XIV., anything unsuitable or inexpedient, or, as it may be in a possible case, anything injurious ("aliquem noxium effectum"), having regard to the circumstances of their dioceses ; and taking account of the general administration of the Church, which "*ordereth all things sweetly*," they may think it well, especially if the difficulty in question affect equally the other dioceses of a province, or a National Church, to wait and consult with their brother Bishops in one of those Episcopal Meetings which, as in Ireland, take place in National Churches, or provinces.

In case they do so, we can suppose various hypotheses.

1°. We may suppose that their Lordships have decided the constitution to be expedient, and calculated to realise the purposes in view in its enactment ; they, of course, in that case, adopt it and carry it into effect, and the measure is applied, not as proceeding from the Bishops, but from the Pope, and invested with his supreme authority as universal ruler of the Church.

2°. Another hypothesis might be, that the Bishops, having duly considered the measure in question, come to the conclusion that it is inexpedient, or unsuitable to the state of things they have to deal with, or else that the object in view is already attained, and perhaps, better, attained by means they have in operation for the purpose. In such an hypothesis the better course, undoubtedly, would be to make a representation to the Holy See, as Benedict XIV., recommends in the passage quoted above, and await a reply, which, as the great Pontiff says, they may well expect to be in accordance with their views, as submitted in their representation of them.

3°. We may suppose the constitution in question not to have

been considered at all at any of their meetings, or, if considered, that no resolution was taken with regard to it for reasons that appeared right and proper in the case, and we then suppose nothing to be done, and that the enactment is not urged by any mandate from the Holy See, and that time goes on, and it remains unapplied; then we have a case of *non-use*, which abrogates it after some time, (I think the theologians say ten years,) and by the presumed consent of the Pope, no further notice is taken of it.

4°. We may further suppose that the enactment has been in operation for some time, and has thus become confirmed by use, and that for some reasons brought about by the mutability of human affairs, it has ceased for a considerable time to be observed; in that case *disuse* has the effect of abrogating it in the same way as *non-use* in the hypothesis of its never having been applied at all.

5. We may make a fifth hypothesis, that of individual Bishops taking separate action for themselves irrespective of their episcopal brethren in a National Church, and applying the constitution in question in their own diocese, either without waiting to consult with them, or, after having done so, but in the case that no resolution had been come to at the meeting, it must be said that they act, no doubt, upon their indisputable right within the limits of their respective jurisdictions. But such separate action would forcibly remind one of the distinction of St. Paul, "*Omnia mihi licent, sed omnia non expediunt.*" (1 Cor. vi. 12.) And it may even be presumed that the Supreme Pontiff would not approve of a loyalty which would put individual bishops out of line with their brother bishops, and so break up the "*acies benè ordinata*" of a national hierarchy. We may, indeed, suppose that they had consulted Rome on the subject at issue, but we may suppose too, that Rome replied according to the general merits submitted, leaving the question of practical expediency to their own discretion and responsibility.

So far we have been theorising merely, but we have had in view all along the subject of "testimonial letters," as prescribed by general Canon Law for the ordination of ecclesiastics, and we are now to see how our theory applies to these documents.

In doing so we stand before the fact, or, to coin a word, the *non-fact*, that within the memory of man these letters were dispensed with in Ireland, as they are even still in several other countries. There has, therefore, been either a *non-use* or a *disuse* of the law respecting them. It is not for me, or any particular individual, to say how this came to take place, but we are to presume that our bishops had all along good and sufficient motives for acting as they did. They were men who, in their day, "*took heed to themselves, and to the whole flock, wherein the Holy Ghost hath placed them, bishops, to rule the Church of God*" within these shores. (Acts xx. 28.) They steered St. Patrick's barque in rude and stormy times, they fought the good fight, they kept the faith, and they have well earned their crown.

And were they not always loyal to the Holy See? In this respect we may, indeed, boast of a Church, both Pastors and people, "*a glorious Church, not having spot or wrinkle, or any such thing.*" (*Ephes. v. 27*), a Church which Pope after Pope might address in the language of St. Paul "*my dearly beloved Brethren, and most desired, my joy and my crown.*" (*Philip, iv. 1.*) By all means such men must have motives worthy of themselves, and worthy, at the same time, of their pre-eminent loyalty to the Holy See for acting as they did in the matter in question. And Maynooth—was it not always there, as it is still, the tower of strength, the fortress of loyalty to the Holy See? I can well imagine my venerated old master, Dr. O'Hanlon, taking up his disciple, when the latter made the amusing answer we have quoted respecting the Irish Bishops, and explaining to him, and to the class, that these "testimonial letters" were intended for a state of things very different from those the Bishops here in Ireland have to deal with, that they were intended for Ecclesiastics receiving their education by merely attending class, whilst they lived at large in the cities and towns of the Universities or Seminaries they frequented, that they, in many instances, passed from university to university, from seminary to seminary, and even, sometimes, from country to country, and were away for several years, and that in such a state of things it was necessary for the Bishops in these countries to have from such subjects the strictest testimonials of their lives and habits before ordaining them, and that, consequently "testimonial letters" became a technical requisite of Canon Law; whereas here in Ireland, and even in Irish Colleges on the Continent, our Ecclesiastical students reside within the walls of the establishments in which they receive their education, and live under a discipline subjecting them, during a period of five, six, or seven years, to the most rigorous proofs of being divinely called to the holy state to which they aspire, and, all this time, their superiors are in constant official communication with their Bishops, so that the latter have the most reliable information in their regard, when there is question of ordaining them.

All this not only renders "testimonials" unnecessary, but is far more satisfactory than the evidence they could possibly afford.

And having gone through this explanation, our dear old friend may be well conceived, illustrating, as was his wont, what he would have said by adding, that, supposing we applied the law of "testimonials" here, how absurd would it not be for the Bishops of Ireland to ask the Cardinal Archbishop of Dublin to vouch to them for their subjects, not one of whom his Eminence had the slightest knowledge about, whilst they themselves had the most precise information from their superiors respecting them. Canon Law does not require proceedings so unmeaning and absurd.

But will it be urged that the "*Constitutio Apostolicæ Sedis*" is a recent enactment, and that Rome had reasons for adopting it—reasons that should silence all pleading to the contrary? The

answer is to hand. The Constitution enacts nothing new. It is a measure of retrenchment, annulling a great variety of old censures which had accumulated in our Canon Law statutes, but enacting nothing new. Besides, the Constitution dates back as far as 1869, and it is only the other day, we may say, we have heard anything about the "testimonial letters" in question. Surely the Bishops were not all this time in ignorance of them, and yet they let the rule of *non-use* run against them.

It may be added, that the Constitution is not one homogeneous document. It is rather a compilation of various distinct enactments, each of which bears with it its own comment according to its special tenor and purpose, and several of which the commentators acknowledge to be impracticable in the circumstances in which the Church is placed in various countries.

As to "dimissorial letters," there is no reason for mixing them up with "testimonials." They stand on quite a different footing, "dimissorials" belonging to jurisdiction, and "testimonials" to the personal right and power of conferring orders.

I am informed that, so far, our Bishops have had no common understanding with each other on the subject of "testimonials," and, therefore, every one is free to handle it on a theological basis, and as a matter open to discussion. It is purely on this ground, that I have ventured to say all I have said, sharing with you in your desire of promoting by your most valuable publication, the study of ecclesiastic science in its application to practical matters.

I will therefore conclude by briefly summing up the principal points of what I have said at such length.

1°. "Testimonial letters," as a pre-requisite for ordination, were hitherto dispensed with here in Ireland, whilst, at the same time, the Bishops always made sure of the worthiness of the candidates for ordination.

2°. On this account the principle of *non-use*, universally admitted in the general doctrine of jurisprudence, ran against them.

3°. These letters were designed for a state of things different from those the Bishops of Ireland have to deal with in the ordination of their subjects.

4°. The object in view is better provided for by the system in operation, so that this system would be displaced with serious disadvantage by the substitution of mere "testimonial letters," and the two systems, if combined, would be simply self-stultifying.

5°. The "*Constitutio Apostolicæ Sedis*" enacts nothing new with respect to these letters, and leaves them just as they were before its emission, whilst its existence since 1869, without any notice being taken of them till quite recently, subjects them to the principle of *non-use*.

6°. That the subject of "dimissorial letters" should not be mixed up with "testimonials," and that the latter, even if required, do not inhibit the Bishop's powers as to the former.

I have thus put the substance of this paper in categorical propositions, in order to canvass the more readily any opposite views that may be entertained on a subject, which, to my mind, has been raised to an undue importance, and I wish to add, that I write under correction, if I have advanced anything at variance with the "*forma sanorum verborum . . . in fide et dilectione in Christo Jesu,*" according to the exhortation of St. Paul to his beloved Timothy. (11 *Tim.* i. 13).

Allow me to remain, Very Reverend and Dear Sir, devotedly
yours, X. Z.

EXPLANATORY NOTE.

SIR,—In the RECORD for October, 1880, I had occasion to quote, from the Facsimile (R) in O'Curry's *Lectures*, the well-known entry in the Book of Armagh :—

Sanctus Patricius, iens ad caelum, mandavit totum fructum laboris sui, tam babtismi, tam causarum quam elemosinarum, deferendum esse apostolicae urbi, quae scotice nominatur Ardd Macha. Sic reperi in beblithica Scotorum. Ego scripsi, id est, Caluus perennis, in conspectu Briain, imperatoris Scotorum, et quod scripsi finivit pro omnibus regibus Maceriae.

I added, in a Note, that there were some blunders in O'Curry's transcript, the most inexcusable of which was the Latin genitive, *Briani*,—the Irish, *Briain*, instead of Brian.

Last week, my attention was called to the fact, that a portion of the entry containing this blunder has been copied from the *Lectures* into the *Gaelic Journal* (p.36). Allow me, therefore, to supplement briefly my original statements.

The following is a full list of the misreadings referred to :—

1. Coelum, for caelum.
2. 3. Baptistiam, — babtismi.
4. Quod, — quam.
5. Que, — quae.
6. 7. Bibliothicis, — beblithica.
8. Briani, — Briain.
9. Que, — quod.

The explanation of the foregoing errata is, that O'Curry—der keine linguistischen Kenntnisse besass. Windisch : Irische Texte, p. 152—in this, as in similar cases, unfortunately neglected to avail of competent assistance. But what is surprising is, that he failed to recognise an Irish word, wherever placed.

The collocation, *Briain imperatoris*, is an instance of that mixture of Irish and Latin, which is so characteristic of our National MSS. In the Facsimile, the three lines forming *i* and *n* are all connected; a circumstance which gives them the appearance of an *m*. To show how impossible is the reading *ni*, we have only to bear in mind that

in Irish MSS., as a rule, when *i* immediately follows, it is not joined to, *n*. In proof of this, I may quote *perennis, omnibus*, and *finiuit*, from the entry given above, and direct attention to other words, which it is unnecessary to copy, in the Facsimile of a page of the Ambrosian Codex, in the first volume of Ascoli's Edition. The same holds good even where no ambiguity can arise, as in *Dni*, the contracted form of *Domini*, in the Milan MS.

Sometimes, although not often, *i* is connected to *n*. But then its identity is evident at a glance. For, it either has the acute accent; or is appended, as in *fi, si, ti*; or has the angular head, and the upper part of the down stroke, thickened. Of these distinguishing marks, the first is shown in O'Curry's Facsimile E, Naemani; the next in G, ueniens; and the last in Q, nimdil.

I have to apologize for thus occupying your space with palæographical minutiae. My reason for doing so is, that Celtic students in Ireland have no medium of intercommunication such as the French possess in the *Revue Celtique*, and the Germans in the *Beiträge zur vergleichenden Sprachforschung*.

B. MACCARTHY, D.D

LITURGY.

I.

The Oratio imperata Pro Papa on the Anniversary of the Consecration of the Bishop of the Diocese.

In our diocese the prayer for the pope, *Deus omnium fidelium pastor, &c.*, is ordered all the year round, when the rubrics permit it, in the Mass. Now, on the occasion of the anniversary of the consecration of our bishop, the same prayer, *Deus omnium fidelium*, is ordered for him. What then am I to do in the case; 1°. Is it for the pope or for the bishop I am to say the *Deus omnium fidelium*; 2°. If this prayer is said for the bishop, am I to substitute another prayer for the pope, and if so, what prayer; or 3°. Am I to omit the *Oratio imperata* for the pope altogether?

In these circumstances the prayer *Deus omnium fidelium* is said for the bishop of the diocese, and the *Oratio imperata* for the pope is omitted, no other prayer being substituted for it. This case was decided by the Sacred Congregation in 1876. It was asked:

Quando in Missa adjungitur de mandato Episcopi Collecta extraordinaria pro Papa, *Deus omnium fidelium*, estne derelinquenda, vel mutanda in alia oratione, quando occurrit Anniversarium Consecrationis Episcopi dioecessani?"

S.R.C. resp. "In casu omittatur Collecta pro Papa." (22 Jan. 1876).

II.

The Preface to be said on the occasion of the Quarant' Ore.

Baldeschi treating of the Quarant' Ore, art. II. n. 7, says "Nei quali giorni eccetuati (le Domeniche di 1 e 2 classe, le feste di 1 e 2 classe, &c.) si canta la messa corrente colla sola orazione del Sacramento *sub unica conclusione* . . . ed il Prefazio *de Nativitate* se non vi sara proprio."

Allow me to ask you is Baldeschi correct in saying that the Preface of the Nativity is to be sung on the first and last days of the Quarant' Ore, when the Exposition commences or ends on a first or second class Sunday, or a feast of first or second class, &c., when the Mass is not sung of the Blessed Sacrament, but of the Sunday, feria, or feast?

I find that H. Dale in his "Ceremonial" has translated this treatise of Baldeschi literally: so also do I find it in the Ceremonial published by order of the First Council of Baltimore, for the use of the Catholic Churches in the United States.

Is this direction correct?

Our correspondent does not represent exactly what Baldeschi lays down on this point. Baldeschi does not say that the Preface *de Nativitate* is to be always selected on those days which exclude the Mass *de SS. Sacramento*, but only when any of them has not a proper Preface of its own.

It is our opinion, however, that even this statement made by Baldeschi and those who follow him, is not correct. On the days on which the solemn Votive Mass *de SS. Sacramento* is not allowed, the Preface should be the one which suits the Mass of the day, whether this is proper or common. For instance, in Easter week the Preface will be the one assigned to the Octave of Easter; on Ash-Wednesday, the Lenten Preface; on the feast of St. Laurence, the Patron of this diocese (provided it does not fall on a Sunday) the common Preface; on first Sunday of Advent, the common Sunday Preface *de Trinitate*, and so on with the other excepted days. In fact, there is to be no change in the Mass of Exposition or Reposition on these days, except that the prayer for the Blessed Sacrament is to be added to the first prayer of the Mass *sub unica conclusione*. All else in the Mass *de more*.

"Hisce itaque diebus celebrabitur Missa de officio quod fit in die, ac tantum primae orationi Missae adjungetur oratio, seu Sacramenti, seu pro Pace sub unica conclusione orationis praedictae. Dicetur *Gloria et Credo*, vel etiam omittetur juxta ritum Missae; dicentur una pluresve orationes juxta eundem ritum; Praefatio

congruet cum ritu Missae atque ita ultimum Evangelium, quum hoc casu statuendum sit principium, quod nullam patitur exceptionem, nempe quum expositio sit functio votiva, quae nihil commune habet cum officio, immutari nec potest nec debet ritus Missae in qua adjungetur tantum commemoratio cum prima oratione, ut superius innutum est." MARTINUCCI. Lib. II., cap. xxxviii., n. 109.

III.

The Stations of the Cross not usually covered during Passion-Tide.

Please say, should the Stations of the Cross be covered during the Passion Time, like the other pictures in the church. What is the rule?

The rule is given in the Caeremoniale Episcoporum and the Missal.

"Ad primas autem Vesperas Dominicae quae de Passione dicitur, cooperiantur, antequam officium inchoetur, omnes Cruces, et imagines Salvatoris Nostri Jesu Christi per Ecclesiam; et super Altare nullaeponantur imagines Sanctorum."¹

In the Missal (*Sabbato ante Dom. Passionis*) we are told, "Ante Vesperas cooperiuntur cruces et imagines."

The Sacred Congregation of Rites, when asked whether the pictures and images of the Saints, or those only representing the Saviour, should be covered at Passion-tide, answered: "Debent tegi omnes imagines in primis vesperis (Dominicae Passionis)."¹ It had previously decided the following points:—

1. "An debeant velari imagines et cruces Sabbato Passionis, si occurrat eo die Festum sancti Titularis vel Patroni Ecclesiae?"

2. "An detegi illae debeant quando in hebdomada occurrit Festum S. Titularis, vel Dedicatio ecclesiae?"

S.R.C. resp.

Ad primam—*Affirmative.*

Ad secundam—*Negative.*²

It is, then, plain that, according to the general rubric the Stations of the Cross ought to be covered. Moreover, the mystical meaning of the ceremony is specially applicable to them, for the statues and paintings are veiled during those days in token of the Christian's grief at the recollection of the scenes of the Passion. The veiling of the images

¹ *Caer. Epis.* lib. II. cap. xx, n. 2.

² 16 Nov. 1649.

¹ 4 Aug., 1663.

also indicates how completely our Lord concealed, and, as it were, covered His Divinity at this time.

Though the rule seems clear on the point, the practice of Rome is different. There they do not cover the Stations of the Cross, and this practice is followed generally by us.

IV.

None but Wax Candles allowed on the Altar at Benediction.

Is it allowable for the purpose of adding to the solemnity of the occasion to place on the altar for Benediction lighted candles made of paraffin or tallow, provided the requisite number of wax candles is also used?

A SUBSCRIBER.

We beg to refer our Subscriber to what we have written on this subject in Vol. III., pages 117, 502.

The latest pronouncement of the Sacred Congregation on this question was made in July, 1878, when they answered in reply to this very question "*Dilata*;" the Congregation, however, reminding the querists that they should in the meantime abstain from the use of such candles. This is the decree:

"Reverendissime Domine, Ad dubium a te propositum, utrum scilicet Decretum a S.R.C. latum 16 Sept., 1843, in eo sensu interpretari possit, ut servato numero cereorum ab Ecclesia praescripto, licitum sit adhibere candelas ex sebo praeparato (Gallice *stearine*) ad augendam solemnitatem, an vero prorsus prohibeatur super altare quidquid non est ex cera; Sacra eadem Congregatio ad relationem subscripti secretarii rescripsit:—*Dilata*. Quapropter interea ab ejusmodi cereorum usu omnino abstinendum est."

Pro E^{mo} ac R^{mo} Card. D. Bartolini. S.R.C. Praef.

Cam. Card. Di Pietro, Epis. Ostien. et Valitern. (27 Julii, 1878.)

V.

Medals and Crucifixes lose their Indulgence, when given to another person.

Is it true of medals as of beads, that they cannot be given to another without loss of the Indulgence?

Yes, the same decision applies to medals, crucifixes, &c., as to beads.

"An aliqua ratione fieri possit, ut rustici qui sacra numismata suscipiant a nonnullis, a quibus Christiana doctrina imbuuntur, eadem numismata absque Indulgentiae detrimento aliis tradere valeant?"

S. Cong. Ind. resp. "Negative." 25 Feb. 1711.

VI.

When the Rosary is said in common, and the leader only has Indulged Beads, do all gain the Indulgences?

If a number unite in reciting the Rosary, and the leader alone has Indulged Beads, do the others gain the indulgences attached to the Rosary, by joining in the prayer?

In this case, as in others to which we have had to reply in former numbers of the RECORD, we must keep in mind that the Indulgences attached to the beads by the Dominican blessing are distinct from the Indulgences attached to them by the Apostolic blessing.

There is no doubt that when the leader uses beads indulged by the Dominican blessing, all who join in the Rosary, even though they have no beads, gain the Indulgences. This favour was granted by Pius IX. at the request of the Very Rev. Superior of the Dominicans.

The following is the decree :

Quaer.—"An consulendum sit Sanctissimo ut concedere dignetur, ut omnes utriusque sexus Christi fideles Rosarium, vel tertium saltem ejusdem partem in communi recitantes, lucrentur Indulgentias a fel. rec. Benedicto Papa XIII. concessas, licet manu non teneant Rosarium benedictum, ac sufficere ut una tantum persona, quaecumque sit ex communitate illud manu teneat, eaque in recitatione de more utatur?"

"Qui, audito prius consultorum voto, ac rebus mature discussis, responderunt 'Affirmative.'

"Facta itaque per me infrascriptum Sac. Cong. Secretarium SS. Dno. Nostro Pio PP. IX., relatione fidei in Audientia diei 22 Januarii, 1858, Sanctitas Sua precibus ejusdem Patris Procuratoris Generalis inclinata, necnon votum Sac. Cong. obsecundans, benigne annuit, addita tamen expressa conditione, quod fideles omnes, caeteris curis semotis, se componant pro oratione facienda una cum persona, quae tenet coronam, ut Rosarii Indulgentias lucrari queant.

"Datum Romae ex Secr. Sac. Cong. Indulg, die 22 Januarii, 1858."

But the same decision does not, we think, apply to the Apostolic Indulgences. It is expressly declared in the *Elenchus* or Summary of Apostolic Indulgences that in order to gain these Indulgences it is necessary for the person to wear or keep in his possession some one of the blessed objects named, such as the beads; or if not worn, it is necessary at least to keep them in his room or in some fitting place in his abode and to say the prescribed prayers before them. Here the possession and ownership of the blessed object, such as the beads, or medal, or cross, &c., is made a condition for gaining the Indulgence.

VII.

Prohibition to sell Indulged Beads or Medals.

Is it so, that one who has bought a number of medals or rosaries and gets them indulged may not *sell* them for the price he paid for them, without prejudice to the indulgences imparted to the medals or rosaries? He does not intend to traffic with such objects, but is not prepared to lose by them.

Yes, it is so. The following decree deals with this question :—

Quær. An qui emit Cruces, numismata, &c., ut ea distribuat postquam benedicta fuerint, cum applicatione Indulgentiarum, possit horum petere pretium ab accipientibus, sine culpa, vel sine periculo Indulgentias amittendi? An amittantur tantum, quando quis sibi eas res proprias fecerit, et iis usus fuerit cum intentione lucrandi Indulgentias?

Sac. Cong. sub die 23 Februarii, 1847, resp. “Negative ad primam partem; ad secundam non indigere responsione.”

VIII.

Roman Decisions.

In the Preface to the “Ceremonial for the use of the Catholic Churches in the United States of America,” published last year, we find the following recent Roman Decisions. The Ceremonial says—

“The Roman authorities being consulted on these points, replied in an informal answer received through the Propaganda :

I. “The Missal may be left on the altar beforehand at a Low Mass, where such is the custom; though the rubrics require that the server should carry it to the altar when accompanying the celebrant.

II. “When the sacristy is behind the altar of the church, the celebrant enters the sanctuary by the Epistle and leaves by the Gospel side.

III. “The salutations prescribed in the *Cæremoniale*, and elsewhere, need not be made to mere sanctuary boys.

IV. “When the Blessed Sacrament is not kept at the altar where Mass is celebrated, the server on arriving, or when passing before the middle of the altar, should not genuflect, but bow profoundly.”

R. BROWNE.

NOTICES OF BOOKS.

Lessons from the Passion. By the REV. BERNARD FEENY.
London: DUFFY & SONS.

"The Lessons from the Passion," as the name implies, is a series of very practical meditations on a subject that is always new in skilful hands. The author, the Rev. Father Feeny, was a distinguished student of Maynooth College, and afterwards spent several years as a missionary priest in the diocese of Elphin; but preferring the religious to the secular sacerdotal life, he joined the Pious Society of Missions in connection with the Italian Church in London. Father Feeny is, however, not only a priest of large missionary experience, but of very considerable literary taste. He tells us in the "Introduction," that he has written these "Lessons" mainly for those ordinary Christians who strive to keep the commandments, but find great difficulty and sometimes repugnance in formal meditation. He very truly observes that these people can insensibly be led to meditate with great spiritual fruit by reading a section of some suitable book, especially on the Passion of Christ, and afterwards trying to reflect occasionally, in the midst of their daily occupations, on the truths which they have read. Meditation, to be profitable, need not be made at set times and places, on bended knees, and according to strict rules. This is all very good, but can scarcely be attained by ordinary people living in the world. What they want is serious practical reflection, from time to time, on the truths of religion. The benefit of this reflection is twofold: it strengthens the infused virtues by repeated acts, and by setting religious truth in a clearer light before the mind, it insensibly, but inevitably, attracts the will to embrace truth in its practical aspects. This primary fruit of meditation is independent of time, place, and forms; but it needs a little serious and, above all, a little practical reflection. Here it is precisely that Father Feeny's "Lessons" are most valuable. His reflections are simple, beautiful, and striking, but above all they are practical. He does not, and cannot, discover new truths, but he clothes the old truths in the new forms of his own mind, not leaving them in the realms of speculation, but reducing them to the sphere of utility. There is nothing commonplace in these lessons, certainly neither in the thoughts nor the language. The style is simple and graceful, as becomes the subject, yet instinct with the spiritual life of a vigorous and fervent mind. We earnestly commend the perusal of those "Lessons," not only to the faithful generally, but also to the working clergy whose meditations are frequently interrupted by missionary labours that cannot be deferred. We may add that the book, both in printing and binding, has been very neatly brought out, and reflects great credit on the eminent publishers.

J. H.

The Life of St. Vincent de Paul. By HENRY BEDFORD, M.A.
Burns & Oates, 1883.

This is a reprint of a small book (small 8vo. pp. 216) which we have no hesitation in describing as a model—an exquisite model—of a saint's biography. We can say for ourselves that ever since we read the first edition, many years ago, the shadow of St. Vincent has habitually been cast across our path; so that we could not avoid contemplating his form, even if we were disposed to do so. For the pleasure and profit which it afforded us then, and which it has continued to render since then, we are glad to have the present opportunity of thanking the author.

The story of St. Vincent's life has a charm for readers of every class, and of every country. In Ireland it should never be forgotten that, in the hour of her darkest sufferings, the saint sent, at his own expense, eight of his Fathers, who, during the six years of their stay (1646-52), are said, amongst other heroic deeds, to have heard as many as eighty thousand general confessions. We recommend the perusal of this "Life of St. Vincent de Paul" very strongly and very confidently. ED.

From Darkness to Light. By M. J. H. Dublin: M. H. Gill & Son.
Angels' Whispers and Angels' Kisses. By M. J. H. Dublin:
M. H. Gill & Son.

Sister Agatha; or Lights and Shadows of a Life Work. By M. J. H.
Dublin: M. H. Gill & Son.

Of these three little books, written by the same author, two tell the story of conversions brought about by different means; while the third, "Angels' Whispers," &c., consists of some simple pious stories suited for little children. There is a story related for each day, and one for each night, during the month. The stories are preceded by a suitable text of Scripture, and end with a few lines of poetry.

We have received for Review the following Books:—

From JOHN B. PIET & Co., Baltimore, U.S.A.:—

Ceremonial for the Use of Catholic Churches.

A Crown for Our Queen. By Rev. A. J. RYAN.

Elementary Grammar of the English Language. By HENRY E.
SHEPHERD, M.A.

From MESSRS. BURNS & OATES:—

Catholic Missions. No. I.

Life of St. Dominic. By LACORDAIRE. Translated by Mrs.
EDWARD HAZELAND.

From F. PUSTET & Co.:—

St. Francis' Manual.

From BENZIGER BROTHERS:—

The Blind Friend of the Poor: Reminiscences of the Life and Works of Mgr. De Segur. Translated by Miss MARY M'MAHON.

APPENDIX.

MONTHLY NOTES.

STANDING COMMITTEE OF THE CATHOLIC HEAD MASTERS.

A meeting of the Committee of the Catholic Head Masters was held in one of the Halls of the Catholic University College, Stephen's-green, on Tuesday, 27th inst.

Dr. MOLLOY, Rector of the Catholic University, presided.

There were present:—The Very Rev. W. E. Bourke, President Carlow College; Very Rev. J. Higgins, D.D., President Saint Finian's, Navan; Very Rev. H. Henry, President St. Malachy's, Belfast; Very Rev. W. Delany, S.J., Temple-street, Dublin; Rev. R. Bodkin, C.M., Castleknock; Rev. J. E. Reffé, French College, Blackrock; and the Very Rev. T. J. Carr, Vice-President, Maynooth,

The principal subjects proposed for consideration were:—

1°. The best means of bringing before Parliament a demand for an increase of funds for the efficient working of the Intermediate Education Act.

2°. The desirability of providing a suitable History of England for the Catholic Intermediate Schools.

3°. The new Rules and Programme for 1884.

4°. The advantages of holding, periodically, meetings of all the Catholic Head Masters, for the purpose of taking common counsel on questions relating to education.

After considerable discussion the two following formal resolutions were unanimously adopted:—

1st.—“A communication having been read from Mr. O'Shaughnessy, M.P., expressing his regret that, owing to urgent business, which will necessitate his absence from Parliament during the greater part of the remainder of the present Session, he will not be able to take charge of the motion he had on the books last Session, in favour of an increase of the funds of the Intermediate Education Board, it was resolved that Mr. Charles Russell, Q.C., M.P., be requested to bring before Parliament a motion calling attention to the inadequacy of the funds of the Intermediate Board to meet present wants and pressing claims, and that Fr. Delany, S.J., and Fr. Reffé be requested to enter into communications with Mr. Russell on this subject.”

2nd.—“That it seems to the Committee most desirable to take

steps to convene periodical meetings of the Catholic Head Masters for the purpose of discussing questions relating to education.

"That the Head Masters be requested to give their opinions on this proposal, and, if in favour of it, to offer such suggestions as they may deem advisable, regarding the time and method of convening the meetings.

"That such suggestions be forwarded either to the Hon. Secretary, French College, Blackrock, or to the President, Maynooth College."

ANSWERS TO CORRESPONDENTS.

AMONGST the letters received during the last month is one from C. J. M. (Midensis), who, as the correspondence with "C." is closed, requests us to state that he has been surprised to learn that some readers of his papers have inferred from them that he held that the possessor of *bona incerta injuste acquisita* would be justified in turning these *bona* to his own account, when there was no longer any hope of finding the owner. C. J. M., we are assured, put forward no such opinion. He questioned the statements made regarding the *source* and *nature* of the obligation, and the particular *virtue* by which the possessor is bound to give these ill-gotten goods to the poor, or to some pious purpose, but, he adds, he never intended to call in question the existence of the obligation itself. A servant is entrusted by his master with a sum of money for distribution amongst the poor. The selection of the particular persons who are to be the objects of the master's bounty, is left to the discretion of the servant. But the servant, instead of giving the money to *any* poor persons, appropriates it to his own purposes. By doing so he has certainly violated commutative justice with regard to the master, but does he also violate the same virtue with regard to the poor *in confuso*?

If so, whence does the violated *right* of the poor spring?

If not, then how, *a fortiori*, does the possessor of *bona incerta injuste acquisita*, violate commutative justice, by not distributing such *bona* amongst the poor, or applying them to some charitable purpose?

"These are the questions," he concludes, "to which I wished to call the attention of the readers of the RECORD, and if, through over-earnestness in doing so, I have appeared to be wanting in due deference to the views of my adversary, I ask permission to assure him that no personal disrespect or discourtesy was intended."

Considering all the circumstances, we feel that this personal explanation should be inserted, and that it should finally close the correspondence to which it refers.

IN a paper signed X. Y., on the "Revalidation of Invalid Marriages," which appeared in the last number of the RECORD, the following passage occurs:—

"As to our good-humoured friend "E." I am sure I will not disturb the sprightliness with which he puts forward his two examples by saying, that interesting though they are, they furnish no argument on the subject. The latter example does not present the case at all. The former does, and I am inclined to consider the marriage invalid, &c."

With reference to this passage, we have received from "E." a letter which we regret we cannot publish, owing to the superabundant supply of matter for the present number of the RECORD. We can only select a few sentences which will serve to show the purport of the whole letter.

"I never proposed these examples," he says, "as arguments one way or the other. I gave them merely as illustrations of what to my own knowledge had actually taken place in 'the farmer class,' and in the 'top stratum of society.' As a matter of fact, the officiating priest did not marry the couple at all. I did not, therefore, put forward his action as affording any argument. It would be very silly, indeed, to adduce the action of an unknown priest, as a theological argument. I merely wished to show that tacit acquiescence in the arrangements made by parents or friends, is not always a proof of the existence of 'sponsalia,' or of the consequent impediment of 'public honesty' in any stratum of society. See Gury (Tom. II., n. 722, Note a.) who quotes St. Alph. Lib. VI., n. 838, and Schmalzgr, Lib. IV., Tit. i., n. 63."

WE have now to add a word on our own account in reply to the same "X. Y.," and to a "Veteran Practitioner," who maintain that the impediment of "public honesty" does not arise from *occult* sponsalia. They ground this opinion on two arguments; one derived from reason; the other from authority. The argument from reason is as follows:—"The law [constituting this impediment] was adopted, as the very title of the impediment indicates so emphatically, to prevent the public scandal that would result from the fact of a person becoming the husband or wife, as the case might be, of one related in the first degree to the person to whom he or she was regarded by the public as having been espoused. Manifestly *occult* espousals cannot be comprised in such a law, since we have no principle more sure for our guidance, in the interpretation of a law, than that which is furnished by the end and purpose for which it was enacted," &c.

Our answer is:—1° So far is this from being the surest principle of interpretation in the present case, that it is the very line of reasoning that led many distinguished theologians into grave mistakes on this very subject of "public honesty" arising from

sponsalia, as St. Alphonsus explains, *De Mat.* n. 1062, "Et pariter dicunt itisi [auctores citati] oriri impedimentum ex sponsalibus nullis ob quemcumque defectum occultum, si contra in foro externo sint valida: quia, ut aiunt, hoc impedimentum introductum est ab Ecclesia ad evitandam indecentiam, quae jam apparet, si publice sponsalia haberentur ut valida."

If, then, we are to be guided, not by the *words* of the law, but by our own interpretation of the *motive* of the legislator (forgetting that he may have had many motives) and if, acting on this principle, we conclude that no impediment arises from *occult* valid Sponsalia, we must be prepared to hold that the impediment does arise from *invalid* Sponsalia as long as the invalidity is not *public*.

But we are not at liberty to come to this conclusion, "nam quoad sponsalia concilium Tridentinum indestinete dixit, sponsalia quacunque ratione invalida nullum parere impedimentum, quod intelligendum, sive defectus fuerit publicus, sive occultus." S. Lig. *ibid*.

The Council of Trent made two changes with regard to the effects of "Sponsalia;" 1st, it confined the impediment to the *first* degree, and 2ndly, it removed the impediment in case of *all* invalid "Sponsalia." But the Council did not interfere with the effects of *occult* valid "sponsalia. The presumption, then, is in favour of the impediment, and no argument as yet adduced seems to us sufficient to remove that presumption.

We quoted the faculties granted to the S. PENITENTIARY by the Holy See. Amongst these is the power of dispensing in the impediment of "public honesty," arising from *occult* sponsalia.

"X. Y." replies:—"Now, with all respect, I must say that there is a matter of fact 'non sequitur,' in this reasoning. The tribunals in Rome that have to do with dispensations in matrimonial impediments, grant them very much as they are asked for, having in view not to interfere with the freedom of theological discussion, and leaving the field open for rival opinions still to be maintained."

This is all very true in cases in which a particular dispensation is asked for; but we must make a wide distinction between such a case, and the case in which dispensing powers are contained in the solemn *formulae* of the Roman tribunals.

If it would not appear uncourteous, therefore, to retort his own phrase, we should feel inclined to say to our revered friend, that there is "a matter of fact 'non sequitur,' in this reasoning" of his.

THE writer of "*A Scriptural Sketch*" is requested to send his name.

ED. I. E. R.

THE IRISH ECCLESIASTICAL RECORD.

MAY, 1883.

PELAGIANISM IN THE EARLY BRITISH AND IRISH CHURCHES.

IT has long been the boast of Irish Catholics that their ancient Church was never tainted by heresy. We had in Ireland no heresiarchs, no heresies of native growth; in later times the upas tree was transplanted into this country, but it was of foreign origin; it never took kindly to the soil, its life was always precarious and artificial. There are, however, certain statements advanced by some writers regarding the existence of the Pelagian heresy in the early British and Irish Churches, which seem to conflict with our pretensions to immunity from every form of error. We propose to submit these statements to examination with a view to admit them in so far as they are shown to be true, and reject them in so far as they are proved to be false or groundless.

In the first place it has been admitted by Usher, Lanigan, and others, on the authority of St. Jerome, that Cælestius, the associate and intimate friend of Pelagius, was an Irishman. It is not difficult to show that this opinion is founded on a misinterpretation of the language of St. Jerome.

It is admitted on all hands that Pelagius was a Briton, and that to the British Church belongs the doubtful honour of having produced this subtle and dangerous heresiarch. His great opponent, St. Augustine, frequently speaks of him as a Briton.¹ St. Prosper² of Aquitaine, who continued the war against him after the death of Augustine, describes him

¹ Epist. 183. No. 1.

² Carmina.

in one place as a *British snake*; and in another he speaks of him as *nurtured by the sea-girt Britons*; elsewhere he describes Britain as the *native land* of the Pelagian heresy, which is only true in so far as it gave birth to Pelagius. Marius Mercator,¹ a contemporary writer and vigorous champion of orthodoxy, describes the first author of Pelagianism as a Syrian named Rufinus, who, too cunning to expose himself to danger, imbued with his errors the "British Monk," Pelagius, through whom he propagated his doctrine. The British origin of Pelagius is also asserted by Orosius,² Gennadius,³ Bede,⁴ and several other writers.

What is most important is the testimony of Jerome himself, who, in two passages, refers to the author of the Pelagian heresy, without, however, mentioning his name. In the first he describes him in very strong language as an ignorant calumniator,⁵ filled with *Scotch porridge*—*Scottorum pultibus praegravatus*—who was the agent of Grunnius in writing defamatory letters against Jerome. In another passage he adds that, (Grunnius) "though silent himself, barks by the mouth of the Alban dog, a corpulent and unwieldy brute, better able to kick than bite, who derives his origin from the Scottish nation in the neighbourhood of Britain."⁶ Many writers think that the reference in these passages is to Caelestius, through whom the arch-heretic Pelagius propagated his errors, and hence they infer that Caelestius was of *Scottish*, that is, of Irish origin.

There are many reasons against this view, which is now pretty generally rejected. A close examination of the three or four Prefaces to his Commentaries on Jeremias, written about 416, in which St. Jerome makes these references, will, we think, clearly show that the silent instigator was Rufinus of Aquileia, and his disciple Pelagius was the Alban dog, filled with Scotch porridge. The whole context fits in with this view. Grunnius was a nick-name often given to Rufinus by St. Jerome during their long and bitter disputes about the errors of Origen. In the first Preface he speaks of Grunnius as the master, and Pelagius as the disciple, through whom were scattered biblical letters, and calumnious references to his (Jerome's)

¹ Commonitorium.² Apologia.³ Libro. Eccles. Scrip.⁴ Lib. I., c. 10.⁵ Praef. Libr. I. in Jeremiam.⁶ Ipse mutus latrat per Albinum (in some MSS. Alpinum,) canem grandem et corpulentum, et qui calcibus majis saevire posset quam dentibus; habet enim progeniem Scotticae gentis de Brittanorum vicinia. Praef. in Lib. III. Jeremiae.

teaching. Pelagius certainly was an able Scriptural commentator. He wrote several letters and treatises—some of them are extant—in which he put forward his own views and attacked St. Jerome. He was, too, as we know from Orosius and others, a large and well-fed man, very different in appearance from the lean and half-starved Saint, who upbraids him with his huge bulk and partiality for porridge, which we may fairly assume to have been then, as now, rather a national than personal characteristic.

It is true, indeed, that Rufinus had been at this time four or five years dead, but it is equally true that St. Jerome did not spare him even after his death, for elsewhere he describes “The Scorpion as buried in Sicilian soil between Enceladus and Porphyry.”¹ Indeed Jerome himself implies that Rufinus was then dead—*ipse mutus*, he says, *ipse tacet*, but he contends that he lives in his disciple Pelagius, who breathes his spirit and inherits his doctrine; for he describes Pelagianism as a branch of Origenism—*ramusculus Origenis*—taught by Rufinus and, as he insinuates, propagated by his disciple Pelagius.

How, then, it may be asked, could Pelagius have been at once a Briton and a Scot? St. Jerome does not say he was a Scot, but that he was of Scottish origin, which is a very different thing, and was true of very many of the most famous saints of Wales and Strathclyde—they were born in Britain, but were of Scotch, that is, Irish origin. We know, too, that even at this early period—for Pelagius must have been born about 370—the Irish Scots had established themselves in many places on the western coast of England from the Clyde to the Severn, and it is not unlikely that the young Briton of Scottish origin got his early education in the neighbourhood of Glastonbury, which seems to have been the earliest and most famous Christian school in Britain.

Everything that we know of Pelagius and Caelestius fits in with this theory. The latter was of noble birth, probably a Gaul or Italian, but, being from infancy a eunuch, he spent his youth in a monastery, whence, as Gennadius tells us, he wrote three letters to his parents or friends, afterwards published in the form of a short treatise, and of great utility to all those who are anxious to know God.² He afterwards became an advocate or *auditorialis scholasticus*,

¹ *Scorpius inter Enceladum et Porphyrium Trinacriae humo ponitur.*

² “*Omni Deum desideranti necessarius.*”

and was doubtless practising in the Roman courts when he happened to meet with Pelagius, probably about the year 400. Being a man of eloquence and courage, as well as great keenness in disputation—Augustine says he was *acerrimi ingenii*—Pelagius was very anxious to secure so able an assistant, and in a short time succeeded in firmly attaching the young and brilliant advocate to his own party. All this is inconsistent with his birth in Ireland at that early period—noble Christian parents, able to appreciate his spiritual writings, his youth spent in a monastery, an advocate at Rome, and that too some fifty years before St. Patrick landed in Ireland! The hypothesis is eminently improbable.

On the other hand, everything goes to confirm the statement that Pelagius was of British birth and Scottish origin. There were few, if any, Christians in Ireland between 300 and 370. Orosius¹ hints that Pelagius was of humble birth, and having no opportunity in his youth of receiving a liberal education, was compelled to have recourse to the assistance of others in the composition of his books. The latter part of this statement, however, must be received with caution. His extant works, and the language of his contemporaries, clearly show that Pelagius was an able man and a polished scholar. Before he became an open heretic he certainly enjoyed the reputation of being as virtuous as he was learned. Augustine declares that he heard him spoken of with much praise during the years of his stay in Rome, and that he was admitted by all who knew him to be a holy man, like the other opponents of grace, he adds, who lived in continence, and were praiseworthy for their good works. Paulinus of Nola, himself a most holy and amiable man, esteemed Pelagius as a “distinguished servant of God.” Pope Zozimus, in his letter to the African prelates, who had condemned the doctrine of Pelagius, spoke of him, as “a lay man of fair fame in the service of God.”

But when he persisted in his erroneous doctrines we find very different language used by his opponents. No one, indeed, could upbraid him with incontinency; but Orosius, whom St. Augustine had requested to watch him, during his sojourn in Palestine, about 415, describes him as a huge Goliath, confident in his carnal strength, strutting about in fine apparel, with a huge head, thick neck, and broad shoulders, more like a giant than a monk. Then he

¹ Apol. c. 26.

alludes to some deformity, on account of which he calls him *mutilus*, and seems to imply that he was awkward in gait and blind of one eye. He adds, that Pelagius was a vagabond monk, going about to various monasteries to ascertain what cheer each might afford; fond of good living, given overmuch to eating, drinking, and sleeping; but not at any rate uncleanly in his habits, for he reproaches him with being fond of baths as well as of banquets.

Yet the Pelagian heresy did not originate with Pelagius; and Prosper could more truthfully ascribe its origin to Syria than to Britain. St. Jerome was doubtless quite right in speaking of Origenism as the parent tree which produced Pelagianism as well as many other heresies. The school of Antioch was more or less infected with the doctrines of Origen's "First Principles;" and hence we find Theodore of Mopsuestia, John of Jerusalem, Cassian of Marseilles, who was educated in Syria, all more or less favourable to the doctrine of Pelagius. Theodore of Mopsuestia, was certainly an able and learned man, as his writings abundantly prove; there can be no doubt, however, that both his writings and his great influence, during his long episcopacy, were adverse to orthodoxy, especially on the great questions connected with the Incarnation and with Grace. Marius Mercator declares that it was the Syrian Rufinus who first brought Pelagianism to Rome; and we have seen that St. Jerome charges Rufinus of Aquileia with deriving the same error from the writings of Origen, and indoctrinating Pelagius with his own views. The Syrian school was, in truth, somewhat rationalistic; it was anxious to minimise the mysteries of Christianity, and reconcile them, as far as possible, with the philosophy of Alexandria. Pelagianism could never have originated in a British monastery; the Britons had not theology enough to err on the questions of Grace. Rufinus of Aquileia, and his namesake of Syria, brought it to Rome, and by the agency of Pelagius infected various churches throughout Christendom.

It would seem that Pelagius made his appearance at Rome about 400. St. Augustine says he lived there for a long time, and is supposed to have taught a school in the city. About the year 405, St. Chrysostom, in his exile, complains of the defection from his own supporters of the monk Pelagius; which statement, if it refer to the heresiarch, would seem to imply that at that time he was known and esteemed by the saint at Constantinople, where he

might have gone to learn the Greek language, with which, we know for certain, that he was familiar. Before his departure from Rome in 410, when Alaric laid siege to the city, he had published commentaries on the Pauline Epistles, in which, for the first time, on the famous passage in the Rom. v. 12, he gave public expression to his views. He had already acquired great influence in the city; for, as Augustine says, he was learned and acute, and his letters were read by many persons for the sake of their eloquence and pungency—*propter acrimoniam et facundiam*. We have a very favourable specimen still remaining in the epistle to the noble lady Demetrias, equally remarkable for her virtues as for her wealth and intelligence. Augustine found it necessary to caution her against the snares of Pelagius, and whoever reads this letter will readily admit that a caution was by no means unnecessary, for, in language graceful and elegant, he conveys excellent rules for the practical guidance of devout souls, just barely flavoured with the views of his dangerous and subtle heresy, so flattering to the instincts of noble and generous natures.

We cannot stay to speak of the condemnation of Caelestius in Africa, and Pelagius in Rome. In spite of every subterfuge—mainly through the efforts of St. Augustine—the true character of the new doctrine was soon ascertained, their errors formally were condemned both by the Popes Zozimus and Innocent, and the heretics themselves expelled both from Rome and Constantinople. We are unfortunately unacquainted with their subsequent fate, and the time or place of their death.

When Pelagianism was expelled from Rome and Constantinople, it took refuge in the provinces, especially in Gaul and Britain. The learned and amiable Cassian, by birth a Scythian, was trained in his youth in one of the monasteries around Bethlehem, and, after spending some years amongst the Egyptian eremites in the practice of all virtues, had established himself, about 415, in Marseilles, where he founded the famous Monastery of St. Victor. The fame of his learning and sanctity soon attracted crowds of religious men to the new institute. St. Victor's became a centre of religious life and literary culture for Southern Gaul. During the Pelagian controversy Cassian seems to have taken no active part in the fierce conflict between error and orthodoxy, then raging both in the East and West. But after the expulsion of Pelagius and Caelestius,

about the year 426, at the earnest request of St. Honoratus and Vincent of Lerins, Cassian published, for the use of the monks of Lerins, a collection of Conferences on religious subjects, most of which he had prepared for the instruction of the monks with whom he had been sojourning in Egypt.

In these Conferences, especially in the thirteenth, and to a less extent in the third, the learned and pious author broached those errors which were afterwards known as semi-pelagianism. The monks of St. Victor's, too, pretended to be greatly scandalised at some of the expressions used by St. Augustine in his works against the Pelagians, which in their opinion were destructive of human liberty, and inevitably led to the errors of the Praedestinatians.

Just at this period St. Prosper was forced to leave Aquitaine and seems to have established himself in Provence. Prosper, though a layman—he certainly was not a priest—was one of the most accomplished and energetic defenders of Grace, as well as an ardent admirer of St. Augustine, with whom he frequently corresponded. He brought the complaints of the French monks under the notice of the Saint, who vindicates his own doctrine against the Massilienses in his treatise “*de Correctione et Gratia*.” Augustine died shortly after in 430, whereupon his opponents in Gaul became still more clamorous against the dead lion, and Prosper, proceeding to Rome, brought the conduct of the monks and bishops of Gaul under the notice of Pope Celestine, who, in 431, wrote letters to these prelates, in which, without justifying every expression used by St. Augustine, he vindicates the orthodox character of his teaching, and imposes silence on his calumniators.

But Prosper was not content with this authoritative pronouncement in favour of his master. He boldly entered the lists against the Author of the Conferences and attacked his doctrine on Grace in the well known treatise “*Contra Collatorem*,” published about 433.

In this work, Prosper, speaking of Pope St. Celestine, says, that “with no less watchful care he freed the *Britains* from the same taint of (the Pelagian) heresy when he excluded from that remote ocean-land certain enemies of Grace who took possession of the soil of their origin; and by ordaining a bishop for the Scots, while striving to keep the Roman island (of Britain) Catholic, he made the barbarous island (of Ireland) Christian.”¹ This reference to

¹ *Ordinato Scotis episcopo dum Romanam insulam studet servare Catholicam fecit etiam barbaram Christianam, c. 21, Lib. contra col.*

the ordination of Palladius by St. Celestine for the conversion of Ireland is important, because it proves conclusively that another reference by the same author to this country, as printed in Migne's *Patrology*, page 1753, vol. XLV., is corrupt. According to the reading given there, Prosper, in his *Chronicle* under date of 429, is represented as saying that "in the Consulate of Florentius and Dionysius, Agricola, a Pelagian, son of Severian, also a Pelagian, corrupted by his teaching the Churches of Ireland,"¹ but St. Celestine, at the instigation of the deacon Palladius, sent St. Germanus of Auxerre, to drive out the heretics from the Britains and bring them back to the faith." This reading of *Hiberniæ* instead of *Brittanniæ*,² although found in a few inferior MSS. is clearly corrupt, as the context itself and the testimony of the same Prosper in the treatise "*Contra Collatorem*," abundantly prove. It was England, not Ireland, that was then infected with Pelagianism, and the same Pontiff who kept one Catholic by expelling heresy, made the other Christian by sending Palladius, and after him, St. Patrick, to preach the Gospel in this country.

This mission of Germanus to Britain is interesting to us because, according to many ancient authorities,³ St. Patrick accompanied and aided him in the work. Germanus had been for many years the "tutor" of St. Patrick, it was under him our Apostle is said to have studied the "canons," and from the bright example of Germanus, Patrick learned the lessons of virtue and mortification which he was destined in after years to teach in Ireland.

The description of the life of Germanus, given by his biographer, Constanius, is truly marvellous. He had been a soldier and a statesman, but sold all his property when he became a bishop, and gave the price to the poor or the Church. His food was the coarsest barley bread, vegetables, and a little milk, but neither wine, oil, or vinegar. His only clothing, alike in winter and summer, was a single tunic over a hair shirt; his bed was made of planks, strewn with cinders; his covering at night was an old sack; he had no pillow for his head, and spent more of the night time in prayers and tears than in slumber.

¹ "Agricola Pelagianus Severiani Pelagiani filius ecclesias Hiberniæ dogmatis sui insinuatione corrupit," &c., &c.

² In Migne's Edition of the works of St. Prosper it is correctly printed *Brittanniæ*.

³ See the Scholiast on St. Fiacc's Life of St. Patrick.

Such was the man under whom St. Patrick spent many years of his life, probably the greater part of the eleven years that intervened between 418, when Germanus became bishop, and 429, when St. Celestine sent him to England.

It was very natural that St. Patrick should accompany him, for he was not only a favourite disciple of Germanus during the years he spent in the monastery, which the Saint had built beyond the river in view of his own episcopal city of Auxerre, he was, moreover, by birth a Briton. More than once he seems to have visited his relations "in the Britains,"¹ and hence St. Germanus would naturally take Patrick along with him on a mission which was likely to be difficult and dangerous.

And it was a providential circumstance that St. Patrick should witness the Apostolic visitation of the British Church by Germanus before undertaking his own mission, and thus acquire practical experience, under so able a master, of the power of truth, the wiles of heresy, and the visible assistance which God lends to those who fight His battles.

The mission was eminently successful. We have an account of the miraculous voyage and of the preaching of St. Germanus in Bede, who himself extracted it textually from the Saint's life, written by Constantius, a nearly contemporary author. It is evident from this account that the British, or rather the Welsh, Church at this time was in a very deplorable state from the ravages of heresy; but the learning, the eloquence, and the miracles of St. Germanus completely silenced the heretics and saved the Church of the Britains. It was probably after returning from Wales in 431, that Germanus, hearing of the death of Palladius, whom the Pope had sent to Ireland, resolved on sending his own disciple Patrick to Rome in order to receive the same Apostolic commission which Palladius had already received. We are told that Germanus sent St. Patrick to Rome, accompanied by one of his own priests named Segetius, who was to testify to the Pope concerning his character and qualifications. Thereupon St. Celestine, when assured of the death of Palladius, in the spring of 432, had St. Patrick consecrated, and sent him to accomplish the difficult and dangerous task vainly undertaken by Palladius. There could be no Pelagian heresy therefore in Ireland before St. Patrick, and it is not likely that he, the pupil

¹ The Britains—Britanniae—at that period included all the western coast of England and Scotland from the Clyde to the Severn.

and companion of the great Germanus, would tolerate its introduction into Ireland during all the long and fruitful years of his Irish Apostolate. Yet it was necessary for our Saint to be perpetually on his guard against the introduction of this same subtle and dangerous error. Heresy was still lurking in the Welsh Church, and it was necessary for St. Germanus, this time accompanied by Severus of Treves, to make in 446 a second missionary voyage to Wales in order to repress the spread of Pelagianism. Again he checked, but did not succeed in finally eradicating, the disease. This task was not accomplished until many years later by the great St. David of Menevia. He is said to have held two Synods, one the famous Synod of Brevy in 519, where in public disputation he gained a signal victory over the Sectaries, who were present in great force. Later on, in 529, he seems to have given Pelagianism its *coup de grace* in another Synod, which he is said to have held at Caerleon, at which some Irish saints, of whom there were many then sojourning in Wales, in all probability assisted.

During these very years when Pelagianism still infected the Britains, there was frequent intercourse between the Welsh and the infant Irish Church; many of the new priesthood in Ireland came from Britain; the incursions of the Picts and Saxons no doubt drove others to take refuge in Ireland, so that it is not impossible that in spite of the vigilance of St. Patrick, some persons more or less tinged with Pelagianism may have found their way to Ireland, and tried to introduce their errors. It is certain, too, as we know from the 32nd Canon of the Synod of St. Patrick, Auxilius and Iserninus, which was held not later than 460, the year in which Auxilius died, that our Apostle found it necessary to forbid any of these vagabond Welsh clerics to exercise their functions in Ireland without testimonial letters from their own prelates.¹

We have no positive proof, however, of any kind that at this early period the taint of Pelagianism extended from Wales to Ireland. Not so later on.

After a vacancy of the Apostolic See for two stormy and turbulent years, Pope Severinus was elected on the 29th of May, 640. But he had only reigned two months and four days when his death caused a new vacancy which

¹ Clericus qui de Brittanis ad nos venit sine epistola, etsi habitet in plebe, non licitum ministrare.

continued until the election of John IV., in December of the same year. It seems, that during the brief Pontificate of Severinus, letters were received in Rome from a number of Irish ecclesiastics asking for practical guidance on some very important points. In consequence, however, of the sudden death of the Pope, these letters had remained for some time unanswered, at least the answer, if written, was not forwarded to Ireland. After the election, however, but before the consecration of John, which latter event seems to have taken place on Christmas Eve, 640, the Pope-elect and several of the Roman clergy sent an answer to Ireland, in which several severe charges are made against at least a portion of the Irish Church. Unfortunately we do not possess the entire document, but we know from the extract preserved in Bede, that the Roman clergy accused the Irish ecclesiastics of "renewing the old heresy of the Quartodecimans by celebrating the Pasch with the Hebrews on the fourteenth day of the moon"—a charge certainly unfounded, and which goes to show, what indeed might naturally be expected, that the Roman authorities were not well acquainted with the actual discipline of the Northern Irish Church at this time. They differed, it is true, from the Romans as to the proper date of Easter, but they certainly never celebrated the Pasch except on a Sunday, and were not therefore Quartodecimans of the heretical kind. Besides this disciplinary question, the Romans brought a still more serious charge against the Irish:—"We have also ascertained that the poison of the Pelagian heresy is *again* reviving amongst you;"¹ and they earnestly call upon the Irish prelates to take measures for the removal of that venomous superstition. The letter was written by the Archpriest Hilary, John the Deacon, Pope-elect, and two other Johns, one called the Primicerius, and the other the Consiliarius of the Apostolic See, and it is addressed to "the most holy and beloved Thomian (the Primate), Columbanus (of Clonard), Cronan (Bishop of Ændrum in Ulster), Diman (of Connor), Baithan (probably of Tibohine, in the County Roscommon), and to Cronan, Ernán, Lasrian, Stellan, or Scellan, Segianus, and Saran, as well as to the other Irish Abbots and Doctors." The five last mentioned were Abbots, of whom the most distinguished were Cronan, of Moville, Segianus, probably of Iona, and

¹ "Et hoc quoque cognovimus quod virus Pelagianae hereseos apud vos denuo reviviscit."

the last mentioned, Saran, who is described as a Doctor or Theologian.

It will be observed that most of these names represent ecclesiastics belonging to the northern part of Ireland which had not yet received the Roman discipline on the Paschal question; and it is clear that the Roman authorities must have been informed in some way that Pelagianism was gaining ground in this country. The words "*denuo reviviscit*," do not necessarily imply, as Lanigan remarks, that Pelagianism had previously infected any part of the Irish Church. For the *second* revival may have reference to its appearance in Ireland after its extinction elsewhere, although the expression naturally would imply a revival in Ireland, at least in the opinion of the Romans. But who were the informants who made in Rome this grave charge against the Irish Church? Was it made by these prelates themselves in their letters to Rome, or by the prelates of the South who had previously received the Easter discipline which the Northerners declined to adopt? We cannot say; but in face of the emphatic statement of the Roman authorities—we know this too—it cannot, we think, be denied that there must have been at that time in the country some remnants of Pelagianism, derived in all probability from the neighbouring and friendly British Churches where that heresy lingered so long, and was uprooted with so much difficulty.

There is not a shadow of proof, however, from any other source of the existence of Pelagianism in Ireland, if we except one fact, of doubtful authenticity to which we can only very briefly advert.

There is a Latin life of St. Killian, the Apostle of Franconia, published by Surius, tome iv., page 131. In this life it is stated that Killian presented himself before Pope Conon at Rome, about the year 687, in order to obtain due licence to preach, and to become acquainted with the entire Christian dogma.¹ This was necessary, because as the writer adds: "*Hibernia olim Pelagiana foedata fuerit heresi; Apostolicâque censurâ damnata, quae nisi Romano judicio solvi non poterat.*" The writer of this life is unknown, and the statement is manifestly inaccurate in so far as it implies that a Papal censure or interdict was laid on Ireland, from which it was necessary to get absolution in Rome. It seems the writer knew something of the

¹ "*Ut integrum Christianae religionis dogma et facultatem praedicandi acciperet.*"

letter from Rome in 640, to which we have already referred, and in all probability the Apostolic censure of which he speaks is the rebuke contained in that letter. Very naturally St. Killian went to Rome, as St. Patrick did before him, to get his mission to preach from the Pope. We may admit, too, that in consequence of the statements made in Rome regarding the Paschal controversy, the doctrine of the Irish Church had been somewhat suspected on certain points, but this writer who was evidently a foreigner, was scarcely warranted in using such strong language. We have undoubted evidence from various sources that the British Churches were deeply infected with the Pelagian poison, but there is no evidence, except that already referred to that Ireland was so infected, and that evidence is, as we have seen, very meagre and unsatisfactory.

J. HEALY.

CONDITIONAL ABSOLUTION.

BENEDICT XIV. (De Syn. Dioec. L. vii. c. 15) details at considerable length the words and arguments of a large number of distinguished ecclesiastical writers who, before his time, absolutely condemned the use of the Conditional Form of Absolution. They contended that it was unknown to the Church up to the sixteenth century; that no trace of it could be found in the Decrees of Councils, the instructions of Pontiffs, approved Greek or Latin Rituals, &c.; and, amongst others, Cardinal Cajetan goes so far as to write: "*Exterminanda est hujusmodi superstitio ab Ecclesia Dei.*" To these arguments, derived from Church history, they added others by which they endeavoured to establish, *a priori*, that the Conditional Form was superfluous, misleading, irreverent, and of no avail.

These views, however, have long since grown obsolete, and, without entering into the various and interesting arguments by which the antiquity of the Conditional Form, and indeed its theological necessity are established by the same illustrious Pontiff, it is enough for us to know that the lawfulness of employing it has long been universally recognised in the Church and consecrated by Catholic usage.

But the Church allows the use of the Conditional Form only in circumstances and under conditions that are strictly and carefully defined. Evidently, its unrestricted and indiscriminate use would expose the sacred tribunal to sad and disastrous abuses. On the one hand there would be—especially in *concurso poenitentium*—the ever present temptation to compromise the *munera Patris, Medici et Judicis*; while, on the other hand, unscrupulous men would be found to demand from the confessor, and to exact as a right, that form of absolution that would whitewash themselves before the world, while apparently leaving with the priest the power of preserving the sacrament from irreverence. The pearls would be at the mercy of the swine.

The common teaching of theologians may be given in these words:—

“*Absolutio regulariter loquendo absolute est conferenda, ita ut qui sine justa causa conditionate solverit, juxta mitiores etiam theologos, peccet letaliter.*”—COLLET.

“*Absolutio regulariter danda est absolute, ita quidem ut confessarius ordinarie absque justa causa sub conditione absolvens, peccet mortaliter.*”—LA CROIX.

“*Graviter peccat qui administrat sacramentum sub conditione . . . quod tamen nullum [peccatum] est si fiat ex causa rationali: raro veniale, saepius mortale, si absque ulla causa.*”—SUAREZ.

What, then, constitutes the *causa rationalis et justa*, whose presence alone justifies the confessor in absolving conditionally? What will carry him sinless through those *graves angustiae* to which Benedict XIV. refers—“*Quibus aliquando Minister vexatur, dum ex una parte venerationi erga Sacramentum deesse nollet, ex altera vero necessarium periclitantibus animis auxilium denegare veretur?*”

La Croix answers:—

“*Sub conditione danda est absolutio quandocumque (1) est necessitas, vel obligatio, illius dandae; et (2) periculum faciendi Sacramentum nullum, si detur absolute.*”

Before proceeding farther it is necessary to observe that theologians are very guarded in their definition of this particular periculum. Thus La Croix says:—

“*Judicium confessarii de dispositione poenitentis est (1) moraliter certum, vel (2) probabile, vel (3) dubium. Si certum, danda est absolute: si probabile vel dubium, communiter judicandum est in favorem poenitentis, et resolvendum quod absolute sit danda, QUIA etiam in illis dubiis melior est conditio possidentis: poenitens autem facta confessione acquisivit ius ad absolutionem; ergo illo*

privari non debet per subortum qualecumque dubium de dispositione. Si tamen confessarius nequeat se resolvere, sed pergat dubitare, si causa sit cur absolvat, absolvere tantum potest sub conditione."

The periculum, therefore, that will justify the appending of a condition to the form, must be one grounded, not on a *dubium qualecumque*, but on well founded and abiding motives for doubting (v.g.) the penitent's dispositions—a *dubium* which the confessor (*prudens, doctus, &c.*), cannot succeed in solving. If the periculum be less than this, the absolution must be given absolutely.

Here it cannot be quite irrelevant to enquire into the origin and character of the *right* to absolution which the penitent is said to establish by the fact of making confession. Is it a right to *absolute* absolution, or would that claim be fully satisfied by *conditional*?

It would seem that the right which the penitent acquires by the fact of making confession, is the result of a *quasi* contract entered into between confessor and penitent. The object of the latter in revealing his sins is clear. So, too, is the object of the former in judicially hearing the revelation. Evidently the contract involved in the entire transaction is—that the penitent who has thus confessed, will receive from the duly qualified confessor such treatment for his soul as the *scientia, prudentia, &c.*, of the appointed judge will enable him to administer. The penitent is entitled to expect this much, but no more. Antecedently to the revelation of the sins, and the deliberative examination of them by the confessor, the judgment to be pronounced is *in se indifferens*. Antecedently to both of these acts, it is not even presumably an absolute rather than a conditional one; indeed it may not be an absolution at all.

An additional argument may be fairly derived from some of the cases to be mentioned farther on, in which absolution is given merely *ex charitate*, and in many of which a margin of discretion (apparently incompatible with strict *jus*) is given to the confessor.

If this view be correct (and the writer thinks that it is), much of the difficulty against admitting the occasional use of conditional absolution is removed. By giving it *scienter et prudenter*, the confessor redeems his part of the contract, and the penitent receives all that he has contracted for.

In laying down the general rule by which theologians define the class of cases in which conditional absolution

may and ought to be given, La Croix (*supra*) requires the presence of "*necessitas, vel obligatio, illius dandae*," which Ballerini renders more forcibly thus: "*urgente necessitate vel stante gravi proportionata causa*."

The meaning and bearing of this proviso are clear: even with the safeguard of a condition, it is not lawful to risk the frustration of the Sacrament except when the spiritual necessities of a soul, or the preponderating probability of conferring some special spiritual favour, justify it. It is a question of judicious weighing and balancing in drawing practical conclusions from which we must assume that the mercy of God is given in the fullest measure compatible with the teaching of sacred science. This consideration excludes on the one hand, opinions that are too rigid, and thereby unduly limit the far-reaching charity of God; and, on the other hand, it excludes that laxity of practice which is foreign to genuine theology.

Gury formulates two general rules by which to guide the confessor in all practical difficulties. They are:—

1°. *Absolutio dari POTEST ET DEBET sub conditione*, quoties absolute concessa exponeret sacramentum periculo nullitatis, et absolute negata exponeret poenitentem periculo gravis damni spiritualis.

2°. *Etiam si ejusmodi necessitas non urgeat*, dari tamen absolutio POTEST sub conditione, quoties absolute concessa exponeret sacramentum periculo nullitatis, et absolute negata privaret poenitentem aliquo bono spirituali *notabili licet non necessario*.

These rules seem to underlie all the practical decisions given by Gury himself, by La Croix, St. Liguori, &c., and may therefore be taken as summarising the doctrine of approved modern theology.

The following are among the principal cases in which the question of conditional absolution may arise:

CHILDREN that have come to the years of reason, the aged in a state of dotage, and semi-fatui are usually discussed in one grouping.

The treatment of children at confession presents various and perplexing difficulties. We may have grave doubts as to their capability of sinning, grave doubts as to the true character of the sorrow they express (and doubts of both classes are mostly found together), all culminating in the practical puzzle whether or not we are bound to give, or justified in giving, conditional absolution. On the one hand we may find an apparently thoughtful

repetition of sins, preceded by a humble and edifying asking of your blessing—a confession made methodically as to the order of the Commandments, and followed by expressions of presumably deep-seated contrition. But, on the other hand, we cannot forget the evidences of childish thoughtlessness not unfrequently made manifest by many sensible signs, just before the child has knelt to confession. Neither can we close our eyes to the fact that, during the instruction we are giving, the child is sometimes occupied in artistically adjusting its hair, or interlacing its fingers, or toying with its prayer-book, or interposing some innocent remark quite foreign to the work we are engaged at. You may have (in words) abundant matter for the Sacrament; you may have (externally) satisfactory *dolor detestatio, et propositum*; but you have them all enveloped in a dense cloud of doubt that argues anxious, careful training on the part of parents or nuns, and but little in addition.

This is a puzzle which the study of theology will, at first, fail to undo. All tell us that, whatever the confessor may ultimately decide, he is rigidly bound to hear the child's confession through, to instruct him, to help him to think and pray, thereby giving him the best practical training as to how he should confess. But, having done all this, can he give absolution under any form?

La Croix, before answering, gravely says:

“*Merito viri prudentes gravissimam in his difficultatem apprehendunt, longe enim facilius est expellere adultos quam pueros.*”

He then tells us that some theologians are of opinion that such children may be absolved absolutely, provided they know what kind of punishment will be inflicted on the wicked, and what kind of reward is reserved for the virtuous. That Lessius holds that when there is a doubt whether the child has the use of reason sufficiently, he can be absolved only when dying or at Paschal time. That Gobet would feel secure in giving conditional absolution on all occasions. That if the sins confessed be of a very venial character, and the signs of contrition unreliable, he himself and many others would give a benediction alone, although Layman, &c., would, even in this case, absolve conditionally.

St. Liguori adopts as the “most common” teaching the opinion that recommends the giving of Conditional Absolution to such doubtful subjects at Paschal time or at the

hour of death—"maxime si confessi sint aliquod dubium mortale." He goes farther, and (with Sporer and Layman) would also give it *at other times*, "quia non solum adest justa causa utilitatis ne poenitens privetur gratia sacramentali, sed etiam necessitatis ne ille forte maneat in mortali." He goes farther still, for he thinks it "not improbable" that such absolution may be given to those children, even though no doubtful mortal sin have been confessed.

Such being the teaching of theologians, in following whose direction we are entitled to feel unquestioning security, it would seem safe to give Conditional Absolution to children of the class described, at least five or six times each year. Thus often, at all events, we may recognise the presence of that "*causa utilitatis et possibilis necessitatis*" on which they ground their opinion.

Assuming that this theory is practically safe, we at once encounter a new difficulty. How shall we know, in the case of children who present themselves monthly, at which of their former confessions they have been absolved? This embarrassment could be provided against by confessors marking out stated periods of the year in which they would so absolve—say within Easter time, at Christmas time, and certain other Festivals.

It is needless to add that absolution should be given to children making the immediate preparation for First Communion and Confirmation. On these solemn occasions we have much less reason to apprehend indisposition than on others.

This paper has already so far outgrown the limits which it was intended to occupy, that but little space is left for the consideration of other classes of persons in dealing with whom kindred difficulties arise.

DE POENITENTIBUS PIIS (adultis). St. Liguori, St. Charles Borromeo, and theologians generally, make several cases. We may consider two of them.

1. When the *materia confessionis* consists of imperfections that do not off a certainty reach the guilt of venial sins, but sufficient matter is supplied from the past life, the duty of the confessor is clear and easy. If, however, no such sufficient matter be supplied, they tell us, that since there is no necessity for giving absolution at all, the confessor is not bound to feel any anxiety, or give himself very much trouble, in seeking it. It may happen that there is none to be found; or it may easily happen that the telling of it would be accompanied with such an amount of *erubescencia*

that the penitent is not bound to submit it a second time. In such a case, though Bonacina would absolve conditionally *toties quoties*, St. Liguori would do so on rare occasions only. In another work, however, the Saint would permit it "*semel in mense*."

2°. If the matter submitted embrace undoubted, though ordinary, venial sins, it is the duty of the confessor to enquire whether every proportionately serious effort has been made to avoid them or not. If he find that such has been the case and that, nevertheless, they recur week after week, he may regard this recurrence as an evidence of human frailty, rather than a proof of insincere contrition, and this brings them practically under the first classification. But if, on the contrary, he find that no honest struggle has been made against these sins, he must look upon the relapse as voluntary, and treat the penitents as ordinary *recidivi*. Even when such sluggish souls submit a *peccatum grave vitæ præteritæ*, there is some reason to fear that they do so *modo historico tantum*.

It is therefore only in the first or some analogous case that such persons are subjects for Conditional Absolution.

It is well and wisely suggested that people of this description should occasionally receive special instruction on the method of making confession, and that this instruction is best given from the pulpit.

THERE IS ANOTHER CLASS of penitents frequently to be met with in our missionary life, and whose case presents peculiar difficulty. This class includes all those who, in anticipation of some crushing temporal calamity, or when already writhing under the blow, rush instinctively to their priest for consolation and spiritual strength. This occurs when pestilence or death invades a household; when bankruptcy or eviction or some such evil confronts them unexpectedly; and, more frequently still, when family dishonour or dissension has silently, suddenly, and, to all appearance, permanently banished domestic peace and charity. Their earliest thought (God bless them) is to find in the Sacraments strength and peace that the world cannot give; but the question will infallibly force itself upon the confessor: are they, while in this mood of mind, subjects for absolute absolution? Let the case be thoroughly understood. They bring, besides purely temporal affliction, or just indignation and disappointment, or half-vanquished anger, a sufficiency of other matter and the outward semblance of supernatural sorrow. Yet we cannot help

fearing that the controlling influence, the predominant motive of their visit, is unmistakably, if not wholly, natural. What can be done? In most cases of this description (as they actually occur) it would be heartless cruelty to defer hearing them; it was for consolation and strength that they came. Labour to prepare them? Labour as you may, you cannot solve the doubt that will find unfailing expression in the uncontrollable undercurrent of their natural grief. We must only do our best to dispose them; and then ask ourselves how would our Divine Lord, if in our position, treat a sorrow so overwhelming as this?

AGAIN: we may be oftentimes satisfied with the present dispositions of a penitent, and have now discovered for the first time plentiful reasons for doubting the validity of his past confessions—joined to an impossibility of *hic et nunc* rectifying them. A general confession is, we suppose, hazardous and unadvisable: can we apply the maxim *standum est pro valore actus*, and absolve absolutely? Or may we not, *causa necessitatis et utilitatis*, absolve him conditionally (since the doubt remains undiminished), postponing to a more fitting time the general confession which we see to be necessary?

ANALOGOUS in some measure to the above is that large class of men in whose cases an approaching perilous sea-voyage, or a marriage for which all preparations have already been made, or some such pressing urgency, creates the same difficulty. In the face of an undoubted *necessitas Sacramenti*, and a decidedly unsettled feeling as to their present dispositions, we may be constrained to protect the Sacrament by annexing a condition. The urgency itself frequently involves the removal of the causes of indisposition, but this is not always so.

DE MORIBUNDIS. 1°. If there be a doubt as to his still living, absolution must always be accompanied by the condition, *si vivis*.

2°. If a sick man signify to by-standers his desire to receive the last Sacraments, but is insensible when the priest arrives in compliance with his summons, De Lugo, Benedict XIV., St. Liguori, &c., teach explicitly (1), that he should be absolved, and (2), that the absolution is to be conditional *only* in the following cases: 1° when you doubt “an signa ab infirmo exhibita fuerint ad significandum dolorem de peccatis et voluntatem absolutionis, an vero ex dolore morbi; 2°, an quando dixit se velle confiteri, esset compos sui an impos.” (Syn. Dioec.)

Amongst the older theologians there were many who maintained that such a man could not be absolved, in as much as Pope Clement VIII. condemned as *temeraria et scandalosa* the proposition affirming the liceity of a sacramental confession made *per internuncium*. On this subject a long and learned controversy engaged the Jesuits and Dominicans, which, in its result, established to a sufficient certainty that the word *confessio*, in the condemned proposition, signified—as it most commonly does with us—the entire process of the Sacrament of Penance; that this is the true reading of the proposition itself, in which the copulative *et* connects *complexive* the confession *and* the absolution; that Pope Clement himself declared that he did not intend the condemnation to reach the case of the sick man's confession, and that a declaration of the same import was made by Pope Pius V.

3°. If the sick man be “*repentino casu oppressus vel morbo correptus, absque eo quod ulla dederit poenitentiae signa*”—theologians enquire was he a man who led an average Christian life, attentive to Mass, approaching the Sacraments at least at the usual periods? Or, was he one whose life was notoriously negligent and sinful?

Even in the time of Benedict XIV. the solution of the first of these cases as well as of the second, was a matter of controversy in the schools; for many argued that absolution in neither case could be given, *cum poenitentis actus non adsint*. Scotists and Thomists were equally inexorable in requiring the presence of these *actus poenitentis* either as “dispositions” or as *partes sacramenti*. This much must be conceded, that in their actual absence, the absolution would be invalid.

Nevertheless, modern theologians are of opinion that we are warranted in assuming that in such cases the prostrate man is still capable of conceiving and sufficiently externating the *actus poenitentis*; that *de facto* he does so externate them; and hence they unanimously teach that Conditional Absolution may be given in both these cases. St. Liguori defines the duty of the priest, by adding, with unusual emphasis: “*Maxime hic advertendum, quod sacerdos, quando potest, tenetur sub gravi absolvere poenitentem. . . . Nec negatur quod, si sensuum destitutio diu perseverat . . . potest pluries repeti absolutio, v.g. ter aut quater in die.*”

4°. “An posset absolvi qui fuerit sensibus destitutus in actu peccati gravis?” Many (most?) theologians say that

such a man should not be absolved, as the judgment of God, in his regard, is already made manifest. However, "*misericordiae Ejus non est numerus*," and St. Liguori, with many others, permit Conditional Absolution, which, *ad evitanda scandala*, should be administered silently and privately.

In no instance is it necessary to express the condition in words, *quamvis consultius est*. La Croix recommends priests before hearing confession, to form this general intention: *Sic volo absolvere, sicut exigit dispositio poenitentis*.

The writer of the foregoing pages has no ambition higher than that of recalling to the memory of his clerical friends, the readers of the RECORD, some principles that may render a perplexing duty somewhat more easy. He does not presume to think that he has solved any difficulty, or written anything with which—so far as it is correct—they are not already familiar.

C. J. M. (Midensis.)

SCIENTIFIC NOTICES.

THE ETHER AND ITS FUNCTIONS.

A VERY ingenious, thoughtful, and interesting lecture,¹ under the above title, has recently been delivered by Professor Oliver Lodge, to which we wish to direct the attention of our readers.

It deals with an important question that occupies many minds, and involves consequences of great moment in most branches of Natural Philosophy. Indeed, it would seem to underlie that science itself; to be, in some sense, not only a connecting link between the different forms in which Physics manifests itself, but the very foundation upon, and out of which it grows.

What is this Ether, and what has it to do? Where is it? Before we have done it will probably appear that these questions, to be simplified, should be rather. Where is it not? What is it not? Ever since men came to recognise, as one outcome of astronomical enquiry, the enormous

¹A Lecture by Prof. Oliver Lodge, at the London Institution, on 28 December, 1882. NATURE, vol. xxvii., p. 304-306, and p. 328-330.

space which surrounds our little globe, and stretching away far beyond our solar system, reaches to the distant stars and includes them and undiscovered worlds beyond them in its seemingly limitless expanse—ever since men became conscious of space, the question has forced itself upon the thoughtful mind, what is that space? A mere vacuum, an existing nothing, who can endure the thought? And so this feeling formulated itself in bygone days into the well-known axiom *nature abhors a vacuum*.¹ Yet in more recent times this great truth seems to have been lost sight of by physicists, and men were not wanting who seemed to feel that without absolute vacuum there could be no free motion of bodies around one another, and no mutual attraction.

Perhaps nothing did more to sustain this erroneous opinion than the cotemporary belief of the action of one body or force upon another *at a distance*, for such action seemed altogether independent of the space between them, which indeed might be entirely empty.

If this was so, the fall of that theory carried away with it this necessity for the theory of empty space. Faraday worked away with that untiring perseverance, and penetrating mental power which were among his great characteristics, with this result, that his facts were received, though his fundamental conceptions were but imperfectly understood; for this outcome was recognised while that from which it sprung was overlooked. It required a Clerk Maxwell to give those conceptions mathematical interpretation, and to show us “how great a degree of exactness and precision was really hidden behind his words, which to his cotemporaries appeared so vague and obscure.” Nay, more than this, it required a Helmholtz to come among us, as he did here in Dublin two years ago, and to tell us, in still plainer language, that all such action “could be explained without recurring at all to forces acting directly *at a distance*.”¹

Thus “the whirligig of time brings in his revenges.” The old scholastic teaching once more comes to the front corroborated by independent witnesses, and the “wise saws” of olden days are supported by “modern instances.”

And what Faraday saw respecting electricity and magnetism, is now believed to be true of light and heat,

¹ “Natura abhorret a vacuo, vacuum enim impediret contactum, per quem agens cum patiente conjungitur.” and again “Nihil agit in distans.” *Lexicon Peripateticum*, a Signoriello, p. 228, 227.

¹ See IRISH ECC. RECORD, vol. ii, p. 292, 1881, and NATURE, April 7, 1881.

which are in all probability but other manifestations of the same power ; and so it necessarily follows that the minds of men are directed to that which lies between the bodies which are under these influences, and to search out, as far as may be, that which fills the old void and occupies what is not, and can never be made a vacuum.

This is what is called the Ether. It is supposed to be a substance in which all bodies are imbedded, which fills all space which is not otherwise occupied.

But this is not all ; bodies as we all know, are composed of particles which, however close they may be to one another, are not in absolute contact. The difference between a solid, a liquid, and a gas, is only in the relation of their particles to one another. Ice, water, and steam, are formed of precisely the same molecules, and pass from one condition to the other as the molecules are more or less bound together, more or less free to move in the special combination. So then this Ether finds space not otherwise occupied between their molecules ; penetrating among them, and being, as it is said, *bound* up with them and thereby in a somewhat different condition from the Ether which is *free* from such restraint and at greater (though not perfect) liberty to move around them and in space beyond. This distinction between free and bound will be noticed hereafter in treating of the functions of Ether.

This conception of Ether will clear up many, if not all, difficulties which beset the older ideas. The Ether unites, as it were, the particles of bodies, which are yet truly apart, and so, if one is pushed, the others naturally receive the motion. There is no longer room or need for the almost inconceivable idea of action from a distance. " Gravitation is explainable by differences of pressure in the medium, caused by some action between it and matter not yet understood. Cohesion is explainable also probably in the same way. Light consists of undulations or waves in this medium, while Electricity is turning out quite possibly to be an aspect of a part of the very medium itself."

So the Lecturer strings together the vast outcome of the simple idea. Let us try and get a clear conception of what this Ether is supposed to be, that is to say, what must be its characteristics if it is to fulfil the conditions which are assigned to it.

Sometimes it is called a fluid, and again a solid, a kind of jelly, because of its susceptibility of motion and its rigidity ; but all these are too gross, and convey ideas

which are inconsistent with what is required of it; for all these are molecular, that is, are collections of molecules, which the required—or, as it is sometimes called, the hypothetical—Ether cannot be. No; it surrounds all molecules, but is not itself molecular. It must needs be a “perfectly homogeneous incompressible continuous body, incapable of being resolved into simple elements or atoms.” So, says the Lecturer, and he significantly adds, “let us think simply and solely of a continuous frictionless medium possessing inertia; and the vagueness of the notion will be nothing more than is proper in the present state of our knowledge.”

What is the function of this Ether, so considered? It is to act as the transmitter of motion and of energy.

Compare and contrast the propagation of sound and light. In both there is a motion of waves. Why will not that which serves for the one suffice for the other? Sound is propagated by direct motion and impact of the atoms of ordinary matter; Light is not so propagated. How do we know this? Because its speed is greater than ordinary matter can transmit; and again, because, as polarization shows, its vibrations are quite of another kind. “The vibrations of light are not such as can be transmitted by a set of disconnected molecules; if by molecules at all, it must be by molecules connected into a solid, *i.e.*, by a body with rigidity. Rigidity means active resistance to alteration in shape. It is by the possession of rigidity that a solid differs from a fluid. For a body to transmit vibrations at all, it must possess inertia; *transverse* vibrations can only be transmitted by a body with rigidity. All matter possesses inertia, but fluids possess only volume elasticity, and accordingly can only transmit *longitudinal* vibrations. Now, light consists of transverse vibrations; air and water have no rigidity, yet they are transparent, *i.e.*, transmit transverse vibrations; hence it must be the Ether inside them which really conveys the motion, and the Ether must have properties which, if it were ordinary matter, we should style inertia and rigidity. No highly rarified air will serve the purpose; the Ether must be a distinct body.” This is a good illustration of the clear and logical way in which the Lecturer reasons.

A curious question has been raised, and answered by experiments quite as curious. Sound travels faster with the wind than without or against it, as we should expect; seeing that the wind carries on the molecules whose

vibratory motions against one another pass on the knocks and determine the rate. Is it so with light? Does it also travel faster with the wind? That of course depends upon whether the Ether is blowing along as well as the air. But here comes in Fresnel's distinction, which we mentioned before, between free and bound Ether. The free is at rest and the bound is in motion. This sounds almost contradictory, but is clear enough if we remember that the bound Ether is that which is involved in the molecules of the air, and occupies the spaces between their atoms, and so subject to the motion of the air, and travels with it under the influences of the wind; while the free Ether is altogether independent of the particles of air, and so also free from the influences of the wind.

Fresnel thought any attempt to calculate the effect of wind upon the Ether, bound in air, would be utterly hopeless, considering the enormous rapidity at which light travels in air—about 186,000 miles a second. So he tried his experiment in its passage through water, wherein it was somewhat slower. The outcome was, that when light travels with a stream of water, $\frac{7}{16}$ ths of the velocity of the water must be added to the velocity of the light, and when it travels against the stream, the same quantity must be subtracted to get the true resultant velocity.

The Lecturer finds this distinction between free and bound Ether in *Electricity*, and he leads on his hearers until he supposes them to ask, "Is the Ether Electricity?" and he replies, "I do not say so, neither do I think that in that coarse statement lies the truth; but that they are connected there can be no doubt." And he adds, "What I have to suggest is that positive, and negative electricity together may make up the Ether, or that the Ether may be sheared by electromotive force into positive and negative electricity." He then explains that bound Ether has no rigidity in a body which is a conductor of electricity, but has it in non-conductors, and that it shows its action in conduction, induction, and electrolysis. But he is careful to add that, "this is not to be regarded as a recognised truth, but as a tentative belief of his own, which may be found to be more or less, and possibly more rather than less, out of accordance with facts." Anyhow, it is ingenious, and worthy of serious attention.

But the most striking outcome of these investigations arises in answer to the question: "Is there any such clear distinction to be drawn between Ether and Matter as we

have hitherto tacitly assumed? May they not be different modifications or even manifestations of the same thing?" This is Sir William Thomson's theory of matter, and grows out of the experimental fact, that the elasticity of a solid may be accounted for by the motion of a fluid, that is to say, that a fluid in motion may possess rigidity, which is the characteristic of a solid, and so a fluid may, by this motion become a kind of solid.

The simplest, and perhaps the most striking illustration of this fact, is in the action of what are called vortex rings. The apparatus required is of the simplest. A small tin can, with a circular hole cut in its base, and the tin cover replaced by a piece of elastic tied over the top, is all that is needed. A sharp tap on the elastic will send a vortex ring of air spinning out of the opposite hole, whose presence may be felt on the face, and its action shown if made to infringe upon the flame of a candle. But, to make the vortex ring visible in its course through the air, some brown paper should be burnt under the hole, and the tin can charged with smoke; or the philosopher may smoke his cigar, and supersede the brown paper with its aid, then at each tap on the elastic a beautiful ring of smoke will roll out and onwards, full of life as of motion. The central portion of the ring travels rapidly forward, and returns round outside the core, rolling back towards the hole. But the impetus sends the whole forward, and none really returns; it rolls on its outer circumference as a wheel rolls along a road, and is a marvellous object, if well lighted, and not disturbed by the wind, so graceful are its windings, and so complicated its relative motions.

Another familiar form in which this development of rigidity is seen, is when water flows rapidly out of a basin when the plug is removed below for its discharge; the depression is seen in the middle of the revolving water, and we hear of a similar depression much too often when the whirl is in the air, and our American cousins telegraph its approach as a storm to our shores. Or again, if we fill a perfectly flexible Indian-rubber sphere or ball with water, nothing can be more flaccid and limp; but whirl it round and it quickly becomes stiff, and will stand on end for a time without support; or, lastly, a flexible chain over a pulley will become stiff as soon as it is set in rapid motion. We give these several illustrations because, viewed in this light, they have a significance which we are apt to miss when in presence of such familiar phenom-

ena. Of course, they are at best but imperfect illustrations, but they serve at least to point the way to the conclusion to which Sir William Thomson would lead us. In a vortex ring we have a real mass of air moving bodily forward, and impinging upon the face or upon a gas flame with some force. It is differentiated from the rest of the atmosphere through which it moves by reason of its peculiar rotational motion. Again, their cores are elastic, and they possess rigidity. They retain their circular form, and yet they expand before our eyes. If two such rings come together, or even approach near to each other, we see them deflect each other and cause one another to vibrate.

Watch their palpitations and vibrations, they are like that of a bell, and perhaps still more like that of an *atom*. It is true they increase in size as they advance in their march, and at the same time decrease in energy; but this only shows them to be imperfect, as we should expect, seeing the circumstances under which they exist, and the imperfection of the fluid in which they move. But we may easily imagine that in a perfect fluid, as the Ether, they would be permanent and indestructible. What do these considerations lead to but this, *that atoms of matter may be vortices like those, vortices of Ether in Ether*.

What an outcome is this! According to this view, the Ether is no longer a mere fluid in which all matter is embedded, but is besides that matter itself, the difference between the two being simply in the conditions in which they respectively exist. The atoms which form all bodies, solid, liquid, and gaseous alike, are portions of the Ether in which they are immersed, but differentiated from it by their vortex motion; thus becoming virtually solid particles, yet with no change of substance. Atoms indestructible, not mere hard rigid specks, but each composed of whirling Ether, elastic, capable of definite vibration, of free movement, and of collision.

As has boldly been said: "It is so highly beautiful a theory that it deserves to be true."

It seems to us beautiful indeed in its simplicity, and we feel that the more it is considered the more it will commend itself to the thoughtful mind. It has this one especial characteristic of truth, that it clears up difficulties in what is already known, and accounts for much that without it would be inexplicable. The modern theory of heat, which few if any now question, has a whole flood of light thrown hereby upon it. That heat is but a *mode of motion*, that

the heat we feel is due simply to an increase of the rate of vibrations of the molecules of which the body is formed, is hard to grasp mentally ; but when this is done the question persistently forces itself upon the mind ; but why these vibrations at all ? Why, as you tell us, why must the particles ever move among themselves, why is there seemingly no rest in matter ? Surely the answer is given when we are now told that matter is only such when it has this vortex motion. That were this to cease matter could return to the usual form of Ether, and so matter itself, at least as such, would cease to be.

But as the Lecturer shows, though we have been able at most to hint at it, it is not heat alone which has many of its mysteries cleared up by Thomson's theory. Light, which is so intimately related to it, as to be but another form of manifestation of the same action, comes to us by the vibrations of this all-pervading Ether. Electricity, again, seems to be but another exhibition of the same power ; the positive and negative electricities being thought to combine into Ether, while the ordinary phenomena admit of explanation by the same theory. Nor is Chemistry excluded from its action ; for this necessarily follows, since Helmholtz, in his celebrated lecture in Dublin, which we have already quoted, has taught us " a new electro-chemical theory " (as Professor Roscoe calls it), " that the atom of every chemical element is always united with a definite, unvarying quantity of electricity, and that this stands in close connection with the combining power of the atom, which modern Chemistry terms quantivalence." So that chemical affinity is but electrical attraction. Thus does this theory, so beautiful in its simplicity, embrace each natural phenomenon in its grasp ; extending, like the Ether itself, through all creation, and, like it, weaving all into one.

If it is but a dream, there is at least philosophy in it, and beauty which deserves to be true ; but if it is true ? It is almost like a natural revelation, an unfolding of another secret of nature ; and, like all discoveries, which are in truth of this order, it surely raises the hearts and minds of men to Him whose works we are contemplating, and thereby deepens their love and devotion to God Himself.

HENRY BEDFORD.

HERETICS AND THE LAWS OF THE CHURCH. No. III.

HOW FAR ARE THEY EXEMPT FROM CLANDESTINITY?

QUESTIONS which arise in connection with the everyday duties of the sacred ministry are deservedly so much prized at the present time, that one who would invite attention to a theological subject of a speculative, or but remotely practical interest, seems called on to show cause from the very beginning, why his case should not go without a hearing. Such as it is, the plea on this occasion may be easily stated. Were it ours to throw new light on a difficulty of long standing, and make its rough ways plain, it is likely the vantage would be used to excuse a dense array of quotations from a dead language, as well as the more serious shortcoming of deflecting somewhat from practical usefulness. But to no such achievement can claim be laid. All that may be promised is a brief statement of the present position of a controversy in which the theologians of the Church engaged with much earnestness for more than two hundred years, and which still continues to attract considerable attention for the interest of its history. Its practical bearing, too, as will be seen further on, is not entirely a thing of the past.

Ever after 1741, it was chiefly about the nature of Benedict XIV.'s decision, published in that year, with reference to marriages of Protestants in Holland, that sides were taken in the controversy. But in its main features the dispute is much older; as old, almost, as the law which gave it birth. And naturally so. For, in a mixed community, where Catholics observed the law of clandestinity, people began at once to ask whether their Protestant neighbours had, or had not an escape from its annulling effect through the loop-hole of the publication clause, which had been devised for their special benefit.

Many and widely different were the answers given to this question. According to some, the Tridentine decree did not touch heretics at all, because the Council intended to exempt them. In the opinion of others, not quite so indulgent, they might, indeed, be affected by the law, but still it was within their reach to secure immunity, by forming themselves, even after publication, into a distinct religious body, enjoying civil rights, with separate churches,

worship, ministers of religion, and parochial administration. This view was put forward on the ground that, in the circumstances explained, the Protestant parish, if not with reference to physical boundaries, at least in the moral estimation of men, was a new one, in which the decree had not been published, and for which, accordingly, it could have no diriment effect. Others, again, put on a further restriction, and required for exemption that a Protestant parish should have been formed before publication; this condition appearing necessary from the mind of the Council, in order to make the new parish different from that in which the law was in force. Lastly, very many held the decree to be binding on all baptized persons in every place, territorially considered, in which it had been promulgated, and maintained, therefore, an exemption for heretics only so far as the law had not been published at all. This, they said, was the plain sense of the decree; and that this, too, was the sense in which it had been enacted, was a matter of easy inference from Pallavicini, who conveys that the Council looked forward to the relief which it granted Protestants, as being secured to them by the certain refusal of non-Catholic princes to allow publication in their dominions. Some theologians, however, who shared in this view, held also that there might be districts in which Protestants were practically free, owing to a tacit dispensation given by the Pope.

At least one of these opinions may be readily disposed of, but it seems better, before advancing further, to give in almost his own words, Benedict XIV.'s account of his famous decision in reference to the Hollandese marriages, as on its nature must in large measure depend the conclusions at which we arrive. In the Diocesan Synod¹ the circumstances are described at considerable length:—

The acts and decrees of the Council were confirmed by Pius IV., on the 26th of January, 1564; and, without any delay, Philip II., ordered their due promulgation throughout his vast dominions. In Spain itself, the royal order was at once carried into effect; but from the Netherlands, where an uprising against Spanish rule was already in progress, Margaret, Duchess of Parma, guided by the advice of bishops and magistrates, wrote back to recommend a deferring of promulgation until a more favourable opportunity should arise. His Catholic Majesty was, however, immovable in his determination, and Margaret carried out the original instructions

¹ Lib. v C. 6.

promptly. That she did so, is proved by the express testimony of four writers, who treat of Belgian affairs, as well as from the acts of two provincial Councils, one in 1565, the other in 1570, by both of which clandestine marriages are pronounced invalid; "*Adeo ut valde probabile et verisimile fiat, Concilii decretum de Reformatione matrimonii, in Belgio et regionibus foederatis publicatum observatumque fuisse, antequam res in apertam rebellionem erumperent, quod anno 1572, factum est.*" This is further confirmed by a report made for Alexander VII., in 1656, by the Vicar Apostolic of the Confederate Provinces, who says that the decree had been published, and observed in practice, "*Antequam fera pessima haeresis omnia illuc devoratum venisset.*"

Inasmuch, then, as the decree had been promulgated in Holland, and began to have binding force at a time when the country was subject to a Catholic Government, a question afterwards arose, when heretical princes held sway, as to whether the clandestine marriages of Protestants among themselves, and with Catholics were valid.

Opinion, as usual in such cases, was divided. But when the difficulty turned up in the tribunals of the Roman Curia, or in the Congregations, the weight of authority was against validity. Benedict, then Prosper Lambertini, was, for many years, present on such occasions in various capacities, and could never think with those who held the marriages to be invalid. Hence he longed for an opportunity to have a general rule established, as existing decrees only regarded particular cases, and lacked conformity with one another, owing to the circumstances peculiar to each. The desired occasion did not offer, while Lambertini was connected as an official with the Congregations. It came, however, afterwards, when the Bishop of Yprè brought the subject formally before the Holy See. At this time the future Pope was Archbishop of Bononia, and in his absence from Rome, the Sacred Congregation of the Council, to which Clement XII., referred the matter, inquired minutely into the facts, and engaged four eminent theologians to write each a dissertation to elucidate their bearing. Everything was now ready for a final decision, and Benedict XIV., soon after his elevation to the Papacy, summoned the members of the Sacred Congregation before him to hear *viva voce* an expression of their individual opinions. This was on the 13th of May, 1741, and on the 4th of November that same year, the decree which they framed was approved by the Supreme Pontiff, who had himself made a thorough study of the subject.

The decree contains three parts. In the first, clandestine marriages of Protestants in Holland, "*tam quae contracta sunt quam quae eodem modo in posterum fieri contingat,*" are declared valid. This was the unanimous opinion of all, but the train of reasoning which led to its adoption was far from being the same for every voter.

Some went upon the ground that no sufficient reason was forthcoming to prove publication before Spanish rule had been swept away, or heresy organized as a separate communion. Others, admitting publication in Catholic times, held that the formation of Protestant parishes, and the social division which followed, were enough to secure exemption. Again, according to others, an unfavourable decision would mar the indulgence which the Council of Trent wished to extend to Protestants. Lastly, there were those who pointed out the inconvenient consequences which would follow to the Church if these marriages were declared invalid. For instance, Protestants, to have the bond of marriage broken, would feign conversion for a time; or, sincerely anxious to join the Catholic communion, might be deterred from doing so through mutual distrust as to the continuance of their matrimonial union.

The second part of the decree deals with mixed marriages, and when the case had been fully explained, a unanimous vote for validity was given as before; "*quoniam cum conjugum alter tum ratione loci in quo habitat, tum ratione societatis in qua vivit, exemptus sit a Tridentinae Synodi lege. exemptio qua ipse fruitur, alteri parti communicata remanet propter individuitatem contractus, vi cujus exemptio, quae uni ex partibus competit, ad alterum, secundum etiam leges civiles extenditur, eidemque communicatur.*"

After the decree had been published, it was asked, whether clandestine marriages of Catholics amongst themselves were included; and if not, whether it might not be well to extend it to them by way of *indult*. The answer was not far to seek. The decree did not include Catholic marriages, and as for its extension to them, the whole Church would be shocked, if Catholics who hitherto were in the habit of complying with the law before their missionaries, and in whose (*propriis*) parishes it had been duly promulgated, at least after the rebellion, were now to be exempted from its salutary provisions," *per viam gratiae et dispensationis.*"

The third part declares that the ordinary principles of law suffice to solve cases in which inhabitants of Holland contract clandestinely in the dominions of Catholic princes, or the subjects of the latter similarly contract in the Federal Provinces.

Such in brief is Benedict XIV.'s account of his famous decision in 1741. Was it a relaxation of existing law, or was it merely an interpretation by competent authority? The Pope does not tell us, and writers disagree on the point. There are two things, however, about which no difference of opinion exists.

In the first place the decision has been extended to many countries with mixed populations since the middle of the last century, and all admit that some at least of these extensions went further than merely to interpret the law. One quotation suffices. It is taken from a brief addressed

to the bishops of Rhenish Prussia, on 25th March, 1830, in reference to mixed marriages:—

“Jamvero ad conjunctiones quod attinet, quae isthic usque ad praesens tempus sine parochi praesentia initae sunt, nos breviter delegabimus Fraternitatibus Vestris necessarias facultates, quarum vi malis inde ortis, magna saltem ex parte mederi valeatis. Nunc autem per nostras has litteras, volumus et mandamus, ut matrimonia mixta, quae posthaec in vestris diocesis contrahi contingat, non servata forma a Concilio Tridentino praescripta, si iisdem nullum aliud obstet canonicum impedimentum, pro ratis et veris connubiis habeantur, prout nos auctoritate nostra Apostolica, matrimonia eadem vera et rata fore declaramus atque discernimus, contrariis non obstantibus quibuscumque.”

On the 28th of the same month, the “*facultates necessariae*” were given to dispense *in radice* with “in conjugio viventes *coram Deo et Ecclesia irriti.*”

Secondly, whether the original decision was an interpretation or something more, its provisions cannot be applied in practice to a district which may appear to be circumstanced as Holland was in 1741, without an express declaration to that effect from the Holy See. In 1818 a request was made from France for a declaration which would show that Benedict’s decree could be followed, as the Protestants enjoyed civil rights and were a distinct religious society. The reply, which merely renewed an older decision, was couched in the following terms:—

“Decretum Benedicti XIV., an. 1741, editum super matrimoniis Hollandiae *taxative* respicere tantum matrimonia in iis provinciis contracta vel contrahenda, non autem alia matrimonia in aliis locis et provinciis inita vel ineunda, quibus idcirco applicari nequit *absque nova et speciali* S. Sedis declaratione; multo magis in Galliarum regno, ubi decretum Concilii Tridentini *absque ullo dubio immediate* post concilium publicatum fuit in *universis* provinciis, et *constantissime* observatum.”

This response, however, by no means settles the nature of the original decree. Even if it were no more than an authoritative interpretation, the Holy See would have acted wisely in reserving to itself the exclusive right of declaring that the circumstances in any particular country were, or were not those which enabled Benedict XIV., to decide for the validity of Protestant clandestine marriages in Holland. Nor does such reservation render useless further inquiry into the nature of that decree. Without an actual pronouncement from supreme authority, marriages cannot be

declared valid. But they may be valid notwithstanding, provided the reasons exist which justified the original decree, if that decree was an interpretation and not a dispensation.

And truly an interpretation it seems to have been, however difficulties are to be met or grounds assigned. Out of many arguments let a few suffice. Benedict XIV., in a brief addressed to the Archbishop of York in 1749, states explicitly that the Council never intended to touch the marriages which his decision regarded:—

“Ex verissimis argumentis conjecturisque (probatum est) Concilium Tridentinum, quum novum illud dirimens impedimentum constituit, decretum suum ad ea matrimonia *non extendisse*, quae disceptationi a nobis anno 1741 solutae occasionem dedere, ut commodè colligi potest ex suffragiis theologorum et canonistarum qui hac de re scripserunt.”

Certainly cases to which the law did not extend, needed not a dispensation from the law. Again, in the decree for Holland, marriages “quae jam facta fuerint,” are declared valid in the same way as “quae eodem modo in posterum fieri contingat.” Now there is no evidence whatever to show that a dispensation *in radice* was granted for the Protestants of that country. “Usque modo contracta” is the phrase used in the original document, and seems to go back beyond the living.

Furthermore, Benedict XIV., when assigning the reason on account of which mixed marriages were valid, that is, because of a communication of the privilege enjoyed by the Protestant party, takes occasion to state also how that privilege arose:—

“Quoniam cum conjugum alter tum ratione *loci* in quo habitat, tum ratione *societatis* in qua vivit, exemptus sit a Tridentinae synodi lege.”

It was, then, “societas” and “locus,” not dispensation, which saved Protestants.

Lastly, Pius VII., in proclaiming the validity of Prince Jerome Bonaparte’s marriage with Miss Patterson at Baltimore, declared, among other memorable things, that Benedict’s decision was only an interpretation of the Tridentine decree.

“Cet empêchement vient du Concile de Trente; mais la disposition du même concile n’a lieu que dans les pays où son fameux décret . . . a été publié, et même dans ce cas, il n’a lieu qu’à l’égard des personnes pour lesquelles on l’a publié. . . . Le

decret du Concile de Trente n'y ayant pas été publié, sa disposition de la nécessité de la presence du curé ne peut y avoir lieu, et aussi par une autre raison qui est que, quand même cette publication y eût été faite, on ne l'aurait faite que dans les paroisses catholiques, s'agissant d'un pays originairement acatholique, de sorte qu'on ne pourrait jamais en deduire la nullité dun mariage mixte c'est-a-dire, entre un catholique et une heretique a l'égard de laquelle la publication n'est pas censée être faite. Ce principe a été établi par un decret de notre predecesseur Benoît XIV., au sujet des mariages mixtes contractes en Hollande et dans la Belgique Confédérée. *Le decret n'établissant pas un nouveau droit, mais étant seulement une declaration*, comme porte son titre (c'est-a-dire *un developpement de ce que ces mariages sont in réalité*), on comprend aisément que le même principe doit être appliqué aux mariages contractes entre un catholique et une heretique dans un pays sujet a des heretiques; quand même parmi les Catholiques y existants on aurait publié le susdit decret.¹

These arguments seem decisive, and yet there are serious objections against the conclusion to which they lead. For instance, if the decree be not a relaxation of law, how could it apply not alone to actual inhabitants of Holland, but to the forces which garrisoned for the Confederate States various fortresses lying beyond the boundaries of their dominion? And again, making the same supposition, how explain the fact that marriages of a like character had been pronounced invalid some years before?

As regards this second difficulty, it is unnecessary to quote decisions to show that Protestant marriages in Holland had been declared invalid. Benedict XIV., expressly says so in his decree, but he also states what is very important—that they were judged invalid, “*in casibus particularibus, et attentis tunc expositis circumstantiis.*”

The phrase “*tunc expositis*” is noteworthy. It clearly implies, what is also evident from the decisions themselves, that they had been given exactly according to the information supplied. It likewise indicates that Benedict relied on quite a different account. In a word, either statements from Holland in former times were incorrect and misleading, or things had meanwhile completely changed.

In answer to the first objection, it may be fairly said, that what was done in reference to those garrisons was widely different from what Benedict did for Holland. In

¹ Artaud, Hist. du Pape Pie VII., t. 2, c. 6; quoted by Carriere, Feije, &c.

his "Diocesan Synod" he gives a full account of his action in reference to the *Hollandese* marriages, and yet makes no reference whatever to the "Arces conterminae vulgo dictae di Barriera." Again, there is a marked difference in the language employed in regard to these outlying forces, from that used in speaking of the Confederate Provinces. "*Ita quidem ut matrimonia ibi praeter Tridentini formam, sive inter Haereticos utrinque, sive inter Catholicos et Haereticos inita, valorem suum obtineant, dummodo uterque conjux ad easdem copias sive legationes pertineat,*" is a clause which expresses clearly enough that for validity both parties should be of the garrison. But if exemption came about in the same way as in Holland, no such restriction would apply. For there, from one party being exempt, Benedict XIV., infers the validity of a mixed marriage, in virtue of a communication of privilege, "*propter individuitatem contractus.*" And why should not a Catholic in Holland with reference to Protestants, and a Catholic outside Holland with reference to "garrisoned" Protestants, partake in exactly the same way of a communication of privilege, if Protestants had equal rights in both cases? Obviously there was some difference, and its explanation seems to be, that Benedict gave by indult to the garrisons an exemption which they did not previously enjoy. It is a true principle in regard to contracts, that a privilege enjoyed by one contracting party in reference to form may be communicated to the other, and how this doctrine, which has been repeatedly upheld by the Sacred Congregation in regard to marriage, can be reconciled with the above-mentioned restriction does not readily appear, unless we suppose the Pope to have granted exemption to one of the parties *only in the hypothesis of the other also belonging to the forces.* Thus the two cases are perfectly distinct, and we are free to continue our original inquiry.

If the decision of 1741 was an interpretation, what justified it? For, by that time at least, it must be remembered, the law was certainly binding on Catholics. The question might be more easily settled if the ecclesiastical history of Holland were well known, from the time when Philip II., ordered publication to the period when, after the rebellion, Catholics began to be tolerated in that country. But its details are wrapt in obscurity, and all that is known for certain is, that on their return, Catholics observed the Tridentine decree, in obedience either to a recent publication, or to one made by Spanish orders long before.

As for Benedict XIV., while taking occasion to enumerate the arguments which weighed with his Cardinals, he does not state that he himself was influenced by any of them. Still he seems to go very near declaring his own reasons, when he asserts, in speaking of mixed marriages, that the Protestant party was exempt "*tum ratione loci, tum ratione societatis.*" This, however, is somewhat wide, and it remains to investigate the circumstances of "place" and "society" which went to support his decision.

No one will deny that, when the disturbances were over, and Catholics again allowed to appear in open day, Holland was in every respect a thoroughly Protestant country. Churches, parishes, government, and domination had passed from their hands and belonged exclusively to the sectaries. Now if at that period publication were made for the first time, unquestionably the Protestants would continue free. Why so? Because various decisions of the Sacred Congregation make it clear, that in a country *originally* heretical, publication is made for the Catholic parishes alone. This is expressly stated by Pius VII., in the French extract given above, and it is the principle on which mixed marriages have been pronounced valid in Greece, Turkey, and Russia.¹ But is there any evidence to show that publication was not complied with in Spanish times? The matter seems doubtful, and that suffices. Some of the Cardinals whom Benedict XIV., consulted, and the Archbishop of Mechlin, who made searching inquiries into what had happened, could not make up their minds that the decree had been duly promulgated. But a solid doubt of this kind was enough to set aside the annulling effect of the law even if it had been published. For whenever the Sacred Congregation has been able to say "*non constat de promulgatione*" it has inferred at once, "*et ideo valida habenda sunt matrimonia.*" For example, in reference to a mixed marriage in Poland, it was asked :

"An quando mulier Catholica cum haeretico, vel e contra, matrimonium praesente ministro haeretico contrahat in loco, in quo dubitatur, an Sacrum Concilium Tridentinum fuerit publicatum, debeat coram paracho Catholico iterum contrahere."

To which the following reply was given on the 13th November, 1638 :—

"Si non constet de publicatione Sacri Concilii Tridentini in parochia contrahentium, non esse invalida matrimonia coram ministro haeretico contracta."

¹ Cf. Perrone De Matrimonio Christiano, pp. 241, 243, et 245.

Still the Pope seems to have relied on a different argument. He states, indeed, in summing up the reasons which influenced his Cardinals the grave doubt which weighed with some of them; but he conveys in a previous paragraph that he himself had no doubt on the point. Unless then we suppose he was influenced by a reason, which he apparently disallows, further explanation becomes necessary.

Pius VII., in an important brief to the Archbishop of Mayence in 1803, specifies certain cases in which Protestant marriages are valid. Where the decree of Trent has never been published, or never been observed as a decree of the same Council, or though observed for a time, has gone "*longo temporis intervallo*" into disuse, His Holiness declares them "*rata et firma.*"

Now what are the facts? Few European countries suffered more from the religious wars of the sixteenth century than did the Netherlands. Over them the Reformation, more than once, swept with the devastating effect of a hurricane. The Catholic cause was unfortunately identified in the popular mind with the cause of foreign domination, and the administration of the Duke of Alva, or Don John of Austria was not calculated to wean the people from their attachment to William of Orange. In 1579 a treaty of union between the seven northern provinces was signed at Utrecht. In 1582 an ordinance was published proscribing Catholicism, and its provisions were rigorously enforced. Ecclesiastical regulations, ancient institutions, old landmarks, all were utterly ignored and completely destroyed. For many years Catholic practices were not tolerated, and when better days dawned, the followers of the old religion found it necessary to make provision anew for their spiritual wants, just as if they had never built a Church or defined a Parish on the soil of Holland. Admitting, then, that the decree had been published, admitting also that it may have been for some time observed, it yet remains to be said that there was a considerable period during which it was impossible to carry out its requirements, and at the end of which it had most probably lost all binding force through general disuse. Accordingly, when Catholics began to observe the law of Trent, after freedom had been restored, Protestants in Holland were circumstanced in respect of it exactly as were members of the Schismatic Greek Church after publication in a Greek or Russian parish. Like them they constituted a distinct, and the dominant "*societas.*" Like them also,

their "locus" was free, owing to *desuetude*. No wonder then if Benedict XIV., taking these two considerations into account, claims exemption for a Hollandese Protestant by reason of "*societas*" and "*locus*." When Catholics began to observe the decree, Holland was a thoroughly Protestant State, and this, we conceive, was the reason why an *epiikeia* interpretation sufficed.

But perhaps we are requiring more than is necessary. Is it not enough to secure exemption that heretics should acquire parishes and power after publication, though Catholics continue observance? *Ita plures*. Let us take the various cases in order.

I. Individuals scattered up and down a Catholic country where the law is in force, are certainly bound. On this all are agreed.

II. Recent decisions show that Protestants are bound by the law at present in France. Hence the formation of separate parishes, and the acquisition of civil rights, after publication, will not suffice in a country where they fail to become the ruling party. The argument is only strengthened, if what history seems to warrant be supposed, that in several districts "parishes" and "rights" had been to some extent secured before 1564.

III. Even where after publication they become the governing body, it seems almost equally certain that their obligation continues. Rhenish Prussia affords a fair illustration. But a stronger argument may be derived from a decision given in 1742 by the Congregation of the Council, with Benedict XIV.'s approval, against a mixed marriage, contracted at Ulm in the diocese of Constance. It was perfectly well understood that heretics were the dominant party, and inquiries were made as to whether the decree had been published, and at any time observed. A decision against validity was given on receiving the following information:—

"Extare etiamnum Ulmae ecclesiam Catholicam . . . ad quam aliis dictae civitatis ecclesiis ab haereticis occupatis cura animarum et jura parochialia translata sunt, et in hac decretum S. Conc. Trid. fuit promulgatum, et etiamnum conformiter statutis synodalibus hujus diocesis Constantiensis, singulis annis promulgatur. A Catholicis quorum aliquot familiae usque in praesentem diem Ulmae habitant, dictum decretum . . . inviolabiliter observatur; adest et semper adfuit Ulmae parochus Catholicus, qui Sacramenta administrat et a quovis Catholico commode adiri potest."

IV. Where at the time of promulgation the sectaries are already in possession of separate parishes, and are not the dominant class, they do not appear to enjoy immunity. For in Poland, and in a few German principedoms in which this state of things existed, mixed marriages were declared invalid until the Benedictine decree was extended. We have given above, in part, a decision for Poland; its concluding words were as follows:—

“Si vero constet de publicatione Sacri Concilii in parochia, saltem ex illius observantia per aliquod tempus, tanquam decreti sacri Concilii, ad validitatem matrimonii requiri, ut coram paracho Catholico iterum contrahant.”

V. Lastly, there appear to be solid grounds for considering heretics exempt in countries where non-Catholics have their parishes, and hold sway at the time of publication.

But here a serious difficulty presents itself, which may be briefly stated in the form of a question. What possible connection can the circumstance of ruling power have with the decree's extension, except by preventing publication? No doubt the existence of Protestant parishes beforehand, coupled with heresy in power, can be readily understood as justifying and calling for an extension of Benedict XIV.'s decree by way of indult; but it seems difficult to comprehend how a circumstance, apparently so irrelevant, should influence the interpretation of the law itself. Can it be held that this is a powerful element in forming the required distinction of parishes? Well, it must be remembered, no law binds beyond the intention of the legislator. If, therefore, the Council had intended to make distinction of parishes turn on this point, it could easily have done so. It is then a question of the Council's mind, and of it our best interpreter is the Holy See, whose utterances we have already considered. Pius VII., in his letter to Napoleon, goes very direct to the point, where he states that in the circumstances explained promulgation affects Catholics alone. Benedict XIV., a century earlier, if less explicit is scarcely less convincing, when he speaks of the Hollandese marriages as not falling within the Council's compass at all. His words in Latin have been given above. The authentic Italian version is even stronger:—“non ebbe intenzione di comprendere . . . e cosi non comprende.” Pallavicini's¹ account does not exclude this want of intention to bind, and it had many reasons to recommend it to the Fathers of Trent. Although then the only provision made to save

¹ L. xxii., c. vii. n. 10.

heretics was that afforded by the publication clause, still the Council seems to have taken for granted that immunity would follow as a consequence in a country under Protestant government; its predominant intention was to make the clause serve that purpose.

As regards Ireland, heretics are certainly bound by the other impediments. If words mean anything, this follows at once from the powers contained in "*formula sexta*." But their marriages, as among themselves, and with Catholics, are not void on the score of clandestinity. A rescript of Pius VI., in 1785, to the Archbishops of Ireland, removes all doubt:—

"Sanctitas sua auditis emementiss . . . suffragiis, decrevit matrimonia mixta in Hibernia *contracta et contrahenda*, non servata forma Concilii Tridentini *in locis in quibus sive Conc. Trid. sive ejus decretum* Sess. 24. c. 1. De Reform. *forsan fuit promulgatum*, alio non emeurrente canonico impedimento, quamvis illicita, habenda esse ut valida."

This document deals directly with mixed marriages alone, but in all such cases theologians look upon purely Protestant marriages as *a fortiori* valid, even where exemption is supposed to come from a dispensation. Whether Pius VI., did or did not go beyond interpreting the law for Ireland is another question. The wording of his decree does not savour of a dispensation. History throws no certain light either way. In 1866 Cardinal Cullen informed the Holy See that the decree of Trent had been published during Queen Elizabeth's reign in many parts of Ulster and Connaught, throughout Munster in 1775, and in Leinster, together with the remaining parts of the Armagh and Tuam provinces, in 1827. Now, most probably publication in 1775 or in 1827 affected Catholics alone, and therefore a relaxation of law was so far not needed, but the same can scarcely be said of Queen Elizabeth's time, owing to the memorable stand for Faith and Nationality made by our native princes in the latter half of the sixteenth century. However, for practical purposes, it matters little whether Pius VI., dispensed, or interpreted, or combined both, provided the words above italicised do not restrict his pronouncement to places in which the law had been promulgated before 1785. We think there is no such limitation. The clause appears to be parenthetical, and we should render freely the whole rescript thus:—"Mixed marriages in Ireland are valid, even though the decree of Trent be not observed where it has been published." The late Cardinal, in a

statement already referred to, asserts, without any reservation in regard to parishes in which the decree had been promulgated so late as 1827, that Pius VI., declared mixed marriages were to be considered valid in Ireland if no other impediment intervened. The Papal decree, then, if not in letter, at least by implication and in spirit includes all cases alike.

So far, two exempting causes have been dealt with—want of publication at some length, and relaxation of law incidentally. The others call for no special treatment here. Non-observance or disuse on the part of Protestants will have no effect where the law continues to be carried out amongst Catholics. In every case the Pope is sole judge of the necessary period. So, too, inability to contract before a parish priest and two witnesses is in no way peculiar to heretics. To be an exempting cause, it must be of a physical rather than of a moral nature. The indignation of co-religionists, or the fact that a Catholic priest wont perform the ceremony, does not constitute that *impotentia*, for which the Council must be supposed to have provided.

In conclusion, it may be well to give a rescript of the Holy Office in 1859, which enumerates various classes of baptized persons who are exempt from clandestinity in a country such as ours, where heretics are not bound to observe the decree¹:—

“Primum dubium circa matrimonia mixtaolvebatur; an pro intelligentia celebris declarationis Ben. XIV., pro Hollandia comprehendi possunt sub nomine haeretici quinque sequentes classes: (1) Illi qui Catholice baptizati, a pueritia nondum septennali in haeresi educantur; (2) Qui non tam in haeresi quam ab haeticis educantur, nulla scilicet vel vix ulla haeticae doctrinae instructione accepta, et cultu non frequentato, licet aliquoties participato; (3) Qui adhuc pueri in manus haeticorum incidentes haeticae sectae adjunguntur; (4) Apostatae ab ecclesia Catholica ad haeticam sectam transeuntes; (5) Qui nati et baptizati ab haeticis adoleverunt quin ullam solemnem haeseos professionem emisierint, et veluti nullius religionis, etc. Igitur quid sentiendum, sciscitatur episcopus, de istorum matrimoniis cum parte Catholica initis? . . . S. C. respondit: Ad effectum matrimonii supranumeratos comprehendi in laudata Ben. XIV., Declaratione.”²

PATRICK O'DONNELL.

¹ For an interesting account of the Controversy in Ireland before 1785, on the subject of Mixed Marriages, see Renehan Collections, Vol. i., Appendix A. The resemblance with Holland is remarkable.

² Cf. Feije, pp. 203-4.

THE FOUNDATION OF MAYNOOTH COLLEGE 1795.

Cyrus saith: "Let him go up to Jerusalem and build the House of the Lord."—1 ESDRAS i. 3.

SOME historical notice of a College where the great body of the Catholic Clergy of Ireland are educated should be agreeable to the readers of the RECORD, more especially to those who studied there, and look on it as their *Alma Mater*. The subject, however, presents difficulties to the writer, for, in tracing it, he has to treat of a condition of things long since passed away. Besides, there is no regular history of the foundation of the College. From scattered fragments this is an attempt to put it together.

Before the foundation of Maynooth College, as my readers are aware, the clergy had to go for their education to the Continental colleges, chiefly to those in France. This state of things, though caused by the unhappy condition of Ireland under the Penal Laws, was not without its advantages. The students, wherever they went, were surrounded by the traditions of a Catholic country; and they could attend in quiet to their studies, remote from trouble and interruptions, of which there were but too many causes then in Ireland. Travel, too—seeing foreign lands and cities—was improving to their minds, and gave to their future lives materials for refined and edifying conversation.

But this provision for the education of the clergy was now to have an end. All those French colleges quickly disappeared, their revenues being appropriated, in its progress, by the French Revolution.

Here was a time, not uncommon in Ireland, of gloom and despondency. What was to become of the Irish Church, the supply of labourers in the vineyard being cut off by the destruction of its colleges? A Danish invasion in the eighth century destroyed the schools of Ireland, and thus put an end to a period of Irish history the brightest in her annals. Now, a course of events, not very unlike, swept away her colleges. But happily, through the kindness of Providence, the indirect result of those events was the restoration once more in Ireland of schools and colleges, and also, it may be hoped, in course of time, of its ancient literary fame.

In this moment of danger the Prelates of Ireland were

not wanting in vigilant solicitude. In January, 1794, a Memorial from them was presented to the Lord Lieutenant by Dr. Troy, then the Archbishop of Dublin. The Memorial, which is rather too long for insertion here, stated, in substance—

“That the Catholic clergy of Ireland, who instruct their people in moral duties, and minister to them religious rites, have never been reproached with disaffection or irregular conduct; but have been praised for teaching obedience to the laws, and so deserve well of the State. But the means the bishops hitherto had for educating their clergy were the Continental Colleges, particularly in France, in which they constantly maintained about 400¹ students. Through the anarchy prevailing there at present, these Colleges are necessarily destroyed. Even if lawful authority were to be soon restored, the loss is irreparable; for their revenues could not be easily recovered. Besides, the Bishops would not expose their youth to the contagion of sedition and infidelity, nor their country to the danger of introducing the pernicious maxims of a licentious philosophy. As it would be difficult to educate their clergy, except in Academies with discipline and Superiors of their own Church, what they desire is separate places of education. The Dublin University would not suit; a different discipline would be required where Catholic clergymen are trained. Certain branches of knowledge, which are not included in the University course, should be taught. Also Catholics are generally too poor to bear the expense of a University education. Even in countries where the Catholic is the established religion, separate Colleges, for the most important part of education, are provided for ecclesiastical students.

“The Prelates undertake to establish Colleges for the youth of their own communion, and ask for the Royal licence for the endowment of Seminaries; that being necessary legally to secure the funds.”²

This is nearly the substance, briefly stated, of the bishops' Memorial. It was presented, for the consideration of the Government, to the Earl of Westmoreland, then Lord Lieutenant, by Dr. Troy, “for himself, and on behalf of the prelates of the Roman Catholic Communion in Ireland.”

It should be observed it is the Royal licence only to endow they ask for: thus leaving the question open whether it was private or state endowments they expected; and it

¹ This number did not include others in “Italy, in the Netherlands, and in Spain and Portugal,” according to an official document of the Trustees of a later period. See Castlereagh Correspondence, vol. III.

² This Memorial is given at length in the Castlereagh Correspondence, vol. III.

appears considerable sums were offered at that time by pious and wealthy Catholics to endow the projected colleges. But the bishops, considering perhaps that, in so poor a country, a permanent revenue from that source would be uncertain, decided on accepting the endowment by Parliament. But this is anticipating.

When coming near in our narrative to those events that led to the establishment of Maynooth College, it is just to admit it was not the first in point of time. The Penal Laws had been partially relaxed for some time, and Carlow College was founded about five or six years earlier. But the superior interest that surrounds the National College, confines all our attention to it.

For some time we hear nothing of the Memorial. But we may perceive that the subject is engaging the minds of those Statesmen who are friendly to Ireland. Grattan writes in the September and October of this year to Edmund Burke about the conversations he had with Dr. Hussey on colleges for the Catholic clergy, and treats of the necessity of providing education for them, "otherwise they must be without any, or what would be dangerous." Burke too, as will appear, was a thorough friend of Irish Catholics, always interested for them, and was their principal adviser in the entire of this affair.

Having mentioned Dr. Hussey, who will be a chief personage in connection with the foundation of the College, it becomes my duty to say something of him. He was descended from an ancient and gentle family in the Co. Meath.¹ He received his education for the priesthood in Salamanca, and was now Chaplain to the Spanish Embassy in London. He seems to have possessed the confidence of the British Government, and, being skilled in diplomacy, was employed by them on some important mission to Spain. He was on particular terms of intimacy with Edmund Burke, who esteemed him very much, and also gives a high character of his virtues and attainments. We have about a dozen of his letters amongst Burke's correspondence; and the style of them sufficiently confirms what is said of his acquirements. His contemporaries speak highly also of his social qualities, the elegance of his manners, and his conversational powers.

¹ An account of Dr. Hussey's ancestry is given in Lodge's *Irish Peerage*, under the head "Aylmer," with which family he was connected by intermarriage.

But to return to the Memorial. It is now near twelve months since it was laid before the Government; and it appears at length to give promise of bearing fruit. The dawn of a better day seems advancing. There is an accession of Liberal Ministers to the Government in England, and they seem charged specially with the affairs of Ireland. The Duke of Portland, as Home Secretary, appears to be the chief of this section; and Earl Fitzwilliam is appointed Lord Lieutenant of Ireland, where he arrives on the 4th of January, 1795. Soon the pleasing intelligence is circulated that he has full authority to prepare measures for the education of the Catholic clergy, and for Catholic Emancipation. For I should mention that this latter question—Emancipation—was the principal one, and that which chiefly agitated the country at that time. Burke has all that his heart desires with regard to Ireland, in Lord Fitzwilliam's administration. Grattan, though holding no office in it, is prepared to give enthusiastic support. The hopes of the Nation are high, and Lord Fitzwilliam enjoys unbounded popularity.

At Burke's "most earnest request," as he himself tells us, Dr. Hussey hastens over to Dublin, to assist in forwarding the College question. At his request a Synod is convened in Dublin, at which, he says, writing to Edmund Burke, "seventeen of the bishops are here now to confer on what is most useful in so important a case." I have not met any acts or records of this Synod from which to place before my readers the form in which the Bishops' views of what would be required for the College, were laid before the Government. From other sources, however, something may be gathered of what discussions were going on; and glimpses obtained, now of the machinery at work, now of the web that is being woven. From Burke's letters to Dr. Hussey, as well as from the Memorial, we learn that some proposed that the new seminary should be affiliated to Trinity College; others were for placing it under a committee of Protestant Bishops and Judges, and some other high personages. But Burke advises, through Dr. Hussey, that all these plans should be rejected as inadmissible, and implying an interference injurious to Catholic interests. From Dr. Hussey's letters we learn also that he was occasionally sent for by the Lord Lieutenant on the subject of the College, for that seems the only affair that he took any part in at this time—"all others," he says, "are of little consideration to me when compared with the national benefit I wish to establish."

In the letter already quoted, of the 29th of January, to Burke, he says, "the matter of the College is not settled or arranged in a proper form to be laid before the House of Commons." It is yet in an embryo state, but assuming a regular form. In his next letter to the same, 19th February, he writes that he will be able "in his next to say something of the plan of the College for the education of the clergy." Now we are near the final stage; the haven is within view, and the next letter will bring the desired tidings.

But Fate, unhappy Ireland, seems always hostile to thee. All the prospect changes; the air darkens suddenly, and is followed by a tempest that scatters all these hopes and arrangements. One short week afterwards, on the 26th February, he writes to Burke from Dublin: "the disastrous news of Earl Fitzwilliam's recall is come, and Ireland is now on the brink of a civil war . . . an awful gloom hangs on every brow." The country was thrown into a state of consternation, and violent discontent was manifested. At a meeting in Francis-street Chapel, Burke says, "they went plainly for a separation of the two kingdoms."

The story goes that Lord Fitzwilliam removed from office some person that bore the name of Beresford, and soon found, to his cost, that he had trod on the foot of a lion, and awakened to resistance a party who had influence enough with the British Cabinet to get himself removed.

Dr. Hussey was perplexed. Burke, at whose desire he came to Dublin, now advised him to quit it. But he being determined "not to desert the object so dear to him," wrote to the Duke of Portland, enquiring if any hope remained of the Education Bill being proceeded with, and also whether he should remain in Dublin; and, after some few days, he was gratified by receiving an answer from the Duke assuring him that the College question was not relinquished, and that "this very session" a Bill would be brought in for the purpose. He also requested him to remain in Dublin.

Burke was disappointed and indignant at Lord Fitzwilliam's recall, and the consequences he feared from it in Ireland, and ascribed it, in unmeasured terms, to "a Junto who ruled Ireland by deceiving Great Britain." His advice, however, to Dr. Hussey, with regard to the Education Question, was, "if the necessary money be given to your free disposal, *i.e.*, to the Catholic bishops, it ought

to be readily and thankfully received, from whatever hand it comes: an account of the expenditure, with proper vouchers, being laid before the House of Commons. All other interference I would resist."

He shortly afterwards had a conversation with the Duke of Portland, from whom he received the same account of what was intended as Dr. Hussey had: and he writes to Dr. Hussey, communicating the matter to him, with the Duke's "earnest wish that he should stay."

Soon after, at the end of March, Earl Camden arrived in Dublin as Lord Lieutenant; and amongst the *spolia opima* which he plucked from his defeated rival is the Education Bill, which he finds ready prepared. But on the other question he did not adopt Earl Fitzwilliam's policy, and Catholic Emancipation was unhappily resisted; thus bequeathing to the future, sore trouble, and loss of peace to the country. The Education Bill was soon in due course laid before the House of Commons. Indeed, Lord Camden's Government did not take credit for being the authors of the measure. Mr. Pelham, the secretary, introducing it, stated that the money vote for the proposed College was taken already "in the late administration."¹

The Bill was read a first time on the 24th of April, and was in this form: The Lord Chancellor, with three Chief Judges, six Catholic Peers and Gentlemen, ten Bishops with Dr. Hussey, were to be Trustees, to hold property for the College, to appoint the President and other officers, and enact laws for it. They were all to be Visitors also. After a few years the Judges ceased to be Trustees, but were continued as Visitors with three others, two of whom were Archbishops. The Visitorial power, in cases involving Catholic doctrine or discipline, was limited to the Catholic Visitors. Let this suffice of an arrangement that is no longer in existence.

The Bill was read a second time on the 28th, having been proposed by Mr. Pelham, and seconded by Grattan. There were no other speakers; and if the reports be accurate, even these said very little. The sum voted was £10,000, all which, it was presumed, would not be required for the College: what would be over and above, was to be for Protestant schools. On these schools the debate chiefly turned. The secretary declared that the present question of providing for the "education of the Catholic clergy"

¹ See the *Cork Evening Post*, April 27th, 1795.

was "most urgent, considering the situation of Europe at present."

The Bill went into Committee on the 1st of May, when, from some informality—the title not corresponding with the leave given—it was withdrawn, and another brought in. This, however, caused but little delay: £8,000 was the sum fixed by the Committee for the College. On the 8th it was read a third time, and passed. On the 13th it was agreed to by the House of Lords, and returned to the House of Commons without amendment.¹

The Board of Trustees being now constituted with full powers, it became their duty to select a site for the new College. We learn from Dr. Troy² that there were "a variety of proposals received" on this subject; and he speaks in consequence of "our responsibility in fixing the site of our College."

Amongst these proposals there was one from the Duke of Leinster, conveyed in a letter to Dr. Troy. In his examination before the Commissioners, in 1826, Dr. Crotty, then President, says "the Duke was very anxious to have the College at Maynooth, and gave every encouragement to its establishment on his estate." After some preliminary meetings of the Episcopal Trustees, there was a general meeting of the Board on the 28th of July, in the Lord Chancellor's chambers, in the Irish House of Lords, when they decided that Maynooth should be the place, thus accepting the Duke of Leinster's proposal.

When we thus see a Nobleman, at the head of the Irish peerage, at a time when Catholics were in a very depressed condition, coming forward with the offer of a site, and thus willing to be considered the patron of their College, we should not view it barely as we would a similar act at the present day, but as one demanding a more thankful remembrance. And here it may be permitted me, travelling somewhat from my subject, to mention a few particulars, regarding this truly kind and good man. It was he who took a part as Colonel of the Dublin Regiment, at that memorable review of the Leinster Volunteers in College-

¹ These particulars are from the Journals of the Irish House of Lords and Commons. The extract of the Secretary's Speech is from the *Cork Evening Post*, already quoted.

² This letter of Dr. Troy's, with some particulars further on from Dr. Flood's letters of the number of students, are from Fr. Cogan's History of the Diocese of Meath; and some accounts of meetings of the Trustees from *Dr. Plunkett's Diary* in the same.

green, in 1779. The cannon they had on the occasion were labelled with "Free trade—or this," as their motto. After three volleys, the Duke flung up his hat, "with a huzza," which was responded to with cheers by all present. Again, after Lord Fitzwilliam's recall, it was he who proposed the address to him by the House of Lords on his departure, calling him his beloved friend, with whom he never had any difference of opinion on any question whatever, except this one, that he, the Duke, was opposed to the war now carried on against France, while Lord Fitzwilliam, as a member of the Government, was in favour of it.¹

Dr. Hussey, who was already, in the Endowment Act, named a Trustee, and a Visitor, was appointed the first President, and Maynooth was soon taken possession of. Thus Ireland obtained at length a means, like other countries, of having her clergy educated at home. At the end of the session the Lord Lieutenant, congratulating the Parliament on its labours, amongst other things said, "A wise foundation has been laid for educating at home the Roman Catholic clergy." Burke, who was so fervent a friend of the ancient Church of Ireland, and so anxious to guard it from every danger, said, "he anticipated from it more good than has happened in our age." As may be supposed, Dr. Hussey had a parental fondness for the place. Returning to the College after some temporary absence, he writes to Burke, 30th November, 1796: "I have returned to this favourite spot, this *punctum saliens* of the salvation of Ireland from Jacobinism and anarchy." To this favourite spot, young generations in the future, no longer obliged to face the Bay of Biscay, in search of the Golden Fleece of sacred learning, will be coming "*diverso tramite ad Urbem*," differing in abilities as the country from which they spring has different degrees of fertility; various in accents, but all agreeing in desire to share that banquet of human and divine learning that is prepared for them.

Maynooth College was now in operation. The central building in the front range, towards the town gate, was the first residence of the young College; being the only one then on the ground. It was purchased from Mr. Stoyte, and was made over to the Trustees, with 54 acres of land for the College, with a lease for ever from the Duke of Leinster.

¹ See Debates of the Irish Parliament.

These grounds comprise some of the space once occupied by a Collegiate Church, founded by the Earls of Kildare, but suppressed by Henry VIII. The tower only of the Church remains, and flanks the gate on one side, as the Castle does on the other. The yew trees are supposed to be coeval with the ancient College.

Besides this College for Ecclesiastics, there was founded shortly after, on an adjoining site of about 20 acres, a College for students not intended for the Church, and called the Lay College; but though kept separate and distinct, it was governed by the same President as the other. This College was in operation till about the year 1818, when it became part of the Ecclesiastical College, and was afterwards known as the Junior House, being occupied by the junior classes.

During the June Sitzings of 1795, besides the President, the Trustees appointed a Vice-President and five professors for the different classes. Of these I know not whether any memorials exist, save of Mr. Clinch, the writer of some controversial works, and of Rev. Mr. Eustace, the well known author of the "Classical Tour in Italy." But as we may assume that they performed well their ordinary duties in the instruction of the students, and in directing their studies in the different departments, their work was great and highly important, though they have left no other monuments.

During its first few years the College had many difficulties to retard its progress. It was assailed in the Press and in Parliament, as encouraging the United Irishmen, and retaining as students members of that society. Dr. Flood,¹ then President, made a strict inquiry amongst the students individually, and found that none had joined the society since they entered the College, but that some few had done so before their entrance. These he expelled; this was in 1798.

Another source of perplexity arose from the want of accommodation. There were only 50 students the first year, and some of these had to be lodged in the town. Even so late as March, 1799, there were only 150. This difficulty was aggravated when large bodies of military were quartered

¹ Dr. Flood, who succeeded Dr. Hussey, was a native of the Ardagh Diocese, and came to the Presidency of Maynooth in January, 1798, from some of the Colleges in Paris. He wrote an able Pamphlet in defence of the College against those charges. He died in 1802, and is interred in the College chapel, near the Virgin's Altar.

in the town, and took possession of some of the houses that had been tenanted by the students.

But this difficulty gradually disappeared according as the additional buildings were erected. And this brings us to another chapter, after which our history will be nearly completed.

The central front building only was in existence when the College took possession. The range of buildings to the rear of that, and connected with it, of which the two chapels form the extreme ends, was the first of the additional buildings erected. The first stone was laid on the 20th of April, 1796, with great ceremony, by the Lord Lieutenant, Earl Camden. He came from Dublin for the purpose, accompanied by the Lord Chancellor. Three of the Ecclesiastical Trustees,¹ the Primate, Dr. O'Reilly, Dr. Plunkett of Meath, and Dr. Troy were present on the occasion. The Duke of Leinster, also, the Earl of Clonmel, and Right Hon. Thomas Connolly were conspicuous amongst the "myriads of spectators" who attended: the inscription on the foundation stone being well verified, "*praesentibus praeter aulicum comitatum, plurimis ex Collegii Curatoribus, et frequentissimo populo.*" The students, with a band of music, met the Lord Lieutenant at the upper end of the town, and went before him in procession to the place prepared. A writer in the contemporary Press, from whom most of these particulars of the ceremony are taken, observes, that "the countenances of all manifested pleasing sensations of mind at the liberality of the Legislature and the Government to their Roman Catholic brethren."

Nor were the Muses absent, or unmindful to fling wreaths of verse beneath his Excellency's feet. Three Odes were recited before him, composed for the occasion by the Professors, and recited by students, in Greek, in Latin, and in English. In the evening Dr. Troy, Dr. O'Reilly, and Dr. Plunkett, with Dr. Hussey, drove into Dublin in the Lord Lieutenant's carriage, and dined at the Castle.

After his return to Dublin, Lord Camden sent presents of books³ to the students who had recited the Odes. To

¹ The names of the Ecclesiastical Trustees present, and the fact of their dining at the Castle, are taken from Dr. Plunkett's Diary.

² *The Hibernian Journal*, 21st April, 1796.

³ These particulars are taken from the College books, to which I had access through the kindness of the President, Dr. Walsh. Except this, I regret I have not being able to see any MS. documents connected with the history of the College.

Mr. Coleman, of Dublin, who recited the Greek Ode, he gave the Iliad and Odyssey, in two fol. vols., containing the Greek text only. To Mr. Aherne, of Cloyne, who recited the Latin, he gave Virgil's Works, in one vol., ornamented with plates. And to Mr. Cooney, of Tuam, who recited the English Ode, he gave Milton's Works, in six vols., in beautiful type.

This narrative cannot well be brought to a close without taking our leave of Dr. Hussey. He was appointed to the See of Waterford, having been named by the late Bishop, Dr Egan, as fit to be his successor, and postulated for by the Suffragans of the Cashel Province, at the suggestion of the Archbishop, Dr. Bray; this being the mode of selection at that time.¹ After ruling the diocese of Waterford seven years, he died in 1803, and is interred in Waterford.

Since the Disestablishment, Maynooth College is under the sole management of the Bishops, as its Trustees. Whether its former condition may ever be restored in the revolution of time, I will not conjecture. Some might consider that condition as a suit of armour giving strength and protection. Others would, like David, be for throwing it aside as an impediment, so as to have greater liberty of action. All will say of the College, in whatever condition it be, and none more cordially than the writer,
Esto perpetua.

J. GUNN.

LITURGY.

I.

The Conditions for gaining the General Advantages and Indulgences of the Scapulars.

DEAR SIR,—Referring to the question of Scapulars, touched upon recently in your journal, may I ask you to inform me what are the prayers necessary to be said in order to gain the indulgences attached to the several Scapulars:—black, white, brown, red and blue.

Further, where these various Scapulars are worn as one, *i.e.* attached, is it necessary to say all those prayers?

Yours, S.

To answer this question satisfactorily, it is necessary to refer to the distinction that exists between the General

¹ See Dr. Renchan's Collections.

Advantages that result from membership of the confraternities of the several Scapulars, and the Indulgences which the members can gain by complying with certain conditions.

The General Advantages are chiefly the following :—

I. During life :—1°. The members of a Scapular confraternity are associated with the Religious Order represented by the particular Scapular. This means that they participate in the fruit of all the good works of the Religious who belong to the Order, that is, in the fruit of their prayers, meditations, Masses, fasting, penances, alms, and all else that go to form the spiritual treasure of the Order, or Institute. Now, the Brown Scapular or Scapular of Mount Carmel, represents the habit of the Carmelites ; the White, with a little red and blue cross, or Scapular of the Holy Trinity, represents the habit of the Trinitarians ; the Black or Scapular of the Seven Dolours, the habit of the Servites or Servants of Mary ; and the Blue or Scapular of the Immaculate Conception, the habit of the Theatins.

With respect to the Brown Scapular in particular, Popes Clement VII.¹ and Clement X.² declared that the associates participate in a special manner in the fruit not only of the spiritual works of the Carmelites to whom they are united as a confraternity, but also of all the good done throughout the whole Catholic Church.

2°. Moreover, the associates of these Scapulars participate in the privileges and have a claim to the various indulgences enjoyed by the Orders to which they are specially united as confraternities, for the Congregation of Indulgences has declared :—“*Sodalitates canonicæ erectæ, privilegiis et indulgentiis gaudent illorum Ordinum Regularum quorum fruuntur titulis, juxta Constitutionem Clementis VIII.*”

3°. Those who are enrolled in any of these Scapulars, being members of a confraternity,³ have not only a claim to the indulgences which the Church grants so liberally to the associates on certain easy conditions, but, moreover,

¹ 12 Aug. 1530. ² In the Brief *Commissæ nobis*, 8 May, 1673.

³ According to several writers, the associates of the Blue Scapular do not form a Confraternity properly so called ; but at the same time it is certain and admitted by all, that the associates of this Scapular participate in the favours and indulgences granted by the Holy See to the Order of the Theatines. This participation is expressly mentioned in the formula for receiving this Scapular.—ULRICH, *Tresor Spirituel*, p. 93.

each one shares in the fruit of the good works done by all the members—by the bishops, priests, members of Religious Orders, and the thousands of the faithful who wear the Scapular.

4°. The associates of the Scapular of Mount Carmel have received the promise of the Blessed Virgin, according to the revelations made to St. Simon Stock, to be adopted by her as her favourite and privileged children, and to enjoy during life her special protection both for body and soul: “Accipe delectissime fili,” said the Blessed Virgin to St. Simon Stock, “meae confraternitatis signum, tibi et cunctis Carmelitis privilegium in quo quis pie moriens aeternum non patietur incendium. Ecce signum salutis, salus in periculis, foedus pacis et pacti sempiterni.”¹

II. At the approach of death:—1°. Each of the Scapular confraternities has a formula for a general absolution *in articulo mortis*.²

2°. The associates of the Scapular of Mount Carmel are encouraged to hope for the very special assistance of the Blessed Virgin at the point of death: “in quo quis pie moriens aeternum non patietur incendium.” This is called the “Privilege of Preservation.” It means that the Blessed Virgin, by her powerful intercession, will draw from the divine treasury, in favour of the associates, special graces to help the good to persevere to the end, and to move sinners to avail themselves of favourable opportunities of conversion before death seizes on them. This privilege may also mean that sometimes, owing to the influence of the Blessed Virgin, the hour of death is postponed to give an associate, who is in sin, a further opportunity of conversion; and writers add that this privilege may be sometimes exemplified in the case of obstinate and obdurate sinners when God permits death to come upon them when they are not wearing the Scapular either as the result of forethought, or from indifference, or neglect.

III. After death:—1°. Masses, no matter at what altar they are offered, for the deceased associates of the Blue

¹ Benedict XIV. (*In Festis*, Pars. 2da, n. lxxvi.) says of this apparition of the Blessed Virgin to St. Simon Stock—“Visionem quidem veram credimus, veramque habendam ab omnibus arbitramur. Eam enim accurate refert Suvanington, qui B. Simonis socius fuit et secretarius, eamque se ab illius ore ait accepisse. Ejus autographum in Burdigalensi quodam Archivo delituit, cujus e tenebris erutum, quum hae ferverent controversiae, typis fuit impressum. . . De hac visione fit mentio in Breviario Romano. . .”

² Ulrich.

Scapular have the plenary indulgence of the privileged altar attached to them.¹

2°. The deceased members of the Brown Scapular have a special share in the fruit of the daily prayers of the Order of the Carmelites, and of the Holy Sacrifice which they offer once a week, and occasionally at other times during the year, for the deceased Carmelites and associates of the Carmelite Confraternity.

3°. Finally, the associates of the Scapular of Carmel, enjoy (on certain conditions, however, which we will mention later on) the remarkable privilege known as the "Privilege of Deliverance," or the "Sabbatine Indulgence." This privilege refers to, and is grounded on, the promise of the Blessed Virgin made to Pope John XXII., to withdraw promptly from Purgatory, and especially on the first Saturday after death, associates of the Scapular of Carmel. The account of this revelation Pope John XXII. embodied in his famous Bull, *Sacratissimo uti culmine*, more commonly called the Sabbatine Bull on account of the promise of deliverance on the first Saturday after death. The genuineness of this Bull has been questioned on the ground of internal tokens of the absence of authenticity, and also because it is not found in the Roman Bullarium.² It is, however, printed in the Bullarium of the Carmelites and in many other works.³

Leaving the discussion of the authenticity of this Bull to others whom it concerns more directly, it is enough for us to know that the privilege of deliverance has been explained and sanctioned by succeeding Popes. Paul V., when giving permission to the Carmelite Fathers to preach this indulgence to the faithful, explains the nature of it in

¹ Ulrich.

² Constitutio, etsi non extat in Bullario Romano, in pluribus tamen libris typis impressis edita est, et nuperrime in Bullario Carmelitarum per P. Eliseum Monsignanum Ordinis Generalem Procuratorem collecto, par. I. pag. 61, et sequen.—BENEDICT XIV. *De Festis*, pars. 2da. n. lxxiii.

³ Benedict XIV., when discussing this question (*De Festis*, pars. 2da. n. lxxvii.) indicates plainly enough his own opinion as to its authenticity. He says for himself—"Multo plura essent asserenda, si nobis videretur conducibile, ad ejus auctoritatem convellendam, omnia ea, quae ex quibusdam rebus omni veri similitudine carentibus prodeunt, huc conferre argumenta; cujusmodi sunt illa, quod nunquam ejus repertum sit autographum; et nunquam *in forma specifica*, nec nisi, ut vulgo dicitur, *in forma communi*, a Romanis Pontificibus ea Bulla approbata sit." He then commends the decree of Paul V., on the subject, and proceeds to quote it for the practical direction of the faithful.

this way:—"The Carmelite Fathers," he says, "are allowed to preach that the people can believe that the Blessed Virgin will help by her continual assistance, her merits, and her special protection, after their death, and particularly on Saturday (the day consecrated by the Church to the Blessed Virgin), the souls of members of the Confraternity of Mount Carmel, who have died in the grace of God, and who have in life worn her habit, observed chastity according to their state, and recited the Office of the Blessed Virgin, or, if they are not able to recite the Office, who have observed the fasts of the Church, and abstained from meat on Wednesdays and Saturdays, except when Christmas falls on either of these days."¹

The second Nocturn of the Office of the Feast of our Lady of Mount Carmel, given in the Roman Breviary, speaks in much the same language of this privilege. We read in this Office: "It is piously believed, since her power and mercy have everywhere great efficacy, that the Most Blessed Virgin consoles with special maternal affection the associates of this Scapular, when detained in the fire of Purgatory, who have practised certain light abstinence, repeated certain prescribed prayers, and observed chastity according to their state in life, and that she will endeavour to bring them to heaven sooner than would otherwise happen."²

Such are the *General Advantages* of membership of the four Scapular associations; and the conditions necessary to be complied with in order to entitle oneself to these advantages are:—

1°. To observe exactly what has been prescribed respecting the material, colour and form of each Scapular.

2°. To receive the Scapular from a priest who is duly authorised to give it.

3°. To wear constantly the Scapular and in the way prescribed.

4°. To get one's name inscribed in the book of the confraternity, in the case of certain Scapulars where this condition is still necessary.

Enrolment on the register is not necessary for the Confraternity of Mount Carmel. This concession was granted by Gregory XVI., on the 30th of April, 1838; and

¹ Bullarium Carmelitarum, tom. i. p. 62; tom. ii. p. 601. Apud BENEDICT XIV., *de Festis*.

² "Materno plane affectu, dum igne purgatorii expiantur, solari, ac in caelestem patriam obtentu suo quantocius efferre pie creditur."

his declaration was confirmed by a decree of the Congregation of Indulgences on the 17th of September, 1845. Neither is enrolment necessary to entitle oneself to the privileges of the Scapular of the Immaculate Conception or Blue Scapular;¹ but it is necessary for the Scapulars of the Holy Trinity or White Scapular, and the Seven Dolours or Black Scapular.²

Now the conditions just mentioned are the only ones prescribed for membership of these Scapular confraternities or associations. *No prayers are necessary, no special good works*, in a word, no other condition. I must, however, except the special advantage of the Privilege of Deliverance or Sabbatine indulgence, for which the following conditions, in addition to those necessary for membership of the confraternity, are required: 1°, chastity, according to one's state in life; 2°, the daily recitation of the Little Office of the Blessed Virgin, as given in the Roman Breviary. Those who say the Canonical Office comply by means of it with this condition, even though the Office is already, as in the case of priests, a matter of obligation. For those who cannot read, this condition has been changed into abstinence from meat on Wednesdays and Saturdays.

Passing from the General Advantages of wearing the Scapulars, we come to the indulgences attached to them. On this point few remarks will suffice.

It is no small advantage to have numerous indulgences specially granted on easy conditions in favour of those who wear the Scapulars. These conditions vary a good deal, and to know exactly what are the conditions required for a particular indulgence, we must examine the terms of the grant, or consult some approved book on indulgences that treats of it. To illustrate what we say, we will mention a few of the indulgences granted in favour of those who wear the Brown Scapular, with the conditions attached:

1. A plenary indulgence on the day of receiving the Scapular. Conditions: Confession and Communion.

2. Plenary indulgence *in articulo mortis*. Conditions: Confession, Communion, and the devout invocation with the lips, or at least with the heart, of the Holy Name of Jesus.

3. Five years and five quarantines. Conditions: accompanying with a torch the Blessed Sacrament to the sick, and praying for them.

¹ Maurel.

² Ulrich.

4. 100 days. Conditions: devout recital of the Office of the Blessed Virgin.

Thus each indulgence is granted on certain conditions which can be known with accuracy only by investigating the particular case.¹

II.

Anniversary Mass for the deceased Priests of a Diocese.

DEAR SIR,—It sometimes happens that Conferences of the Clergy are postponed or anticipated, to the great inconvenience of the priests, in consequence of the Anniversary Office for deceased bishops and priests not falling on a semi-double.

Now I am anxious to know if the Office can be celebrated on an ordinary double?

Really, if this is not possible, application should be made to the Holy See for permission..

I notice that in one of the northern dioceses, the prelate did not wait for a semi-double to fulfil this duty. Semi-doubles are becoming rare.

The day on which this yearly Mass is said is, we presume, neither a "founded" Anniversary, nor the Anniversary in the strict sense of the death of the persons for whom the Holy Sacrifice is offered. In this case, the Mass enjoys no privilege, and is therefore to be fixed on a day when the general rubrics allow a Requiem Mass. Consequently it cannot be celebrated on an ordinary double.

If considerable inconvenience was caused to the clergy of a whole diocese frequently in the year, it would be, as you suggest, a matter regarding which the bishop may apply to the Holy See for a privilege. But if, as is the case in some dioceses known to us, the Mass for the deceased bishops and priests is celebrated only once in the year in the presence of the assembled clergy, it is not plain that great inconvenience would be caused to the clergy, if only timely warning is given to them of the day appointed for the Mass and Conference.

A word about the remark, "Semi-doubles are becoming rare." It is true, that for years past we had few semi-doubles, owing to the fact that the Offices of all the Irish Saints were extended to the whole country under the double rite, and as doubles were transferable. But now ordinary doubles have ceased to be transferable, and for the future, beginning from next January, we may expect a considerable increase in the number of semidouble, and ferial Offices.

¹ We have followed on this question chiefly the "*Tresor Spirituel*" by P. M. Ulrich.

III.

The side of the Church at which the Pulpit is placed.

On which side of the church should the pulpit be placed?

C.C.

The pulpit should be placed on the Gospel side in parochial churches; but on the Epistle side in cathedrals, because in these the bishop's throne is erected at the Gospel side.

R. BROWNE.

DOCUMENTS.

[Our readers will be glad to learn that 100 days' Indulgence has been granted by the Holy Father to the prayer usually said before Mass—"O Mater pietatis," &c.—ED. I. E. R.]

EX SACRA CONGREGATIONE IDULGENTIARUM.

DECRETUM, QUO CONCEDITUR INDULGENTIA CENTUM DIERUM SACERDOTIBUS, QUI ADNEXAM RECITENT ORATIONEM.

Die 17 Februarii, 1883.

BEATISSIME PATER—Fr. Maria Bernardus Abbas Lirinensis et Vicarius Congregationis de Senanque, ad pedes S.V. provolutus, postulat ut presbyteri tum saeculares, tum regulares adscripti Piae Sodalitati *Nostrae Dominae de Presbyteris*, recitantes ante Missam orationem sequentem :

"O Mater pietatis et misericordiae, Beatissima Virgo Maria, ego miser et indignus peccator ad te confugio toto corde et affectu, et precor pietatem tuam; ut sicut dulcissimo Filio tuo in cruce pendenti, adstitisti, ita et mihi misero peccatori et sacerdotibus omnibus hic et in tota sancta Ecclesia hodie offerentibus, clementer adsistere digneris, ut tua gratia adiuti dignam et acceptabilem hostiam in conspectu summae et individuae Trinitatis offerre valeamus. Amen."—lucrari valeant Indulgentiam centum dierum.

Et Deus, etc.

Sanctissimus Dñus N. Leo Papa XIII., in Audientia habita die 17 Februarii, 1883, ab infrascripto Secretario Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, benigne indulsit, ut nedum Sacerdotes de quibus in precibus, sed omnes tum Saeculares tum Regulares, propositam orationem, corde saltem contrito, ante celebrationem Missae, devote recitantes, lucrari valeant Indulgentiam centum dierum. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 17th Februarii, 1883.

Al. Cad. OREGLIA, A. S. Steph. Praef.

F. DELLA VOLPE, Secret.

NOTICES OF BOOKS.

Cromwell in Ireland. A History of Cromwell's Irish Campaign.

By the Rev. DENIS MURPHY, S.J. With Maps, Plans, and Illustrations. Dublin: M. H. Gill & Son, 50, Upper Sackville-street. 1883.

It is a matter for congratulation, that within the last few years so much good work has been done in the field of Irish history; and this has been done in two ways:—(1) By the collecting, editing, and publishing of manuscripts and rare books connected with the annals of our country; and (2) by the conscientious and devoted labours of able literary men in studying the materials thus brought together, and compiling history from them; for no one could expect the generality of readers to seek history otherwise than in such books as they find ready to their hand on the shelves of their booksellers. One of the latest additions to our stock of Irish historical works is “Cromwell in Ireland.” It is an attractive title, for although “The Man Oliver” was not long in Ireland—less than a year—no individual ever set foot in it who left such lasting impressions upon its people—impressions transmitted to their posterity so vividly, that, after a lapse of more than two hundred years’ they remain unobliterated.

Cromwell landed at Dublin in August, 1649, and sailed from Youghal back to England in May, 1650. The whole of his Irish campaign falls within these two dates. Father Murphy has done his part admirably; his research is evident in every page, and the whole work has been written from a high historical standpoint. The learned and reverend author weighs every fact, and gives it its full value. So should history be written—and so has Father Murphy written it. He does not ambition a rhetorical style, he rather devotes himself to accuracy and clearness, and in doing so, he has been eminently successful. The work is full of interest from beginning to end, but the space at our disposal warns us that we must limit ourselves to one brief extract.

In Cromwell’s first attack on Clonmel, which was on the 8th of May, by the consummate generalship of Owen Roe O’Neill, his soldiers were caught in a narrow passage, constructed specially for the purpose, so that “in less than an hour about a thousand men were killed in that pound.” “So great was the slaughter, that the infantry refused to advance a second time. Cromwell appealed to the cavalry. Amongst the first who responded to his call was Lieutenant Charles Langley. He was followed by Colonel Sankey, and one of the sons of John Cooke, whose services in pleading against Charles I., had been rewarded with the chief justiceship of Munster. The troopers imitated the conduct of their officers, and in this way a second storming party was formed, under the command of Colonel Culin. Langley put himself at the head of the dismounted cavalry. Sankey seems to have directed the assault.

Cromwell's soldiers displayed an energy and bravery worthy of their former fame. Their onset was so fierce that the Irish were driven from the breach. The assailants made their way to the eastern breastwork, opposite the breach; but there they were exposed to the galling cross fire from the neighbouring houses. Colonel Culin and several of his officers fell. Langley strove to mount the wall. His left hand was cut off by a blow of a scythe. Determined at all hazards to gain the place, Cromwell continued to pour masses into the breach, the hinder ranks pushing on those before them. For four hours the slaughter continued. By that time the greater part of the assailants were killed or wounded. The survivors were forced to retreat, leaving 2,000 of their companions dead" (pp. 335-6).

The work is beautifully brought out, both as regards paper and typography, and does much credit to the publishers.

J. O'R.

Homer's Odyssey. Books XXI.-XXIV. Edited by SIDNEY G. HAMILTON, M.A. London: MACMILLAN & Co., 1883.

Demosthenes: The First Philippic. Edited by Rev. T. GWATKIN, M.A. London: MACMILLAN & Co., 1883.

The Medea of Euripides. Edited by A. W. VERRALL, M.A. London: MACMILLAN & Co., 1883.

Horace: Odes. Books IV. Edited by T. E. PAGE, M.A. London: MACMILLAN & Co., 1883.

These four books belong to the same classical series published by Macmillan & Co., for school use.

They are admirable specimens of what a classical school-book ought to be. It is quite a pleasure to examine them, if only to see how accurate and beautiful is the printing in Greek, Latin, and English.

The notes are very copious. For example, the text of the Fourth Book of the Odes of Horace occupies 28 pages, while 72 pages are devoted to notes; the Medea is printed in 45 pages, and the Introduction and notes occupy nearly 100. We need hardly say that the commentary in each of the four deals with almost every question of importance—historical, grammatical, critical—connected with the subject matter of the book, and represents the highest form of modern classical scholarship. The names of the learned editors are an ample guarantee for this. We have looked through these books pretty carefully, and we can say that they are admirably adapted to the end for which they are designed, namely, "for the use of the Lower Forms of Public Schools, of Private Preparatory Schools, of Candidates for University Local Examinations, and of beginners generally."

The price is only a trifle—1s. 6d. each

B.

Instructio, &c., pro Sacerdotibus Facultatem habentibus recipiendi ad Habitum et Confraternitatem B.V.M. De Monte Carmelo.
Fr. A. E. FARRINGTON, O.C.C., Sac. Theol. Mag. et Doct. Disposita.

Many priests, living at a distance from Dublin, will find this little Manual of great assistance in receiving members to the Habit and Confraternity of our Lady of Mount Carmel. It consists of five parts. In the first part we have instructions regarding the *Habit* itself, the blessing to be given, the manner of enrolling members, and the duties and obligations of members when once enrolled.

In the second part is set forth a list of the privileges and indulgences which the members enjoy.

In the third part we have the recent Decisions of the Congregation of Indulgences regarding the Scapular of Mount Carmel.

In the fourth part are found the prayers, &c., to be said in blessing the *Habit*, and receiving a member of the Sodality.

Finally, we have the form of the Plenary Absolution, to which the members are entitled at the hour of death.

We understand that Fr. Farrington has compiled this little Manual chiefly for the convenience of Priests who may wish to be able to give instruction on the Scapular, and to receive members into this pious Confraternity, according to the appointed ritual forms, and ceremonies.

He also kindly communicates faculties, on application, to any priest who may be anxious to establish the Sodality of this Scapular in his parish.—ED. I.E.R.

Pastoral Letter of the Right Rev. MICHAEL JOSEPH O'FARRELL, Bishop of Trenton, *On Christian Education.* Benziger, Brothers, New York.

In this Pastoral, Dr. O'Farrell considers Christian Education under its most important and practical aspects. He devotes one chapter to "Education in the Christian Home," another to "Christian Education by the Church," another to "Christian Schools," and another to "Good Reading."

In this last chapter, he takes occasion to recommend good books and good newspapers as a great help in the training of children.

Amongst the books recommended, we are glad to observe two small, but very valuable ones, recently sent to us for notice, from America, by Benziger, Brothers. They are the *Christian Father* and the *Christian Mother*, in which, adds the learned Bishop, parents "may fully learn all their duties to their children."

The whole Pastoral is full of instruction, and full of practical admonition, put forward in a clear, flowing, and earnest style.—

ED. I.E.R.

RECEIVED :

The Dublin Review (BURNS & OATES).

Notes on Macaulay's Essay on Warren Hastings (BROWNE & NOLAN).

APPENDIX.

MONTHLY NOTES.

OSSORY ARCHÆOLOGICAL SOCIETY.

“NOSCE PATRIAM.”

The general annual meeting of this society was held on Thursday, 12th inst., in the College,

His Lordship, the BISHOP OF OSSORY, presided.

The other members present were—The Venerable Archdeacon Hayden, P.P., V.G.; the Very Rev. Dr. Murphy, the College; Rev. J. Holahan, C.C.; Rev. N. Murphy, C.C.; Rev. R. O’Keeffe, C.C.; Rev. M. Barry.

His Lordship presented to the Museum two books of surpassing interest. One is the “Flight of the Earls,” being a correct and complete history in Irish manuscript of this celebrated event in the history of our country. It is a faithful and accurate copy of the original preserved at St. Isidore’s, Rome. The Irish scholar, John O’Donovan, transcribed the first twenty folios, and Nicholas O’Kearney the remainder. It is worthy of remark that the last words ever written by the renowned O’Donovan are to be found in the margin of folio twenty-nine of this MS. The Rev. C. P. Meehan, who presented this MS. to the Most Rev. Dr. Moran, has depicted this “Flight of the Earls” in his very popular work bearing this title, in terms that render its subject familiar to every reader of Irish history. The other donation of his Lordship is a truly beautiful MS. in vellum, in Latin and English characters, entitled the “Book of Hours.” The illuminations in this book are very remarkable for their wonderful state of preservation, and freshness as of yesterday, while in their designs indicating the Elizabethan period. The prayers, partly in Latin and English, breathe the intensest fervour, and are written in a style that reflects the greatest credit on the age to which they belong. A half-penny of James I., a very rare Kilkenny coin, was given by his Lordship to the Cabinet of coins, as the donation of Mr. N. Walshe, of Flood-street.

Mr. Fitzgerald, B. Mus., T.C.D., presented a very ancient Persian coin bearing Mohammedan characters.

The Rev. E. Rowan, P.P., Tullaheerin, forwarded an old book of sermons in Irish, partly printed and partly in MS., dated 1618.

The President of the College exhibited a very valuable collection of coins, being the gift of Mrs. Kelly, Feetheclough, which form in themselves a rare cabinet of coins—gold, silver, and copper, far too

numerous to enumerate. Coins belonging to nearly every country in Europe; many from America, India, and from other different parts of Asia—some very ancient and others of the present day—are to be found among this treasure.

A very warm vote of thanks proposed by Fr. N. Murphy, and seconded by Fr. Holahan, to Mrs. Kelly, for her highly interesting and esteemed donation, was unanimously adopted. Fr. N. Murphy presented a very old coin found in the garden of the Parish Priest of Ballyragget, having on one side the inscription "Kilkenny College," with a cornucopia in the centre, and on the other side the name William Keogh—the date being indiscernible; also a premium medal of Carlow College bearing the inscription:—"Meritæ Praemium Palmae: Collegium (T. Green), Carloviense, July 1st, 1801."

Several old books and manuscripts in Irish; genealogies and other registries of distinguished families were given to the Diocesan Museum by Fr. Murphy. The varied and valuable collection included—Conversations of Ossian and St. Patrick, in Irish; miscellaneous collection of notable events in the Langton family; Os Ossorianum, or a bone for a bishop to pick, &c., 1643. The Parson's Horn Book, the "Kilkenny Moderator" for the year 1815—Irish Sermons, by the Rev. J. Gallagher: Forgive and Forget, by Miss Edgeworth, translated into Irish; Story-book in Chinese, grotesquely illustrated after the fashion of that peculiar people: and the Baptismal Registry of the Parish of Glenmore and Slirough, commencing April, 1801, by the Rev. Dr. Mallay. This distinguished priest delivered a beautiful outline in Latin at a public thesis held at St. Canice's Academy in 1794.

At his Lordship's suggestion a vote of thanks was unanimously passed to Fr. Murphy for his very interesting contribution to the Museum of the Society.

ANSWERS TO CORRESPONDENTS.

A Correspondent writes:

"Will you kindly, at your earliest convenience, refer to the following subject—namely, 'The Pledge against intoxicating liquor which people usually take from a Priest in Ireland.

"First of all, does it bring with it any new obligation, or is it a mere *propositum*?

"Secondly, how far should the Priest, who administers the Pledge, make known to the people the nature and extent of the obligation it imposes?

"If there is no new obligation imposed by the Pledge, then those who violate it often sin through an erroneous conscience. On the other hand, many continue to observe it faithfully, in the belief,

that its violation would be a sin, while for these same persons it would be practically useless, if the Priest announced that it might be violated without sin.

“Thirdly, supposing that a new obligation arises from the Pledge, should it be indiscriminately administered to all who wish to take it, or should the Priest have, beforehand, at least a fair amount of probability that it will be observed?”

This is an important subject for consideration, and one not free from some practical difficulties.

As it seems to us that we cannot apply the same rules to every case, we desire to make a few distinctions before undertaking to answer categorically the different questions proposed.

First, then, we must distinguish between the different classes of persons who propose to take the Pledge.

Some have been addicted to intemperance to such an extent that the Pledge is a morally necessary means for rescuing them from the downright slavery of their passion for drink. Others again intend to take the Pledge merely as a preventative measure, lest they should become addicted to drink, or to check a growing tendency in this direction, which they begin to observe in themselves. Others take the Pledge merely as an act of virtue—for the purpose of exercising a meritorious self-restraint, or for the purpose of giving good example to others.

Secondly, it follows from what has been said, that we must distinguish between the *direct* and *indirect* obligations arising from the Pledge. Thus for those who have already contracted a strong habit of intemperance, and for whom the Pledge is a means morally necessary for avoiding future grave and frequent sins against temperance, as well as against many other virtues, even if we admit that the direct obligation binds at most *sub veniali*, we must hold that the indirect obligation binds *sub gravi*.

It follows, too, that there are others for whom the indirect obligation, arising from the Pledge, is not more serious than the direct obligation. While the violation of the Pledge would place the former class in the proximate occasion of innumerable grievous sins, it would not remove the latter class beyond the borders of the remote occasion of any mortal sin.

There is still another distinction to which we are anxious to call attention. It is a distinction between those cases in which large bodies of men, of various needs, and degrees of intelligence, purpose to take the Pledge simultaneously, and the case in which an individual comes alone to take the Pledge.

In the latter case the individual may know the nature and obligations of a vow, and may intend and wish to take these obligations on himself *sub veniali*, or *sub gravi*, in taking the Pledge. If such a person comes to take the Pledge, and in taking it wishes to make a promise to God, *i.e.*, a vow, binding, according

to his intention *sub veniali* or *sub gravi*, we see no sufficient reason why the Priest should prevent him from doing so.

But in case of large numbers taking the Pledge simultaneously, we think it obviously undesirable that they should be encouraged, or even allowed, to make a vow.

We may now proceed to answer the questions in order.

1st. "Does the Pledge bring with it any new obligation, or is it a mere *propositum*?"

The Pledge may be administered in various forms, such as "I promise to God to abstain," &c., or "I promise," &c., or "I promise to you," *i.e.*, the Priest, or finally, "I purpose," &c.

In the first case the Pledge, as being a vow, brings with it a *direct* obligation *sub gravi* or *sub veniali* according to the intention of the person who takes it.

In the last case, *i.e.*, "I purpose," &c., it brings with it no new direct obligation.

In the intermediate cases, *i.e.*, "I promise" (a somewhat doubtful form) or "I promise to you," the direct obligation is like that which results from a gratuitous promise, binding *ex fidelitate*, and, therefore, at most *sub veniali*.

The indirect obligation of the Pledge in each of these cases will depend on the probable or morally certain consequences of its violation.

2nd. "How far should the Priest make known to the people the nature and extent of the obligation the Pledge imposes?"

We believe that the Priest in his public address to those who are about to take the Pledge, or in some of his ordinary Sunday exhortations, should make known to the people distinctly both the *direct* and the *indirect* obligations arising from the Pledge. If he does so, we believe he will thereby enable all classes to profit by taking the Pledge, and prevent those sins which are apt to follow from an erroneous conscience.

3rd Q. "Should the Pledge be administered indiscriminately to all who wish to take it?"

We see no difficulty in administering the Pledge to all who come to take it, after having learned from the Priest who administers it the nature and extent of the obligation involved in taking it.

We shall be glad to hear from any of our clerical readers how far these views, which are of a tentative character, agree or disagree with the views of others.

ED. I. E. R.

THE IRISH ECCLESIASTICAL RECORD.

JUNE, 1883.

A SCRIPTURAL SKETCH.

THERE is a picture in the museum of "The Louvre," in Paris, the strong sombre colours and the terrible energy of which strike even the most unprofessional visitor. The figure of an old man emerges from the ground at the call of a dishevelled magician. A long cloak hangs loosely around him. In his features there is a fresh, placid majesty which the cares of the world seldom leave on the features of the living. His deep, intelligent look seems full of the secrets of the world beyond the tomb. The magician sees with mingled surprise and terror the sudden effect of her unfinished enchantments. She is standing near a flaming tripod. Her face and limbs are violently contracted. In her left hand she holds a branch of vervain with which she stirs the flame. The right is occupied in supplying fresh substances to the pile beneath, to keep it lighting. An officer fallen on the ground fixes on the old man a curious and terrified gaze, as if he anticipated some deadly warning. Two soldiers await him seemingly less anxious and less personally concerned. The mysterious shade is invisible to them. They only see the witch occupied with the dark practices of her art, surrounded by lugubrious phantoms, half-shaped spectres, voracious birds, human bones, and vampires.

This woman is the Witch of Endor. The old man is the Prophet Samuel, who comes from the regions of death to make one sad supreme revelation to Saul. The painter who undertook to express on canvas this imposing scene is the powerful Neapolitan genius, *Salvator Rosa*—who was wont to contemplate, in the moral as in the physical world,

the gigantic aspect of things—loved to study the terrible and often the desolate features of his subject, and gave them to the world in strong but harmoniously blended colours, and with an ease full of original vigour.

We know what an honoured place divination held in the religion of the pagans. The whole universe was, according to their notions, directed and kept in motion by superior intelligences which presided over the development and progress of beings. By an ingenious turn of the imagination they assigned life and thought to different phenomena of nature. Their descendants believed in the reality of those chimeras, and worshipped particularly the blind forces that exercise their influence on human life. Hence the smallest event was looked upon as the voice of the divinity. The noise of thunder, the chant of birds, the murmur of the forests agitated by the winds, the state of the entrails of a victim, the appearance of some unexpected star, words pronounced at random and without any object, passed for the expression of the divine will. And as they saw in those signs the censure or the approval of the past, they also recognised in them the manifestations of the future.

There were thus different means of foretelling things to come. Every dream had its significance; the words of the dying were treasured as words of revelation, and at the magician's call the shades of the dead came forth to converse with the living, and to reveal to the latter a glimpse of their ghastly science.

Divination, which was at first simply enthusiasm and credulity, was soon raised to the dignity of an art, the rules and principles of which were transmitted by the initiated to those who aspired to succeed them, and to inherit the veneration in which they were held. In the beginning they inhabited retired places, dark grottos, and gloomy caverns, and from the depths of those inhuman retreats gave forth their prophetic warnings. The underground abodes in which they searched for the will of the deity often contained exhalations which threw them into intoxication and delirium, and at all times served to cover the deceit of their enchantments, and to give to the human voice in their prophetic utterances something grave-like and formidable. At a later period, however, superstition erected on savage rocks and on the sites of ruined country dwellings, magnificent temples, where the priestess carried on her art on a more majestic scale, and where kings and peoples came

with respect to hear the voice of the god, and to adorn his shrine with gifts of propitiation.

It is a remarkable thing that pagan peoples, who had as a rule degraded woman to such a degree, should have conferred on her the distinguished function of announcing the future. That nature peculiarly adapted her to this special office, the fact which we notice, if nothing else, would lead us to believe. The women of antiquity, whose mission it was to announce the will of the divinity, were called either sybils or pythonesses. The principal difference that existed between those two orders of female prophets was, that the sybils controlled under their prophetic domain the whole roll of ages without limit of time or place, whereas the pythonesses had to confine themselves to the occasions and facts marked out for them by their patron Apollo.

Before these impostures had found their way into Epirus and the cities of Italy, they had long been in existence on the banks of the Nile and the Euphrates, and in Phœnicia.

The Israelites, who were naturally inclined to superstition, and had been more than once already led astray by their recollections of Egypt, soon fell into the foolish and impious practices of their neighbours. No doubt, in their experience some marvellous things did occur as the result of magic, things that then at least could not be explained naturally, and perhaps the artifice of the unseen powers, who have a clearer knowledge of the future than man, helped to gain credit for magicians and astrologers. Besides, the role of those false prophets might have had some apparent resemblance with the ministry of the real ones. This, too, would explain why it was that the Jews became the dupes of such extravagant errors. The "*Law*" prohibited, under the most rigorous penalties, the consultation of all such vain, ridiculous speakers of the future. Saul, in the best days of his reign, when he followed the advice of Samuel his master and his friend, had banished from his kingdom witches and fortune-tellers as a race of wicked, worthless disturbers. But there are minds that become superstitious in misfortune. They imagine that in the hour of danger something preternatural will intervene between them and the peril. They have no confidence in themselves, they are betrayed by circumstances, men forsake them, and then they seek in the hidden forces of nature that strength which the danger of a moment banishes from their hearts.

Saul was jealous of the brilliant fortunes of David. He

knew the latter was destined by Providence to reach the throne. The innocence and the future greatness of his rival were constantly before his eyes—an unwelcome vision. David, then in exile, little thought that the day on which his cause would triumph was so near. But soon all the difficulties vanished before one of those unforeseen vicissitudes of which human things offer so many examples.

The Philistines, constantly at war with Israel, were again in arms. Their recruited troops were drawn up on the hills of Sunam, covering the whole line from Appec to Jezrahel. Saul on his side occupied the heights of Gelboe which faced the enemy. The valley of Jezrahel separated the two camps.

Every one is acquainted with the history of this final encounter between the Israelite king and the enemies he had conquered so often. We do not propose to weary the reader by recounting all the material details of the battle and the slaughter. Our object is to note in this tragic episode the working of a human mind which in a higher sphere and in a crisis full of reality, may bear some resemblance to what we see around us, which may even be a figure of what the writer and the reader often felt within them in a crisis as formidable for us as the battle of Jezrahel was for a vacillating Jewish king. For three days the hostile camps watched one another's movements; at last Saul consulted God. But it was only to satisfy his curiosity. No voice from heaven answered his consultation, no dream revealed his fate, no priest nor prophet appeared to solve the mystery of the contest. In his despair he said to one of his officers: "Go, seek a witch that I may inquire of her what is to happen." The officer replied: "There is a pythoness at *Endor*."

It was not far from the camp, from the summit of Mount Thabor. The traveller looking southwards sees to the left of Naim Endor and the heights of Gelboe almost on the same ridge. Saul took off his royal garments, and lest the witch should fear to practise her enchantments in presence of the prince who had repressed them, went to consult her, in disguise.

He arrived at Endor during the night. The woman did not recognise him. "Interrogate for me," he said, "thy spirit of divination. Invoke him whom I shall name." The witch replied, "Thou knowest that Saul has exterminated from his kingdom both soothsayers and magicians, why, then, dost thou come to lay a snare for me that I too

may perish?" Saul reassured her, and swore in the Lord that no evil would happen to her on account of this consultation. The magician, relying on the promised impunity, asked her visitor what spirit she was to call forth. Saul remembered Samuel, his old protector. He believed, not without reason, that there is an echo from the tomb, and that from one life to another friends can answer and help one another. Immortality is a dogma of every religion, for it is the right and the want of every soul, and the belief of peoples on the subject has found even in Necromancy a strange but energetic expression. There are truths which the ignorance of the mind disfigures for a while, but which the heart always recognises and respects. 'Tis a cloud that passes over the human conscience and disappears.

The king said to the enchantress, "Call forth Samuel." It was the common belief of many ancient peoples that under magical evocations the souls of the dead came forth "*with difficulty and against their will*" from the place of their repose, and that it was necessary at the same time to entice and to compel them by the force of enchantments. The pagans especially had recourse to strange and cruel practices. Horrible words of prodigy, funereal herbs, bitter draughts, the most gloomy and terrific rites performed with blood, bones, and corpses—all those things were sometimes necessary to bring forth a soul that had been asleep in death, and to obtain from it an answer.

The Hebrew necromancers had borrowed many of those ceremonies, and on this occasion the darkness of the night and the anxiety of Saul must have added much to the horrible solemnity.

Suddenly the witch uttered a terrible shriek: "Why hast thou deceived me? for thou art Saul." "Fear not," replied the prince; "what hast thou seen?" "I saw a god come forth from the earth." "And what was his form?" "It was a man covered with a mantle." Saul bowed to the earth to honour the illustrious prophet, but the spectre complained that he had been disturbed in his repose. "Why," he said to Saul, "didst thou trouble me and call me forth?" Saul answered, "I am in extreme peril, the Philistines have declared war against me, God has abandoned me, I therefore had recourse to thee to know what I should do." The prophet answered, "What avails it to consult me if God has left thee and gone to thy rival? Now the Lord will treat thee as He promised

through me. He will take from thee thy kingdom and give it to David, because thou didst not obey him nor execute the decree of His anger against Amalec. Soon thy children and thyself shall be with me in death, and the camp of Israel in the hands of the Philistines."

The unhappy king, knowing how well he deserved those reproaches, remembering the curse of the Lord that hung over him, and seeing himself abandoned by more than half his subjects, no longer doubted. The enemy before him was strong and resolute. Disaster and ruin were fast approaching, and soon the head of a theocratic republic was to end his career like a vanquished pagan soldier.

This is one of the many instances in which the immediate action of God made itself felt in the political and social destinies of His people. When human power attacked the laws, men invested with a transitory mission raised their voices in sacred opposition. Their advice was not always followed, but was never given in vain. Thus when Saul despised the orders of God, words of reprobation fell upon his head. His rival and successor was favoured by Him whose commands were disobeyed, and then his ruin was to be expected in the first crisis that appeared. "Like the tree which the wind of to-morrow overturns because the lightning of to-day hath touched its roots."

The answer of the prophet had a prodigious effect on Saul. So strong was his emotion that he fell powerless on the ground. The witch brought some nourishment to revive him and to refresh his attendants, and when they had partaken, they arose and set out for the camp.

What are we to think of this strange scene? Was Saul the victim of the witch's artifices or of his own credulity? Or did Samuel really appear to him? On this subject the interpreters of Scripture differ, and the Church has not dogmatically fixed the true sense of the Biblical narrative.

It is quite plain that the sacred writer is not very explicit and that the text of this extraordinary passage is not clear. Thus when he says that the enchantress saw the prophet Samuel, does the inspired author simply wish to conform himself to the language of the clients of necromancy, or did he express a reality and mean what his words literally convey? A third explanation would be, that he simply gave an account of appearances without pronouncing on the reality of the fact.

In the first hypothesis we have no difficulty in believing that Saul in his doubt and anxiety was deceived by an enchantress. It is the faith of the whole world that visible things are most closely bound to the invisible. Man may take refuge, if he likes, in a sentiment of proud independence. Everything warns him that he is held and governed by a superior force. That is the reason why his soul is always opened to the idea of the marvellous. It is an instinct of man which is awakened and developed by misfortune.

According to other writers, there is no reason why we should not take the scripture narrative in its literal sense. In their opinion the bad angels who fell from heaven lost their happiness but preserved their natural powers, and can exercise them within the limits of God's permission. They might have presented to the eyes of the magician an illusive phantom destined to give credit to and propagate the pernicious errors of magic.

Finally, God, by a special design of His providence, might, independently of any magical operation, have sent Samuel to give a final warning to the unhappy prince, as He often makes use of ordinary events to remind us of His power and justice.

We may accept of those explanations the one that suits us best. One thing at least is certain, that the land of light inhabited by the just was not shaken by the incantations of magic. Neither should we think that on account of an occurrence of this kind the world ceases to be governed by wise laws. The exception does not destroy the rule. Divine Wisdom shines resplendent above the imperfections of creatures. We often see even in wickedness the firm hand of Providence tracing those designs which neither folly nor crime can baffle. When a tempest sweeps over the earth, overturning and destroying the works of our hands, in the depths of the firmament the sun continues to burn beneath its envelope of light, and the stars pursue in peace their harmonious revolutions.

Not long after the battle, in which the unfortunate king, to save the honour of his name, committed suicide with his own sword, a truthless Amalekite stranger brought the news to David. The sincerity of David's sorrow is contained in the beautiful hymn with which we are all acquainted. "Say it not in Gath—speak it not in the streets of Ascalon." This hymn, the expression of public sentiment and a worthy eulogium of Saul and Jonathan, was repeated

from end to end of Israel. No wonder! the unfortunate prince had possessed eminent qualities during life, and at the last moment he was courageous enough to die, but too weak to bear to the end the trial of his misfortunes. Besides, his death remains in the religious history of the world a lesson to all human powers who seek glory and fame at the cost of justice. Right is immortal and sacred. Force is transitory and blind, and the invisible master often turns it against those who, putting honesty aside, use it for selfish purposes. It is always so with those who would suppress the action of God in this world. They may escape for a time, but when they fall they leave behind them a deep trace of the passage of Providence in the midst of human affairs.

JOHN F. HOGAN, C.C.

PRIMITIVE IRISH MONASTERIES.—No. II.

“*Insula Sanctorum et Doctorum.*”

THE Chief Schools of Ireland were Monastic. It must, however, be remembered that after the convention of Drom Ceata there were established several secular schools, which retained, at the same time, a strictly Christian character. For the maintenance of such schools the State made generous provision. They were generally placed under the control of the Bards.

The privileges then guaranteed by law to the Bards were very important. The chief poet ranked next to the king. At the royal table his place was next the monarch. He was provided with a stud of six horses, and allowed a large retinue, to whom the doors of the nobles of the land were always hospitably open. In the Chieftain's territory he could claim annually as emoluments thirty cows and their grass. And such was the esteem in which the Bards were held, that the high privilege of personal sanctuary was conceded to them.

The qualifications which the State required in the chief masters of their schools, were high and varied. They should be familiar with the Gaedhlic literature in prose and poetry. They should be also learned in the languages of ancient Greece and Rome, and familiar with the Sacred

Scriptures. Under the control of the Head Master the law made provision for the following staff:—

1. For a “fifty man,” whose duty it was to chant one hundred and fifty psalms daily.

2. For a scholar, who taught ten of the twelve books of the regular college course.

3. For a historian, who professed history and some parts of Divinity.

4. For a lecturer, who professed Grammar, Geography, Criticism, Enumeration, and Astronomy.

The full course of studies followed in primitive Irish Schools, extended over a period of twelve years. It is, however, right to add, that this course while extending to the highest grades of knowledge, included the merest elementary studies. During several years of this protracted course, tales and poems are found as constantly recurring subjects of study. Many of those poems and tales were historical. It was the last year of the course that was exclusively devoted to the study of oratory and poetry.

This somewhat protracted study of ancient tales and poems, may appear to some a great waste of time. It should, however, be remembered that many of those tales and poems were historical; and were regarded by such authorities as Flan of Monasterboice, as valuable sources of information. Any attempts at falsifying their contents, were visited with severe penalties. In the case of Brehons or Ollamhs it entailed forfeiture for life of all the valuable privileges attaching to their offices. Sometimes indeed the introduction of much that is purely imaginative, seems to mar their historical value. And yet it may be argued that the love of an imaginative people for the ideal, may be gratified in the minor incidents of historical narratives, without affecting the historical value of the leading events. Even O’Curry is of this opinion; but he adds that there are many of those tales from which those elements of the supernatural and ideal are carefully excluded.

The Monastic Schools of Ireland were, however, its chief centres of Education. The languages of Greece and Rome were studied with a passionate ardour within these peaceful inclosures. Many of the extant compositions of the monks of the period evince graces of style, often perhaps marred by pedantry, but still highly creditable considering the period. Such portions of the writings of Sedulius and Columba as have reached us, would alone establish the successful cultivation of the ancient languages in Ireland at that early age. The Paschal work of Sedulius, written

in heroic verse, was favourably noticed by the Fathers of a Council celebrated at Rome under Pope Gelasius. Some of the hymns of this holy and learned Irishman have been favoured with a permanent place in the Church's liturgy. Such is the hymn:—

“A solis ortus cardine,”

sung at lauds in the office of the Nativity. Who can read the beautiful introit of the Masses of the Blessed Virgin—“Salve Sancta parens”—and not be struck as well by the elegant latinity as by the deep piety of the same writer? Probably the most candid and competent critics of the 19th century would agree with St. Ildephonsus of Toledo, in his estimate of Sedulius, and style him “Bonus ille Sedulius poeta evangelicus, orator facundus, scriptor catholicus.”

St. Columba, too, was passionately devoted to poetry; but he preferred to clothe his rich imagery and wealth of thought, in the language of his country rather than in that of the Church. Of the several poems which he composed in the Irish language, eleven were extant in the days of Father Colgan, on none of which is it necessary for us to dwell.

We find that he also composed some Latin poems. One of those—the “Altus,” referred to by St. Columba himself as “My holy Altus,” was deemed worthy of praise many centuries ago by Pope Gregory. It has been recently published by a scholar of our own day. We think that most readers will be struck by the vigorous and graphic reproduction of scripture imagery which it exhibits. The following we would present to the reader as a fair specimen of its imagery and versification:—

Regis Regum rectissimi
Prope est dies Domini,
Dies irae et vindictae
Tenebrarum et nebulae
Dies quoque angustiae
Maeroris ac tristitiae, &c.

It is true that the foregoing and other passages in the poem, we may look in vain for the classic beauties of Sedulius, or the literary graces which are found in every line of the poems of Venantius Fortunatus. Though in common with most others we are struck with the sombre beauty which several passages present, we await with deep interest the estimate which the modern critical world may form of this remarkable memorial of the past, which has been recently placed before the public through the learned labours of the Marquis of Bute.

Columbanus, also, his extraordinary missionary labours notwithstanding, found time to compose many remarkable works in the Latin tongue. Amongst those, his book against Arianism is styled by a certain writer a work of "flowery erudition." The classic beauties of his poetical Epistle, which he wrote at the advanced age of seventy-two, have been deservedly eulogised. In harmony of metre, and elevation of Christian sentiment, the following couplet from that composition may well be classed among the gems of Christian poetry :—

"Omnia praetereunt, fugit irreperabile tempus"
"Vive vale laetus, tristique memento senectae."

St. Columbanus also wrote in the same language a commentary on the Psalms. Nor was he the only Irish Monk of the period who wrote on this portion of the Sacred Scriptures. A fragment of a commentary on the Psalms written by St. Caimin of Imis Cealtra, on the Shannon, is still extant, and it is believed to be in the very handwriting of the author.

But the studies of our primitive monks in the ancient languages were not confined to sacred subjects. They also made themselves familiar with the classic authors of the Augustan age. "They explained Ovid; they copied Virgil; they devoted themselves especially to Greek literature." Such indeed was their peculiar taste for Greek that they sometimes wrote their Latin works in Greek characters. Among the literary curiosities of that age, which have fortunately survived the wreck of centuries, is a copy of Horace written in Irish characters. It was discovered at Berne; and has been pronounced "*Antiquissimus omnium* quotquot adhuc innotuerunt."

We may well be surprised at the spirit of independent inquiry with which our early monks entered on the investigation of even abstruse scientific problems. In illustration of my meaning I may refer to St. Virgilius, who, contrary to the almost universally received opinion of his time, and undeterred by the hostility which a misapprehension of the true character of his teaching excited against him at Rome, boldly maintained the spherical form of the Earth. In truth one knows not which to admire more in Virgilius, his apostolic zeal, his profound theological knowledge, or his successful study of obscure scientific problems. Surely the varied attainments of such a scholar point suggestively to the schools in which his gifted mind had been moulded,

and his knowledge acquired. But such cursory references to the learning of the period as the limited space of our article renders imperative, can convey but a shadowy picture of the extent, variety, and worth of the teachings of our monastic schools during the first three centuries of our Christian history. We cannot, however, pass away from this portion of our subject without reference, however brief, to other labours of an important kind, which engaged much of the attention of our early monks.

It is well known that monks laboured zealously from the earliest period, for the preservation and multiplication of books, by carefully made copies. Indeed the extent to which manuscript copies of the Holy Gospels, and of other portions of the Sacred Scripture, were multiplied in Ireland, is simply astonishing. Saint Degan is said to have transcribed with his own hand, as many as three hundred copies of the Gospels. The artistic beauty with which many of those manuscripts were executed, is regarded by competent art critics of our own times as absolutely marvellous. The Book of Kells, a manuscript attributed to the sixth century, is unrivalled. The lapse of centuries has not dimmed the brilliancy of its glowing colours. Its unique ornamentation has elicited flattering encomiums from scholars of European fame. Mr. J. D. Westwood, a learned Englishman, and the author of "*Paleographia sacra pictoria*," writes: "Ireland may be justly proud of the Book of Kells. The copy of the Gospels traditionally said to have belonged to St. Columba is unquestionably the most elaborately executed manuscript of *early art now in existence*." And again he writes: "At a period when the fine arts may be said to be almost extinct in Italy and other parts of the Continent, the art of ornamenting manuscripts had attained a perfection almost miraculous in Ireland. . . The invention and skill displayed, the neatness, precision, and delicacy, far surpass all that is to be found in ancient manuscripts executed by continental artists." Almost equally flattering is the estimate which Dr. Keller of Zurich formed of Irish Caligraphy. "It must be admitted," he writes, "that Irish Caligraphy in that stage of its development which produced those examples, had attained a high decree of cultivation, which certainly did not result from the genius of single individuals, but from the *emulation of numerous schools of writing*, and the improvement of several generations." Hence we find Mr. Brash boldly maintaining that the origin of this art of illumina

tion, which in Ireland attained its highest degree of perfection in the sixth century, must have been prior to the introduction of Christianity to our country. However that may be, the purely Irish origin of this art is attested by Dr. Keller, Digby Wyatt, and other eminent archæologists. And here again analogies at once interesting and striking, have been observed between the Irish and Eastern systems of ornamentation. We again cite the words of Ferdinand Keller, "That the Irish system of ornamentation does actually find an analogy in Eastern countries, is proved by the illustrations published by C. Knight in a small work on Egypt. We then find the serpentine bands of the Irish ornaments appearing already in the earliest Egyptian and Ethiopic manuscripts, and with a similarity of colour and combination truly astonishing."

The art of carving in wood and metal, was also successfully cultivated in our early monasteries. The same St. Dagan, who laboured so assiduously in copying the Holy Scriptures, is said to have carved three hundred crosiers, and to have made as many bells. Many of the ancient bells, crosiers, and reliquaries, now preserved in the Museum of the Royal Irish Academy, illustrate the remarkable degree of success to which this art had then attained. Referring to those evidences of the civilisation of a remote past, O'Curry justly observes: "Many of those articles exhibit a high degree of skill in the workmanship, great beauty of design, and most delicate finish of all the parts." He also adds that any description would be inadequate to convey a true idea of their beauty. I do not wish to be understood as intending to imply that such artistic gems as the Cross of Cong, or the Shrine of St. Patrick's copy of the Gospels, or the celebrated and sacred battle-standard of the Northern Princes, belong to the period under review. Neither can I join in the admiration sometimes too profusely lavished on the style and finish of our early bells. But while they exhibit a lower degree of artistic taste, of beauty, and originality of design, and perfection of finish, than do our early illuminated MSS., still they speak highly of the skill of our carvers in metal in so remote an age. Additional proofs might easily be cited to establish the successful results of the labours of our primitive monasteries in the departments referred to. The testimony of Montalambert is so flattering, and of such undoubted authority, that I shall quote it here without apology. "There," he says, "were trained an entire population of

philosophers, of writers, of architects, of carvers, of painters, of caligraphers, of musicians, poets, and historians."

This fruitful activity, with which art and the sciences were cultivated by our early monks, proved no hindrance to their acquiring the still higher science of the saints. Though our Monasteries were practically universities of a world-wide fame, in which profane sciences were taught with marked success, they were sanctuaries as well, in the pure and sacred atmosphere of which, souls were able to soar to the most sublime heights of sanctity. Nor were the evidences of this confined to Ireland. It manifested itself in extending the empire of the Church, and in building up effectually what the barbarians had destroyed. And theirs is a fame the lustre of which has not been dimmed by time. Franconia cherishes the memory of the martyred Bishop St. Killian; while at Salsburg, Virgilius, another Irishman, is held in imperishable veneration. Spain honours our St. Sedulius; while France and Italy vie in doing honour to the memory of the austere Columbanus and others. To enumerate the names of those who are honoured as saints in England and Scotland, would prove tedious here. At home the large number of saints of that period is attested by our Martyrologies, by the well-attested facts of their austere penitential observances, and their almost incessant devotional practices. Their earnestness was unaffected; their spirit of self-denial was heroic; their faith was simple and profound. To us who live in an age of self-indulgence and material self-seeking, the arduous duties of their daily lives would seem impossible of fulfilment. But we possess authentic records which show the scrupulous docility with which those duties were observed, and which proclaim to every age the instructive history of their holy lives.

Some of the most ancient of our Irish Monastic rules are fortunately extant, and make us familiar with the duties daily observed by our early monks. The complete rule of St. Ailbe of Emly, published by a learned contributor to the old series of the *IRISH ECCLESIASTICAL RECORD*, is a document of undoubted authenticity and authority. It takes us back to the time when Celtic Monasticism was at its height, under the immediate disciples of our National Apostle, and reveals to us the true character of Monastic life in that early and famous period. In the words of the eminent writer in the *ECCLESIASTICAL RECORD* already referred to, "it tells us the principles which guided the

monks in the practice of religious perfection; it sets before us the daily routine of community life; it mentions the various superiors, their spiritual duties, the virtues to be practised, the faults to be shunned; it descends to the minutest details connected with the religious; and gives even the quantity and the quality of the food to be used at their frugal repasts."

The rule of St. Columbanus casts additional light on this interesting subject. The fundamental principles of Christian perfection, as they are found in the Gospels, and are inculcated by the examples of the saints, are clearly enjoined. Hence, we find that poverty, chastity, and obedience, were regarded as the strong triple basis on which our primitive monks would raise the structure of evangelical perfection. For speaking alone with a woman, St. Columbanus imposed on the monk guilty of that offence, a fast of two days on bread and water. On a monk who might be guilty of the violation of his vow, a fast of six years on bread and water was imposed, while the years of his penances were to continue for four years longer. Like rigorous penances were imposed for similar offences by the penitential of St. Cummian. St. Ailbe's rule inculcates obedience to—

"The chaste rule of the monks."

And, again, in Strophe 33, of the same rule, the monk is required to be "holy and pure of heart." In Strophe 46, it is enacted that women be strictly excluded from the monastery. Indeed, we know that the manner in which the law of celibacy was observed throughout Ireland merited the eulogies of Venerable Bede; even centuries later, it elicited the far more unwilling admiration of the hostile Gerald Barry.

The strict observance of obedience must have been essential to the existence of the vast communities common at the period. Hence its observance is strongly inculcated by St. Ailbe in the 13th Strophe of his rule—

"Let not Satan take thee in his ways;
Be submissive to every one who is over you."

The slightest violation of this duty of obedience was severely punished. Nor were the brethren free to transfer their allegiance capriciously, from one superior to another. The discipline of our primitive monasteries required that a monk could not pass from one monastery to another without

cause. It was only when the cause of religion or charity, called away special members of any community, that the necessary dispensations were given.

The poverty of those communities may be estimated not so much from their renunciation of earthly goods, as from the austerity of their lives. Nor do I hesitate to add that the extraordinary austerities practised in our early monasteries constitute another unique feature in their history. And if we take into account the severity of our climate, we should not hesitate in stating that those austerities have seldom been equalled, never surpassed, in the Church's experience of monastic discipline.

A solitary daily meal had to supply the wants of failing nature; and this was supplied at None. Bread and water, with a slice of honeycomb, constituted the usual fare. The seniors were allowed the additional simple luxuries of mead and water cresses. This rule was relaxed only in favour of the sick, who were allowed the use of flesh meat. St. Columbanus, filled with that austere spirit with which he was imbued at Bangor, regulated the food of his monks with at least equal severity, in the many continental monasteries of which he was the founder.

The bell tolled at None to summon the brethren from the Church to the refectory.

“ When the Beatus has ceased at the altar,
Let the bell for the refectory be heard.”—Strophe 35.

After this daily meal the bell summoned them once more to the Church for thanksgiving

“ To the King who giveth food.”

Thus the varied duties of the monks seem to have been arranged with a rigid regard to order; and the sound of the bell—as in modern communities—gave notice of the time set aside for each duty.

The strict observance of silence justly regarded as essential to holy recollection, was also enjoined in our early monasteries. From its observance the superior was exempt. The obligation is thus inculcated in the 23rd Strophe of St. Ailbe's rule.

“ Except you be a ruler (abbot) or vice abbot,
Till the hour of one you speak not,
Afterward for those who perform penance,
Each one in his silence shall be silent.”

Amongst the other practices which give a distinctive

character to early Irish monastic life, I may mention that of frequent genuflections. This somewhat singular practice of daily genuflections is thus prescribed in St. Ailbe's rule, Strophe 17:—

A hundred genuflections at the Beatus,
A hundred genuflections every evening.

Certain prostrations are also prescribed. A prostration at the Church door is permitted, Strophe 27. Three prostrations are prescribed on arriving at the Chancel, Strophe 25. This peculiar religious observance seems to have been recommended to the Irish by the practice of St. Patrick himself. We are informed by his biographers, that he daily practised hundreds of genuflections. A practice thus consecrated by our Apostle was naturally copied by his spiritual children. Hence we find this habit of frequent genuflections mentioned by St. Cumin of Connor, as among St. Jarlath's penitential practices.

“ Jarlath, the illustrious, loved,
Three hundred genuflections each day,
Three hundred genuflections each night.”

Nor was this religious observance confined to Ireland. We find it recommended by the Fathers of a Council celebrated at Clevesho, in England, A.D. 747. It was practised in the East long before. Even prior to the advent of St. Patrick to our shores, these prostrations are known to have constituted a remarkable portion of the penitential exercises of St. Simon Stylites.

Some learned writers suppose that our early monks did not adopt a particular form of monastic dress. And yet we think it is not easy to reconcile such an opinion with the spirit of that exact and comprehensive code of discipline, which, as we have seen, regulated for them the minutest actions of their daily life. We know that our primitive monks rigidly adhered to a special form of tonsure. There can be little doubt that St. Patrick received at Tours the habit worn by St. Martin's disciples, which, according to Sulpicius Severus, was of camel's hair. Indeed Dr. Lombard distinctly tells us that our Apostle received the monastic habit from St. Martin's hands, the colour of which he states was white. That he retained this habit in Ireland must be highly probable; and seems to harmonise with and explain a passage in the Tripartite in which the Angel on Croagh Patrick refers to the hairs on St. Patrick's “Casula.” We are also informed by Dr. Lombard

that our Irish monks continued to copy the example of their great model by wearing simple habits of undyed wool.

We find our early monks reverently and faithfully copying our great Apostle in everything; adhering with an almost superstitious reverence to his religious observances. We shall have occasion to consider in our next paper, an additional interesting proof of the same spirit, in their love for the Sacred chant in which he instructed our ecclesiastics.

J. A. FAHY.

GREENLAND: WHAT IS IT?

IT is easy enough to ask a question, the difficulty lies in answering it. Many a tarry-at-home traveller has put this particular question to himself in the quiet of his study, or puzzled his friends over it in conversation; and out of it nothing has come. So, again, many an anxious Arctic explorer, after passing Cape Farewell at its southernmost point, has gazed thoughtfully at the dim land, which at times rises out of its mists and frozen sea-coast, and wondered what this Greenland is, which shrouds itself in gloom, and seems to be as vague and unsubstantial as man's knowledge of it, and so he passes on; and again nothing has come of it. Neither student nor explorer, neither the man of thought nor the man of action, seems equal to the task by himself. The problem has thus, through centuries, been left until a great man should arise who could combine in himself both characters, and bring mind and body alike to bear upon the solution; and such a one is Baron Nordenskiöld.

Our RECORD has already drawn its readers' attention to the hero of the North East Passage,¹ whose *Voyage of the Vega round Asia and Europe* excited such universal interest. Baron Nordenskiöld has not been idle since his triumphant return from the first passage that was ever made from the Atlantic to the Pacific through the North Polar Sea; and if, as it seems, his original idea of revisiting the lands he has seen in that great voyage of discovery, was given up, when his young and adventurous comrade, the Danish

¹ Vol. iii., p. 94-106.

Lieutenant Hovgaard, forestalled him in an attempt, the outcome of which is still doubtful and the cause of much anxiety, the leisure thus afforded has been well employed in devising a new expedition, upon which he is just now entering, and to which he has invited attention by a Programme which he prepared, and put into circulation when his conclusions have been drawn and his preparations for action made.

The student has done his work, which the explorer has now taken in hand. Patient research among the obscure pages of the Sagas has thrown fresh light upon doubtful historical data, and brought out new conclusions as to the sites of long-lost cities, monasteries, and churches; while scientific inquiries have led to the conviction that Greenland is not that ice-clad desert which for ages it has been considered to be, but that it contains grassy valleys worthy of the name it bears, which name, we know, it obtained from the bright verdure which at times fringes its southern point, and which, to Icelandic eyes, seemed beautiful in contrast with the desert wastes which were too familiar to them at home.

Fortified by these results of quiet study and close philosophic reasoning, the student closed his books, and now goes forth as the explorer, to test for himself the truth of his conclusions, by penetrating into the interior of the as yet-untrodden centre of Greenland; and then, on his homeward voyage, to disinter the relics of long-lost civilization and Christianity which once flourished so vigorously in this almost forgotten land.

It is characteristic of Baron Nordenskiöld that he kept his ideas and intentions to himself, until all was arranged; for he did not want to be interrupted with correspondence on his plans and theories. With him everything is carefully arranged beforehand. Every thought duly weighed, every authority dispassionately examined, every conception carefully worked out. So was it in all his previous voyages; and this will explain how the outcome was success on every occasion.

The reader may like to have a specimen of this Programme, which gives, in a few words, the result of much study and research:—

“Nine centuries have elapsed since the Norwegian, Erik Röde, discovered Greenland, and founded Scandinavian colonies; from these, Norwegian navigators, some ten years after, sailed south to ‘Vinland, the fecundus,’ *i.e.*,

to the shores of the present Canada and the United States, thereby acquiring the honour for the Norse race of being the real discoverers of the New World. It is not known whether these voyages led to any fixed settlements being established in America ; but we know, on the other hand, from a number of Icelandic sources, that the colonies in Greenland became very flourishing. There were upwards of 300 farms (*gaarde*), of which about 200, embracing twelve parishes, were situated on the 'Österbygd,' and about 100, embracing three or four parishes, were situated in the 'Vesterbygd.' During four centuries the country formed a bishopric, from which funds towards the Holy Wars were even contributed. Unfortunately, the connection between the colonies and the mother country ceased after a couple of centuries, while Greenland's ancient Norse population was extirpated, either through plagues, or by 'Skraellings,' *i.e.*, the Eskimo, who descended from the North. Another explanation of their disappearance is, that they lost their nationality, and were absorbed into the Eskimo population during their contact with the more numerous tribes of the Polar regions, whose mode of living was more suited to the climate of the country, and the resources at their disposal. However that may be, there remains the fact that one of the most distinct and enterprising peoples in the world have been annihilated, or perhaps absorbed in one distinguished as among the lowest, both physically and intellectually.'²

The old country seems to have quite forgotten and lost sight of its colonies in Greenland, and the discoveries which it had carried thence into America, until Columbus recalled the attention of the Norsemen to what they had previously done. So old traditions were examined, and ancient charts hunted up, to find the way once more to the lost land. But Greenland seems to have shut itself in, at least on its eastern coast, with ice barriers more extensive than of old, and to have, as it were, repayed the cold indifference of the mother country by raising a corresponding icy girdle, which shut out effectually the too long neglectful parent. Davis, in his attempts at a North West Passage, found the western coast more accessible, and along the straits which bear his name, stations for whale fishing were founded. Then came the usual rumour of gold discovery, which, however, did little in the end, until missionaries took up

² See *Nature*, vol. xxviii., p. 37 (May 10, 1883).

the work on higher motives, and did what they could for the conversion of the Eskimo. So the western coast of Greenland became comparatively well-known; but the eastern coast, though visited by Scoresby, Sabine, and Graah (the Dane), and Koldewey (German), between 1822 and 1869, "is still in its greatest extent wholly unknown." So, as our hero says, "it is not worthy of the geographical discoveries of the nineteenth century, that a coast-line extending south of Stockholm should be so utterly a *terra incognita*." For we must bear in mind that Greenland is in shape a wedge or triangle, with its southern point running down below lat. 60° , in about the same parallel as Christiania and St. Petersburg. Such is its southern point, so significantly called Cape Farewell; for there the Arctic explorer quits the known world for Davis' Strait and Baffin's Bay, along the western coast, or along the grim, ice-locked shore on the East. But where is the northern boundary, the base of our wedge? Echo answers, where? and that voice comes from the far North, which, at least hitherto, has baffled even Nordenskiöld. But our question—what is Greenland?—reminds us that it is not merely its geographical position, as far as that can be considered as determined, while its dim north is not defined; nor its outline of coast with which men are more or less familiar, that is the answer sought. But what is the land itself, thus outlined and localized? What is the character of the land shut in by those icy barriers; does it correspond with its stern cliffs, its frozen shores and its inaccessible ice packs? Is it, like them, a frozen mass of ice, with nought of mother earth visible and profitable; a barren, lifeless, fruitless waste, one enormous glacier? Is it indeed, as men have for so many centuries believed, a remaining patch of the great glacial period; the last remnant of that terrible wave which once crept over our Europe and extinguished or drove away the life which previously prevailed, and made it for a time a veritable desert: and then when life and heat once more came, and the earth smiled into plenteous harvests and rejoiced in the renewed life of its children, did the cold death-hand linger on this ill-fated spot, and men mocked it with the strange name of Greenland? Such, at least, is the answer which explorers have hitherto given to the question—what is Greenland? Lars Dalager, in 1751, attacked it in lat. $62^{\circ} 31'$, and penetrated some eight miles "across a comparatively even plateau." Whymper, in 1867, in

lat. $69^{\circ} 30'$, failed to make any inroad "in consequence of the difficult nature of the ground." The next attempt was made by Nordenskiöld himself with Dr. Berggren, in July, 1870, in lat. $68^{\circ} 30'$, who tells us that, "favoured by the most magnificent weather, we were able to penetrate nearly thirty miles across a country at the outset very difficult and rent by bottomless abysses, but which gradually improved in condition the further we advanced. We had, on starting, the company of two Eskimo, but they left us after two days' journey. As those who claimed to know the coast glaciers of Greenland had advised me not to waste time and labour on such a hopeless undertaking as that of penetrating over the inland ice, my outfit was very incomplete : we were in want of ropes, tent, suitable sledges, and, on the Eskimo leaving us, we could not even carry the utensils necessary for cooking. I could not, therefore, on that occasion, get very far, but I certainly came to the conclusion that I should have been able, with a couple of smart sailors or Arctic hunters and a suitable outfit, easily to have extended my wanderings for 120 or perhaps 180 miles." Another expedition was made in 1878 by two Danes, Jensen and Kornerup, in lat. $62^{\circ} 40'$, which was "carefully equipped, but the country being much fissured, and the weather unfavourable, it did not reach much further inland than the Swedish of 1870."

What had these explorers to report ? Nothing, certainly, very encouraging : for Nordenskiöld tells us plainly enough, "none of these expeditions saw any limit to the ice desert from their farthest point." But what are his bold words that follow ? What is the outcome of the physical science which he has brought to bear upon the whole inquiry, and which was strong enough to sustain him in these discouraging observations and to lead him to conclusions seemingly at variance with what he had seen with his own eyes ? "But," he continues, "to infer from this that ice covers the whole interior of Greenland, appears to me to be entirely unjustifiable." But this is not all, for he adds, "On the contrary, the following reflections seem to demonstrate that it is a *physical impossibility* that the whole of the interior of this extensive continent can be covered with ice, under the climatic conditions which exist on the globe south of the 80th degree of latitude."

Let us now consider these "reflections," but briefly only, as our space will allow. Full justice could only be done to them by quoting Nordenskiöld in length, so to the

complete programme we refer our readers, which, while we write, is being issued in pamphlet form. It is wrong to call the ice-masses of the glaciers permanent. The glacier which seems century after century to fill the same valley, is not only in constant downward motion, but also changes its form in consequence of the lower stratum melting away through contact with the mountain on which it rests, while the surface, on the one hand, wastes away by thawing in the warm season and by evaporation in the cold; and, on the other, it is added to by falling snow, which in time changes from snow dust to granular snow, then to crystals of ice, and eventually to the compact homogeneous mass of ice. If the advancing glacier is 'fed' by enormous ice-fields situated so high that snow always falls there copiously, it can penetrate far below the border of perpetual snow. It is therefore clear that glaciers, or other constant ice-masses, cannot form in places where they cannot be fed by descending ice, or where the snow-fall is less than the quantity which appears and disappears yearly, "a circumstance which, among others, explains why no glaciers exist in the vicinity of the North Polar coasts of the new or old world."

Now, such a condition of things for the formation of glaciers cannot exist in Greenland unless the land rises gradually from both the eastern and western shores to the centre, a land formation which is not found in any part of the known world, and therefore not likely to occur there. Moreover, the geological nature of Greenland is very similar to that of Scandinavia, which seems to indicate a similar orographical formation of mountain ridges alternating with deep valleys and plains. And so it may be also assumed that the culminating line of the land in Greenland runs, as in England and Sweden, and in both American Continents, along the west coast. Assuming this, what will be the course and action of the winds which produce snow in the interior? If it comes from the Atlantic, it will first cross the broad belt of ice which generally encircles the east coast, and then sweep over the mountains, some of which are very high, before it reaches the interior. If it comes from Davis' Sound on the west, it will at once attack the great mountain range. Now, in either case, the result will be the same. It will assume the character of what is well-known in Switzerland as the *Föhn* wind, dry and comparatively warm. This at first view seems strange, that the same result should

follow from such different conditions; so just a word or two of explanation. If the wind is so dry that it does not deposit moisture when crossing a mountain, up which it is climbing, it will at least be chilled at the top in consequence of the lower barometric pressure and consequent expansion of the air; but that which lowers its temperature liberates its heat, and as it descends the other side, inland, it grows warmer, and recovers its original temperature. This will be the result of a dry wind crossing Davis' Sound from the great American Continent. Again, when the wind comes from the east, charged with the moisture it has gathered from the Atlantic, "it will expand and become colder, just as it ascends from the water surface to the mountain top, but, at the same time, part of the moisture will be condensed on the top, whereby the latent heat of the hydrogen will be set free, and a rise of temperature take place, and this will, to a certain extent, minimise the fall of temperature caused by the expansion of the air. The air will retain the heat thus set free, even after it has reached the base in a dry state, and the air, originally moist, has, when it has passed the mountain, attained a higher degree of heat, but less moisture than at the moment of ascending. *It is in fact dry and warm.*" The conclusion is obvious enough. The ocean winds will deposit their moisture in the form of snow upon the mountains along the coast, but when they reach the interior from any quarter they will be dry and comparatively warm. "And in consequence the snow-falls in the interior of Greenland cannot be sufficient for maintaining a perpetual inland ice."

What the condition of that interior may be is of course uncertain. Nordenskiöld will soon, we hope, be able to tell us from personal observation. He holds the inquiry to be important enough to justify the cost and risk of the expedition. It is the heart as well as the head of the greatest explorer of the present day which speaks in these words: "This I maintain, that whether the interior of Greenland is richly covered with forests, as the land round the frigid pole of Siberia, or a tree-less, ice-free tundra, or even a desert of perpetual ice, the solution of the problem of its real nature is so important, and of such consequence to science, that there could hardly, at the present moment, be conceived an object more worthy of an Arctic expedition, than to ascertain the true conditions of the interior of this particular country."

Baron Nordenskiöld has other objects in view in this expedition beyond the two of which we have spoken. We must content ourselves with barely naming a few. To fix the limit of the drift-ice between Iceland and Cape Farewell, and to take soundings and dredgings in the adjacent seas. To collect fresh specimens of the Flora of the ice and snow. New systematic researches of the strata, which in Greenland contain fossil plants. While (as we might expect from what he learned in the voyage of the *Vega*) due attention will be devoted to the very curious question connected with the fall of cosmic dust. In conclusion, we must give the outline of the plan for the journey of the expedition.

The *Sofia* will leave Sweden near the end of May, will take Nordenskiöld on board at Gothenburg, and sail thence to Reikiavik, in Iceland. There a stay will be made for a few days, when the edge of the ice in the West will be made for, which will be followed southwards, but no attempt will then be made to penetrate the pack. Only in case there should be found an open lead, which is not expected, this will be entered. The probability of this, however, is very small. After having passed Cape Farewell, the course will then be shaped for the west coast of Greenland, to the Auleitsivik Fjord, from the bottom of which the ice journey will be commenced. This latter will occupy 30 or 40 days, and should be finished by the middle of August. During this time the vessel will steam through the Waigatt to Omenak, where the many deposits of fossil plants will be visited. If possible it will proceed as far north as Cape York, where an excellent opportunity will be offered for geological, mineralogical, botanical and zoological studies. In the middle of August the vessel will again be due in the Auleitsivik Fjord, and taking the members of the ice expedition on board will steam south, round Cape Farewell, and along the east coast in the open channel, which may be expected at that season, in search of the long lost churches which Nordenskiöld believes to be on this side of Greenland. The return home will begin at the end of September. The voyage will cover, in round numbers, at least six thousand seven hundred miles.

Our readers will surely join with us in good wishes for the success of the expedition, and the solution of the many problems that are therein involved.

HENRY BEDFORD.

HOW ENGLAND BECAME PROTESTANT.

AS each successive century separates the child of Albion farther and farther from that deplorable epoch, when "a new and chilling persuasion" usurped the place of "the old and soul-inspiring religion" of his Catholic forefathers, the reflecting student of the nineteenth century feels puzzled to account for so vast, so radical, so complete a change.

Nor is this paradox bequeathed to the English convert alone. The faithful Celt, in some sense, wonders more; when, by contact with his heretical brother, he comes to discover, and in discovering, to admire some of those sterling social qualities, especially of honesty, candour, and earnestness which the unprejudiced are ever ready to acknowledge to be leading virtues, however human, in the English Protestant.

I. To solve this historic riddle, to account satisfactorily for so startling a metamorphosis in the religious status of a country which *once* deserved far more the title of "eldest daughter" of Mother-Church than the nation which now closes the pastoral mouth of her priests and banishes religion from her schools, I have no pretensions in writing under the above title; but I have often thought that more light could be thrown upon so perplexing a subject if the student sought causes beyond the sphere of tyranny, employed so largely by a Queen Bess, a Cranmer, or a Cromwell, to force "the novel persuasion" down the throats of churchmen and laity of the sixteenth century. Even the most forcible and detailed relation of the dark deeds of those times, added to the emoluments offered as "baits" by Royal munificence to coerce or tempt men to relinquish the religion of their Catholic ancestors, does little more than afford an "unreasonable reason" why many in those days of all ranks and grades in society apostatised from the Church rather than shed their blood for the faith of Jesus Christ.

Where to my mind histories are weak, if not wholly faulty, is in not accounting for the new and rising generations *so gradually*, yet so effectually, departing from all Catholic instinct and time-honoured tradition.

Something more persistent, something more lasting, something more insinuating must have been brought to bear upon the English people.

Here seems a gap—a lost link in the historic chain—or as I have termed it at the outset, a strange paradox. And it is to attempt to fill up the interstice or to offer something of a solution that I venture to pen these lines.

To avoid all misapprehension, to prevent being accredited for a wider subject or a deeper investigation than my humble powers dare presume, I feel the necessity of a long and almost apologetic prologue.

II. For eleven centuries England had been gloriously and universally Catholic; the bright pure light of Catholic faith, the splendour of Catholic ceremonial had illumined the mind and warmed the heart of every man, woman, and child throughout the length and breadth of Albion for over a thousand years. *How* she became and remained Catholic for nearly eleven centuries is not my theme. *How* and *why* she has remained in the cold and unsatisfying bosom of Protestantism for three centuries more is equally not my subject. *How* the Catholic clergy, or teaching body of the Church became stamped out, and what means were employed by despotism, tyranny, and vile persecution to introduce what is commonly called “Protestantism,” are also not my subject.

But, *how* it came to pass that a whole nation once and so long pre-eminently Catholic, became an apostate, and thereby entirely fell away from all godly and Catholic influence, *this* is the interesting and I hope instructive subject with which I intend to deal.

Oft does the priest labouring in England meet with a class who, in the darkness of error and prejudice of birth and education, imagine that England was never thoroughly Catholic. The educated, the student of history is of course not thus blinded; for history, be it Protestant or Catholic, furnishes to him too much *evidence* that England, during eleven centuries of the the Christian era, took her foremost rank amongst Catholic nations, and, indeed, for her thorough Catholic spirit, and for the practice of the Catholic faith, yielded the palm to no Christian nation under the sun. To the incredulous, one may aptly exclaim: “Go, roam over that fair land; go and tramp its once Catholic soil from the Cheviot Hills of Scotland in the north to the Devonian range in the south; from Snowdon and Llewellyn in the far west to its very eastern boundary, and scarcely shall you journey one single mile, but upon every mile and almost upon every acre of English soil you shall still behold evidences of the

once fast stronghold of the Catholic faith, of the faith of our forefathers; nay, you shall not put your foot upon the ground without treading upon *some* of the dust that has crumbled from the walls of ancient monasteries and abbeys, of cathedrals and churches, of the noble piles with which that land was once studded, as the vaults of heaven on a bright starlit night are spangled with myriads of twinkling stars. Or perambulate the streets of any of its ancient cities and you shall find at almost *every step* some old Catholic name, some old Catholic sign, some old Catholic relic, be it to street, monument or church, some ancient Catholic custom coming down from the good old times, when the soil the Saxon trod upon was *Catholic*, the Church he worshipped in was *Catholic*, the rulers he obeyed, and from whom he has learned to be so loyal, were *Catholic*, aye, the very air he breathed was impregnated with Catholicity. Right merry was old England then, for she could merry-make in the atmosphere of Jesus Christ! Right happy were her children, for they were all of "the household of the Faith," and hence knew but "one Lord," "one Faith," "one Baptism!" Oh! mark the contrast between old and modern England at such a festive time as we have just passed through, or on such festivals as Easter. No one waking up in Easter week and looking out on the vast metropolis of London would see a single change from the busy hubbub of London daily life. Like unto every other day he would see that money making was the one thought in the mighty mind of England, and that one spirit and one faith actuated every man, woman, and almost child of four millions in the modern Babylonian metropolis of the world; the spirit of and faith in money-making and creature comforts. "To the Christian it should be ever sad to think of this beautiful western isle with its world-wide empire, with its grand intellects full of science and art, and its souls empty of faith and of the true light which alone gives brilliancy to science, gone out within them! Multitudes of saints sleep beneath its sod, like unto its sister, but more faithful isle, so famous for its greenness! No land can boast of more monarchs who laid aside the regal coronet for the coif or hermit's hood, who threw down the sceptre of royalty to wield the cross of ignominy and penance. No land is so thickly studded with spire and tower as poor mute England. In no other kingdom are noble cathedral piles and stately churches strewn with such a lavish hand up and down hill and dale." Poor benighted

Albion, still dear in thy mute beauty ! But when wilt thou lift to God a Catholic face again, smiling thy sweet smiles of Catholic beauty and loveliness ? How vast ! how stupendous the change !

III. Little does the present English nation think, and even know, how the wicked deed was done. Was it by persecution ? by fire and sword or fanatic fury ? Was it that floodgates of vice, so disastrous to the light of faith, were opened, and moral degradation swept over the land ? I say no. Neither persecution nor corruption nor moral degradation wrought the mighty change.

Not persecution,—for persecution rather purifies and consolidates than corrupts or destroys. Persecution has never *of itself*, and never will, wipe out the faith. Let Ireland, ever faithful, and suffering Poland, witness ! Persecution begetteth martyrs, and the “blood of martyrs is the seed of Catholicity.”

If persecution could annihilate Catholicity, then Christianity would have lost its foothold in the world in the first three centuries of the Christian era. If persecution had the power to rob a people of its faith then Erin could not boast, as she justly does this day, that the faith which St. Patrick implanted so deep in the Celtic mind is fresh, green, and vigorous after nearly 1500 years. And who has not heard of the penal code in Ireland, and of Cromwell's bloody massacres, and of England's proselytism during famines ? If persecution could effect it, then, after the mangling and devouring of nine millions of Polish Catholics by the Russian bear, where would be the undying faith of Poland ? If persecution could have done it, perhaps the once blustering Bismarck would not be at this moment eating “humble pie” in the privacy of Varzin. No ! he reads history backwards who would hesitate to say that persecution rather strengthens than weakens or destroys the Faith of Jesus Christ.

I admit that there *was* a penal code in England. I admit that the most brutal savagery of fanatics tried its best to stamp Catholicity out of the English soil. I admit that Catholics in England could not worship their God according to their consciences, and as their forefathers did for over a thousand years, without heavy fines, imprisonment, torture, and often death. I admit that holy bishops and priests were hanged, drawn, and quartered, burnt at the stake, disembowelled and subjected to every kind of torture ; and yet I say this never made England Protestant, or robbed the nation of the Catholic faith.

Neither was it by moral degradation.

If the pages of English history present to the student black spots of moral degradation, corruption, and vice, that degradation, corruption, and vice shall ever be traced to the fact of the pure and ennobling and saving religion of Jesus Christ being *first* stamped out of the land.

What then, again, it may be asked, is the secret of a great and enlightened people falling from the sublime height of Catholic doctrine and morality down into the cesspool of infidelity and immorality, which vomits out its fetid waters over that once fair Catholic land? *How did Catholic England become Protestant?*

IV. To the reader who is scanning these lines, it would be not only unnecessary, but highly improper on my part, to point out the influence and power of education. Yet the secret consists in this. The English child of the 16th century, from its very infancy, was *forced* to become a Protestant. The force brought to bear upon its young mind was the terrible power which the educator alone can wield.

Take up in your hand a Catholic child's penny Catechism. If you want to know what the faith of that child will be when he grows into a man, scan the pages of that tiny book. Therein we find the first chapter treats of God; the second on Faith, or the Apostles' Creed; the third on Prayer; the fourth on the Commandments of God, &c., &c. What does the Catholic Church do by putting that Catechism into the hands of that child? It realises that text of Scripture: "Train up a child in the way he should go, and even when he is old he will not depart from it." It forms its young soul, and informs its pliant mind with Catholic truth, teaching it positively what man must believe, and what man must do in order to be saved. If a Catechism is orthodox, the child and boy and man will be orthodox too. If the Catechism is heterodox, or full of errors and heresy, the child will grow up with a false and heretical faith. No one will gainsay that. Now, what was the character of the education the young English child received in the 16th and 17th centuries? What was the kind of Catechism put into the hands of English children in the nursery and at school, from the so-called Reformation down to only 150 years ago?

Mark you, the Deformers and their school (God help them!) claimed the mission of delivering the pure Gospel of Jesus Christ. Then we should expect necessarily that

their Catechism would contain a distinct and positive chain of Christian truths, inculcating in a catechetical form what it is necessary to believe and to do in order to be saved. Well, was such the English child's Catechism? Did it define how many Sacraments there are, and what the Commandments of God? Did it train the young mind, and mark out for the young Christian the path it must ever tread to faith, morality, and virtue? A friend of mine is possessed of one which was printed in the reign of Queen Anne, A.D. 1713. I was afraid to touch it lest it would fall to pieces; but I managed to make a few extracts from its mouldering pages, and in "*The Protestant Tutor for Youth*," as it was entitled, I learnt the secret of "How England became Protestant," and I found enough to make every Englishman hang down his head for very shame, and blush for his *immediate* forefathers and for Protestant England. In the limited pages of the RECORD, I cannot offer for insertion but a moiety of those poisonous pages. Suffice it to say that they consist of forty-three questions and answers, all of which, save three, instead of teaching positive Christian truth, were simply levelled at the Catholic Church, which it boldly disclaimed to be *Christian at all*, the members of which were styled *children of Satan*, and the *Head* of which *Antichrist*, or the "Whore of Babylon." But though space will not admit of their publication, I shall venture to produce a few specimens of the tissue of lies and calumnies instilled by this "Protestant Tutor" into the infant mind, and then I feel convinced the bigotry and prejudice of the English people for all that's Catholic will cease to be wondered at, and the student will more readily understand the powerful engine employed in the perversion of a nation and, therefore, in a great measure, "How England became Protestant."

V. *Ques.* 1.—What religion do you profess?

Ans.—The *Christian* religion, commonly called Protestant, in opposition to *Popery*.

Ques. 2.—What miracles is your religion confirmed by?

Ans.—By Divine miracles, as I read in St. Mark, chap. xvi., 17, 18, and 20.

Ques. 3.—What confirmation hath the *Popish way*?

Ans.—*Devilish*: 2 Thess. ii. 9.

Ques. 6.—Are we bound to own the Pope's interpretation of Scripture?

Ans.—No: 2 Peter i. 20, 21.

Ques. 13.—May the Pope absolve us from our oath of allegiance?

Ans.—No: Eccles. viii. 2.

Ques. 19.—Is the Pope rightly termed His Holiness?

Ans.—No: 2 Thess. ii. 3. "*That man of sin.*"

Ques. 20.—Is the Pope's power from God or Satan?

Ans.—Satan: Apoc. or Rev. xiii. 2.

Ques. 37.—May pardons be bought?

Ans.—No: 1 Peter i. 18.

And so on for forty-three catechetical questions.

But to show the "*animus*" or motive spirit of this Christian Catechism (save the mark!), we shall see that the "*Protestant Tutor for Youth*" did not confine itself to doctrine alone, but contained an appendix of an elaborate "*concoction*" of *Popish cruelties*, containing in all one hundred and twenty pages of the most atrocious lies ever put to paper. Again I must plead want of space to produce but a very few quotations, which were presented to the English child under the title of the "*Massacre of Ireland.*"

"The Irish taught," so inculcated this English Catechism, "that the English Protestants were heretics (perhaps the only truth in the whole book), and not to be suffered to live any longer amongst them; and that the Popish priests gave their Sacrament upon condition that they should spare neither man, woman, nor child, saying 'that it was no more sin *to kill one of them* than to kill a dog; and that it was a mortal sin to relieve or protect any of them; and that it would do them good to wash their hands in their blood.' One of the Irish women (so proceeds this '*Protestant Tutor for English Youth*') was angry with a soldier for not bringing the *grease* (*i.e.* fat) of a fat English gentlewoman, who was murdered, to *make candles with*, which they barbarously did in many places."

And it concludes, after page and page of such abominable matter, by saying:—

"In brief, the Irish and English Papists, in a short time, murdered near 300,000 innocent Protestants without the least provocation."

Such was the vile stuff instilled into the infant minds of a rising generation.

Oh! poor little misguided souls! What great and glorious Catholics you might have been!

Three centuries have passed away, and we look around us, and upon every side we see the moral wreck in their children's children. The great cities of England now teem with their descendants—the child that runs about like a savage in her busy streets, and learns corruption before it learns a prayer—the young man and the young woman who scoff and deride at religion, and deem it *grand* to be

unrestrained in every licence and excess—the criminals that fill her numerous prisons and gaols—and the wanton creatures of her highways, are the unhappy descendants of those who were instructed in their infancy—aye, who drank in with their mother's milk, the poison of the Catechism of the "Deformers."

VI. Should we wonder after reading this, the little out of much *ejusdem generis*, that the English grew up a bigoted, a prejudiced, and an intolerant people! Their bigotry, their prejudices, and intolerance are fast dying out, never so fast as in the last half century.¹ Neither is it difficult to see the reason. "The Protestant Tutor for Youth," as well as most books of its kind, are now "things of the past." Truth has triumphed over error and misrepresentation, and no doubt as years roll on, such "poison" will be more and more withdrawn from the nursery, the boarding-school, and the lecture-hall. But oh! what a countless number of souls have passed to their account, reared and educated under the auspices of such handbooks as the "Protestant Tutor for Youth," souls that might have been bright ornaments to the religion of their forefathers! Terrible has been the havoc, stupendous the power, sweeping the effect of such training! And as we now look back upon it, in sorrow and fear, we seem to hear high sounding above the pitiable cries of the innumerable victims of penal days—we seem to see flashing with far more blinding light than the lurid glare of Tyburn's fires—the louder and the more lucid words of Holy Writ: "There is one thing that is a very great evil among all things done under the sun, whereby, also, *the hearts of the children of men are filled with evil and with contempt* while they live, and afterwards they shall be brought down to hell." (*Eccles. ix. 3.*) Could I conclude this imperfect paper with a sentiment more kind, a sympathy more Christian, than that of Fr. O'Donnell in a late number of the RECORD:—"They should not be the object of cold contempt, but of warm compassion. The best that can be done for them is to pray for their conversion, and no one who prizes the inestimable blessing of being a Catholic will refuse that tribute of his charity."

E. A. SELLEY.

¹ It may be worthy of remark that the number of Bishops, Priests, Churches, and Chapels in England and Wales is now just about *double* what it was thirty years ago, while the number of Catholics has been *trebled* in less than fifty years. In India, subject to the English Crown, the number of Catholics is more than *four* times that of all sects of Protestants put together, while in one province alone, 50,000 adults received baptism (Catholic) between the years 1877 and 1880.

DR. MEYNELL'S SERMONS.¹

PRINTED sermons have seldom found a large circulation among the Catholic clergy of this country. Now and then the personal popularity of a preacher has secured a ready sale for his published discourses, but here his success has generally stopped, and his book has passed with himself into the dust. A few such volumes may be found in the libraries of most priests, but fewer still are read. Indeed it is not clear that priests would, as a rule, boast of having such books at all. Perhaps this is because in their college days the reading of published sermons was, to say the least of it, not encouraged, and was, may be, at times regarded with something of suspicion, much as the use of translations or "keys." Perhaps, too, there are traditions reflecting on the orthodoxy of such books in general, as if they were likely to contain "Cheap Jack" theology—a mere veneer of dogma made to cover as large a surface as possible, and not of much use except for show. And it is a matter of fact, seeming to lend a colour to these suspicions, that the libraries of Protestant clergymen are, as a rule, well stocked with sermon books. Sir Roger de Coverley is praised by the Spectator for having presented his chaplain with all the good sermons printed in English, begging only that he would every Sunday "pronounce one of them in the pulpit." Such a use of sermon books is so far removed from the Catholic idea of the Ministry of the Word, that we can scarcely understand Addison's warm praise of the system, and almost suspect he is having a sly joke at the Parson who preaches "the Bishop of St. Asaph in the morning and Dr. South in the afternoon."

Between Sir Roger's chaplain, who never preached save out of a book, and the zealous preacher who told the writer the other day that, except in his breviary, he had never read a line of a printed sermon, there are many grades of use and abuse of sermon books. Our Parson learned by heart the entire sermon, and, indeed, delivered it with such fluency and grace, that Addison wishes fervently that more would follow his example, "and instead of wasting their spirits in laborious compositions of

¹"Sermons for the Spring Quarter." By the late Very Rev. Charles Meynell, D.D. Edited by Father Ryder, of the Oratory. BURNS & OATES, 1883.

their own, would endeavour after a handsome elocution and all those other talents that are proper to enforce what has been penned by greater masters." A less wholesale second-hand business, and one with which some years experience of college prones has made the writer familiar, consists of picking out from the printed sermons suitable passages round which to fasten a sufficiency of original matter to make up the bulk required. However much we may condemn this practice on the score of honesty, the order of such compositions may be defended. Macaulay's finest passages were introduced in this way into his history. Many of them he had written long before, and he called the work of placing them in their context in the book "sewing on purple." The "purple," however, was his own, not stolen finery, and there was less danger consequently of surrounding and contrasting shabbiness. With the pilferer the theft is usually evident; and many of us must have smiled at times to see the luminous thought of Bossuet or Newman flashing down the glimmer of the preacher's feeble lights, or to hear the stately periods of some well-known rhetorician suddenly succeeding to, and as suddenly succeeded by, the slovenly commonplace into the company of which an evil fate had forced them.

The abuse, however, of sermon books should not make us forget their use. Perhaps there is no better, as there certainly is no pleasanter way of learning how to make a sermon than the practice of analysing the sermons of model preachers. It is impossible that anyone should continue such a practice with perseverance and not become a master of that most important part of a preacher's work—sermon-planning. No doubt "Programmes," such as are now so ably prepared for our use, have their advantages. Yet, after all, the "Programme," "ready cut and dry," has nothing of the interest of the analysis worked out by the industry of the student; nor has it half the educating power. You may expand programmes for ever and never come to make one, for people don't think in skeleton any more than they "sit in their bones;" and it is only those who have taken shapely thoughts in hand, and have probed and searched until they have found the frame by which these are compacted, who will be able to clothe that frame again and make those dry bones live. For the student, then, and for the priest who may have had in college little training in sermon-making, the volume of standard sermons, interleaved by him from time to time

with the analysis of each discourse, is surely a precious volume, and one not likely to be either neglected or abused.

Again, a volume of sermons presents matter for spiritual reading in a form peculiarly suited to the wants of a priest and of those to whom he ministers. A priest, as a rule, hears few sermons, for he seldom gets a chance. Is this, indeed, no loss? Has he no need to be persuaded? or, where he has need, is he so far past persuasion in that he knows, as St. Chrysostom says, all that a preacher can tell him? Surely, sermons that he may read in his room and ponder over in his hours of leisure, seem specially suited for him—God speaking to him in these words of a fellow-priest, and bidding him thus practise and thus preach. Alas! how many a lamp flickers dim, and at last dies out, for want of oil! Is not this one special function of the sermons a priest daily reads in the Breviary—to feed him with holy thought for his meditations and his sermons. No writer has ever omitted from the rule of life for ecclesiastics the habit of spiritual reading; and where is spiritual reading less formidable, better divided, or more practical, than in a good sermon. Not for his own sake only, but for his people's also, does he read thus. For the light and resolution that have come to him in sermon form will take that shape most easily when he would teach and persuade others. He will know from his own spiritual experience how best they may be moved. The Scripture texts so clearly explaining a truth or powerfully enforcing a moral, he will have ready on his lips when he comes to speak that truth or moral: he will give, much as he has received. And if simplicity of style, or clearness, or strength, or pathos, or any of the graces of composition have helped him, he will not despise these when he seeks to make his own words reach the hearts of others.

If these statements be not very foolish and flagrantly exaggerated (and to the writer they seem rather to fall short of the truth), the publication of a volume of Catholic sermons, full of fresh, far-reaching thought, rich in Scripture, and fascinating by the refined simplicity of the purest English, ought to be an event of much interest to priests in this country, where so little of our pulpit eloquence has found its way into print, and where great part of the sermons that have appeared are neither profitable nor pleasant reading, and are examples only inasmuch as they exemplify pretty clearly what should be avoided. A great work has been done for Irish preachers by the author

of "Programmes of Sermons and Instructions" and "Sacred Rhetoric;" but that good work will be only fully appreciated when it is completed by the publication of finished models such as are named at the head of this paper.

On May 4th, 1882, at a little hamlet in Staffordshire, Charles Meynell found release from his fearful sufferings in death. As he had lived so did he die, unknown save to a few, and by those few prized as one of the rarest spirits of his time. He could scarcely be called an author. One little, unpretending volume of sermons, recommended by him as being "short," a few scattered articles on Philosophy, and a correspondence in which he hid himself with characteristic shyness, leaving men to wonder who was this Amadeus who even behind his *nom de plume* was so real and so lovable a character, this was all that the public had from him when he was called from his work. Another volume of sermons was to have followed his "Short Sermons," but a servant-maid at Oscott put the manuscript into the fire, and the poor "Doctor" never again appeared in print during his lifetime. On his death-bed he commissioned his friend Fr. Ryder, of the Birmingham Oratory, to edit the eighteen "Sermons for the Spring Quarter," a volume destined, beyond all doubt, to win for him after death that fame which he shunned so carefully during life. It is not the intention of the writer of this paper to give any lengthened extracts from this remarkable book. Not that the quality of Dr. Meynell's work would appear to disadvantage even divided thus; for there is scarcely a page that does not contain some thoughts and happy turns of language worth recording. He was famous at Oscott for sallies of wit and epigram, and his sermons show to what a high purpose such powers may be put, and what interest they may lend to subjects where their aid is so seldom invoked. A "good thing" said in conversation lasts long after all that was said with it has been forgotten. Many a "good thing" the reader will find in these pages—some that will make him smile, but will also make him remember. How admirably an argument is summed up in passages such as these:—

"Our very love of creatures is a crooked love of God."

Or: "No time like the present, for the present alone is in our power."

Or: "There are no *bad men* except those who have made themselves such. It is the eternal disgrace of Satan himself, not that he is devil, but that he is fallen angel, and that he himself is author of this unsightly ruin."

Or could language easily be framed to express a great thought more strikingly or more memorably than this?—

“Oh stupendous infatuation! this fair canopy of heaven, and green, flowery earth, with all the divine show and pageantry of nature, which, to childhood's blameless gaze, the glory of God most transparently shone through, become as walls of adamant to block him out.”

Or again: “We cannot see the soul of our friend; it is the figure, the gesture, the plastic features, the eloquent glance, the playful lip, the tone of voice which reveal him. We identify him with these, and the body which we see stands as the representative of the soul which we do not see. Indeed we have, at first, to be taught that the body is not simply himself, and that he has a soul.”

But enough of these quotations. They fail, as all quotations must, to give a true idea of the whole. No book this for pilferers. And for this reason especially that it is the mind of the preacher shining through his words that gives them their peculiar charm and lustre. His sermons are pictures of himself, and as such should be taken at full length. Those who read will not feel inclined to transcribe these sermons or use them in any dishonest way. For they bear upon them the mark that they are private property. Meynell studied others in himself. In one of his letters as “Amadeus” he says that this sort of egotism is necessary: “a man can examine no other *ego* than his own.” And in this way those who read these sermons will come to marvel more and more that one so gifted in nature and in grace should have lived so little known. They will not wonder that Cardinal Newman, coming to know the power and beauty of this mind, should have sought and prized it. Few know that every page of the famous Grammar of Assent passed, before publication, through Dr. Meynell's hands, and that the great Oratorian has always gratefully acknowledged his valuable critical suggestions.

For those who want a book to *copy* from, these sermons will prove a disappointment. For those who want a book to *think* from, this is the book, and thought is surely one of the wants of modern preaching. Here will be found a loving interpreter of the mystery of “all this unintelligible world;” one who loved that world and its beauty because he saw reflected there the face of the God he so sincerely loved; one who loved the souls of men, and because he loved them strove to save them, pleaded

with them, reasoned with them, prayed with them; one who loved above all the Revelation and Religion of which he was a minister, and who strove by every art of lucid exposition and of winning language to make others also love that Church and read and ponder on that Holy Book. Such will these sermons be found by those who read them and think over them: an education in religious thought, models of religious language, and, alas! a proof of what religion has lost in Charles Meynell. The writer of these words mourns in him a master and a friend. May he rest in peace! An enthusiastic American reviewer has added, "God forgive him for not writing more!"

ARTHUR RYAN.

GERALD BARRY AND HIS LATE EDITORS.—VIII.

THE PROCEEDINGS BEFORE INNOCENT III.: THE USAGE OF INNOCENT HIMSELF AS TO THE TITLE "JUDICES."
AN ERROR OF VCN HURTER.

WE will proceed now to establish, from original documents, that the usage for which our more modern authorities are so strong, with regard to the liberal bestowal of the title of judges on commissioners, is fully in accordance with the ways of the mediæval period at which our Pope and our Archdeacon lived. We shall make our proof rest almost entirely on documents proceeding from Innocent and Gerald themselves, and we commence with Innocent.

We read in the thirteenth letter of the fifth book of the documents issued by Innocent in his pontificate, that in the year 1202, towards the end of March, His Holiness appointed the Bishop of Palestrina, who was Legate Apostolic, and two abbots, to try the case of the accused Bishop of Toul, in full canonical form, with the exception of pronouncing the final decision. Here follow the words of the Papal warrant:—

"Per apostolica vobis scripta mandantes quatenus vocatis partibus super prædictis criminibus appellatione postposita, causam secundum formam canonum audiat. in ipso negotio usque ad diffinitivam sententiam quam nobis reservari volumus legitime procedentes."

Everything judges were to do in the whole course of a trial, up to the moment of pronouncing the decisive judgment, was to be done by these commissioners. They were therefore to hold court regularly, according to the strictest forms of trial. Who can believe that the name of *judge* would be refused to them any more than to the high officials of our own land, who sit in court presiding over and regulating the forms of trial, and leave the question of guilt or innocence to the decision of a jury?

We do not, indeed, believe that Gerald's commissioners had to do all the work of trial short of passing definitive sentence. We are inclined to believe they were merely a sort of supplementary tribunal, to add evidence to that which was produced at Rome itself. We are inclined to believe that the first commission was thus what the second commission is shown explicitly to have been, by Gerald's saying it was appointed at his request to receive the depositions of old and of sickly persons. Had the first commission been more, we believe Gerald would probably have noticed the important difference, at least when he was speaking of the new appointment of the second. We hold, in fine, that, while it is quite certain that all Gerald's commissions were commissions that could only report, they may fairly be considered as all invested with only very limited power, even to receive evidence. The third and last commission-warrant will indeed speak clearly for itself, as it is still extant in full.

But once it is admitted, as it must be, that a court held with full juridical form and dignity, which does all but pronounce the final decision, is really entitled to be called a bench of justice—a Court of Judges—it seems necessary to admit too that at a time when such a court was known, even a court of somewhat inferior kind, differing from the first, not in juridical form and dignity, but only in limitation of the extent to which evidence was to be received, would naturally receive the same dignified title of a court of justice. Surely we have already said enough to show that the idea of a court, with authority for everything except to pronounce a decision, was not alien to the time of Innocent, and that consequently, in his days, a court, with equal pomp and dignity, though more restricted as to the evidence to be received, though allowed to hear only witnesses who could not go to Rome, might most naturally be described by Giraldus Cambrensis, as actually consisting of *judices*.

Once the idea of a *court* sitting without sentencing becomes familiar, the title of *judges* will not be easily refused to a board of dignified officials, who hear a case with pomp and circumstance, and authority vested in their own hands for regulating the proceedings.

Some may wish, however, for a little more proof of this idea being already familiar in Gerald's time, and may inquire anxiously whether we cannot produce some instance, outside the contested ones in Gerald, of the word *judices* itself being applied in the age of Innocent to courts without the power of decision. We proceed, therefore, to satisfy these demands. We do so the more willingly, as it secures us the opportunity of alluding to an important mistake, made by the celebrated Von Hurter, in his valuable history of Innocent III.

We have really a very interesting authority to bring forward. We find the title *judices* formally given to the members of a court that was powerless to decide, and given not very long before Innocent was Pope, in a solemn Papal decree, which Innocent, as Pope, rehearses. Here, then, however we may be personally inclined to cavil at the definition in Moroni, or the usage followed by Theiner in accordance with that clear explanation as to the meaning of *judices*, we must finally acknowledge that the meaning so set forth is no modern introduction; that it belonged to the age of Innocent III., and was even anterior to his Papacy; and that consequently the usage of Theiner may most naturally be expected to be really the usage of Cambrensis. The interesting document which is to establish all this for us, and at the same time clear away a mistake of the famous Von Hurter, is the hundred-and-fiftieth letter of the first book of Innocent's epistles. It is addressed to Abbot Gerard and the Monks of the Monastery of Velay, in France; it establishes a number of privileges to which that abbey was entitled, and proceeds to recite and confirm a sentence pronounced by Pope Urban III. in its favour. The words that introduce the decree of Urban are as follows:—

“Sententiam insuper super causa quae inter vos et bonae memoriae Stephanum quondam Aeduen. episcopum vertebatur a Domino Urbano praedecessore nostro de communi consilio et assensu fratrum prolatam et a felicis record. Clemente praedecessore nostro postmodum confirmatam auctoritate apostolica concedimus et praesentis scripti pagina communimus. Quae quidem sententia talis est.”

Then follows what is evidently the decree of Urban. Baluze prints its first word, *Controversiae*, all in capitals, plainly marking the beginning of the quotation. In the second sentence, the Pope (Urban III. of course) mentions that he had himself, under the Pontificate of Lucius III., been appointed, with the Cardinals of Porto and Albano, to hear witnesses in the suit against the monastery.

Pope Urban and the Cardinals seem on this occasion to have been "Auditores" appointed at Rome by the then reigning Pontiff, Lucius. Wherever they held their court, Urban declares, at any rate, in his decree, that witnesses were heard as directed, and their depositions taken down in writing. He goes on to say that a new commission was next issued in order to receive the testimony of other witnesses, while definitive sentence was reserved to the Holy See. Indeed the terms he uses are "reserved for the examination of the Holy See;" thus clearly showing us that the court of commissioners was no jury to decide upon the merits of the case, leaving it merely to the Pope himself to promulgate sentence according to their verdict, but, on the contrary, a mere court of commissioners to take down and report testimony, which the Pope himself was to *examine*. Yet, in the sentence immediately following this, Urban goes on to say that he himself afterwards, no doubt as Pope, had further proceedings carried on in his own presence, "after what had been done under the delegated *judges*." Here are his own words, as quoted by Innocent III., giving the title of *judices* to a court of commissioners appointed to receive evidence without power to decide:—

"Testibus itaque praefato tenore receptis, et depositionibus eorum redactis in scriptis, fuit indulta commissio pro aliis testibus producendis, *diffinitiva sententia apostol. sedis examini reservata*. Proinde post ea quae acta sunt sub JUDICIBUS delegatis, tam Episcopi quam monasterii procuratoribus statuto termino in nostra praesentia constitutis, post multa hinc inde proposita ab Episcopi procuratore, quaesivimus," etc.

At the beginning of the last sentence, we have ventured to separate *post* from *ea*, which form one word in Baluze's edition of 1682. But the reading here makes no difference for our point. It is evident that in the days of Innocent III., in such proceedings as Gerald's appear plainly to have been—where commissions are issued to hear witnesses, where a term is appointed for the parties to appear in person or by representatives before the Holy See, and where the Holy See is to decide the case and

sentence—in proceedings of this kind the title of *judices* was given to the Commissioners for Evidence, as freely and technically among mediæval men as in the marginal notes of Theiner in our own time.

That this was no passing fashion that existed indeed before Innocent's Pontificate, but under him fell into disuse, will be seen clearly from a document considerably later than the one of Urban III., which we have just been considering. In the same first book of Innocent's letters, in which the one which recites Urban's sentence stands, we find one somewhat like it, marked three hundred and seventeenth. It also is addressed to an abbot and monastery, it too refers to a suit with a bishop about the rights of a monastery, and in it a Sovereign Pontiff is found alluding to his having been engaged before his election as "auditor" in the very case in question. In this second letter, however, the Pope who sets forth his reminiscences is all through Innocent III. himself. There is no document of any other Pope or personage whatever inserted in this letter. It is all Pope Innocent's, and in it we find his own usage of the term *judices*. It is the same as that of Urban. He says that he was an "auditor" in the case; but, that with the agreement of the parties concerned, it was handed over to "*Judices Delegati*," *that they might make diligent inquiries*. He remarks that the "*judices*" were restrained from going into one of the points at issue; but he tells us that they held their court and set their seals to an account of the proceedings destined for the Apostolic See, at the same time appointing a date for the parties to appear in the Apostolic presence and receive sentence. All this the reader will see in the following extract from the Latin:—

Nos ipsi cum essemus in minori officio constituti et dilecti filii J. tt. Sancti Stephani in Coelio monte et J. tt. Sanctae Priscæ Presbytere Cardinales deputati fuimus auditores et tandem auditis quæ partes juxerant proponenda, sub certa forma de consensu partium causa commissa fuit *judicibus delegatis*, videlicet ut de omnibus *diligenter inquirerent* excepto quod indagationem libertatis ejusdem monasterii cum duabus capellis *apostolicæ sedis examini per omnia reservarent*. Cumque ita *judices* delegate partes ad suam presentiam auctoritate apostolica evocassent. . . . Ipsi ergo *judices* procedentes in causa, auditis utriusque partis rationibus, et plenius intellectis, gesta omnia sigillorum suorum munimine roborata ad sedem apostolicam destinaverunt, terminum partibus imponentes quo *recepturæ sententiæ apostolice se conspectui personaliter præsentarent*. . . .

It is clear these commissioners, “sub certa forma . . . videlicet ut . . . diligenter inquirerent,”—men whose business was “to inquire,” and whose proceedings showed that “to inquire” was to be taken literally and strictly, men who, at the end of their proceedings, merely sent “gesta omnia” to the Pope, when “gesta omnia” consisted in “auditis utriusque partis rationibus et plene intellectis,” and who ordered the parties to appear before the Sovereign Pontiff to receive sentence, men who were even restrained from going into one of the points at issue—it is clear, indeed, that these commissioners were appointed only to hear evidence and report; and yet these commissioners are, as we see in the two or three sentences quoted, over and over again honoured with the title of *judices*, as a kind of matter of course, by Innocent the Third. This usage, in full force under Innocent, as we see here, and existing before his pontificate, in his own age, as we have seen from the preceding document, is decidedly the usage to be naturally expected in Cambrensis.

This latter letter is one which in itself is highly interesting and important, which sheds great light on canonical procedure, but on which we have not time to dwell. In fact, it treats of a far more complicated case than we find in Giraldus, and it is, therefore, alike useful to the thorough mediaeval student, and, to a great extent, completely beyond our sphere. If Mr. Brewer had known this letter, and understood Barry’s legal proceedings, he would have seen that the archdeacon and his great antagonist were spared some most perplexing and annoying complications. Neither of them protested that the warrant from the Pope had been surreptitiously obtained. Honest Mr. Brewer, however, understood neither the difficulties touched on in this remarkable letter of Innocent, nor the different and far simpler proceedings in Gerald’s case. We have only to attend to the latter, and we pass the former by. While passing on, however, we may note how consistent the usage appears to be, alike in Innocent’s letter and Gerald’s book, of calling the cardinals delegated to hear cases in Rome, where the Pope’s tribunal was on the spot, *Auditores* and of giving the name of Judges to humbler delegates at a distance from the Pope’s own court.

We are anxious, moreover, we must confess, to direct attention to an error of Von Hurter, connected not with the latter, but with the former, of the two remarkable letters of Innocent which we have been considering. The

mistake is very curious, and sufficiently grave at the same time. We have not, indeed, the original German before us, but we quote from the French translation of St. Chiron, and at the end of his introduction to the second edition, St. Chiron publishes a letter of extraordinarily warm approval from Von Hurter himself, who had read the first edition, and compared it with his own German life of Innocent. Von Hurter's mistake is to attribute to Innocent himself the important sentence which we have seen was pronounced by Urban, and only quoted by Innocent. Von Hurter consequently takes the reminiscences of Urban for an autobiographical statement of Innocent, and founds on this comical case of mistaken identity a grave historical refutation of Du Theil! Far from looking on *Urban* as having been an Auditor at Rome in the suit of the Abbey of Velay, he boldly tells us, in his first chapter, that *Innocent*, then known as Lothair, had charge of the case with two cardinals almost before he was twenty-four! And in a note appended to this text (p. 39) he refers to our document as one which proves decisively that Du Theil was wrong in maintaining that the youthful Lothair was, at the period in question, still in Paris, not at Rome. The learned German remarks that the opinion of the French critic is refuted by the assertions of Lothair himself, "Ep. I. 150, où l'opinion de Du Theil, savoir, qu'il a quitté Paris seulement en 1185 où 1186 est réfutée par les propres assertions de Lothaire." What we have quoted as the introduction to the passage in question, and indeed the words, "Quae quidem sententia talis est," alone, are quite enough to show that the passage is no assertion of Lothair himself, and that Baluze was perfectly right in marking it as a quotation, by the capital letters he employed.

An acute and reverend friend has, however, pointed out to us an additional proof which we had stupidly overlooked. The bishop who had prosecuted the monastery is spoken of in Innocent's letter, both before the quotation commences and in the course of the quotation. Before the quotation begins, he is spoken of as the somewhat bishop of happy memory, "bonæ memoriæ;" for there it is evidently Innocent that is speaking, at the date when the document containing the quotation was issued. But in the quotation itself the prelate appears without the description "quondam," "somewhile," or "bonæ memoriæ," or anything to mark decease, with, on the contrary, the full complimentary title, "our venerable brother," and every sign of present

occupancy of his See. The quotation clearly belongs to a period when the prelate was still alive; it is not a statement made by Innocent when issuing the document, it is the judgment of one of his predecessors which he recites. We here set in juxtaposition the two opposite formulas:—

[*Before the Quotation.*]

Super causa quae inter vos et
bonae memoriae Stephanum
quondam Eduen Episcopum ver-
tebatur.

[*In the Quotation itself.*]

Meminimus autem piaememoriae praedecessorem nostrum Lucium Papam . . . injunxisse ut in causa inter venerabilem fratrem nostrum Eduen Episcopum et monasterium vestrum . . . audiremus.

We have dwelt at some length on the error committed by Von Hurter, in not recognizing any quotation here, though it does not relate directly to our subject. But its correction will not have been useless to us even for the prosecution of our present object. In addition to removing a mistaken and grotesque idea about the early days of Innocent and the conduct of business at the Roman court, in addition to showing us that Hurter's idea about a precocious young man of twenty-four being joined to two Cardinal-bishops to hear a case, is quite as unfounded as it is ridiculous, our industrious criticism of Von Hurter's argument must have rendered us two services not to be despised.

As we patiently plodded on, tediously renewing our acquaintance with Papal commissions, we must have felt that we ourselves were growing familiar with procedure such as Gerald tells of; we must have felt that we had come to know the mediæval judicial system of the popes—that we were, as it were, breathing its atmosphere, and in communication with the very spirit of its bygone days; we must have been struck and penetrated by the simplicity and strength, the far-reaching power and the suavity and gentle concentration of the Papal organization of Christendom. And as we look back with wonder and admiration on the gigantic system which held at its disposal boards of skilled commissioners throughout Europe as easily as men to-day empanel special juries, as we note with a feeling almost of deeper wonder the accuracy of report required, the security of appeal allowed, the splendid facilities again and again renewed for the col-

lection of evidence, we must begin to find strange, indeed, the cavils like Mr. Brewer's, which represent Roman justice as a hopeless and unintelligible maze. We must read his supercilious, half-patronizing treatment of the subject with a feeling somewhat akin to that with which Jew and Christian must peruse the Latin historian, Justin, holding forth upon the Hebrew history. As Justin explains how Moses was the son of Joseph, and Aaron the son of Moses, we ask ourselves with astonishment how he or his model Trogus managed to make such odd mistakes, and miss the simple truth. And with still greater surprise we must now, we fancy, ask ourselves why Gerald's commentator's eyes were so strangely closed to the imposing, and withal simple, reality before him of Roman justice. We shall have cause for still greater wonder as we go on, and Mr. Morley's re-echoed charge and Mr. Green's wide chronology will grow amusing as the real truth becomes more plain.

At present it is well for us to feel at home in the forms of Roman commissions of the Middle Ages. It is well for us, too, to have seen how preposterously not only a man like Mr. Brewer, but an eminent writer like Von Hurter, may go astray. This second service, which our study of Von Hurter's case has done us, will be of use to us in what is now to come. It will prevent us from feeling abashed by the authority of Mr. Brewer and Dr. Wharton united against us. It will encourage us to criticise boldly their reading, or rather their emendation, of a manuscript.

And we have need to do this still. There remains for us one more argument to bring forward in this long, dreary controversy (we promise the patient—or, by this time, the impatient—reader that it shall be the last), but it is one of a novel as well as of an important nature; it relates directly to Gerald's own usage of the term *Judices*, and is based on a short but important reading in a manuscript. It appears to us conclusive, and we cannot help thinking that on the whole it would be really a pity to pass it over.

J. J. O'CARROLL.

LITURGY.

How to furnish a Church in accordance with the Liturgical Prescriptions.

REV. SIR—Permit me to suggest to you a subject of general interest and usefulness to the readers of the RECORD. It is, “How to furnish a Church in accordance with the Liturgical Prescriptions.” I suppose you to begin with the Sanctuary, explaining what the Liturgy and the best authorities lay down respecting the Altar and its ornaments, the Tabernacle and its fittings, the Sanctuary benches, &c.; and then to take us round the Church, stopping before the Stations of the Cross, the Font, the Confessionals, &c., to explain what the Liturgy says of them, and to leave us only when you have passed through the Sacristy, after treating of the Vestments and the furniture of a well-regulated Vestry.

I sketch for you a very wide subject, but I am firmly convinced the readers of the RECORD will follow you from month to month with interest and profit. The theme has special interest in these days, when so many new and handsome Churches are raised in Ireland.

Hoping that you will add this important service to the many you have done us already,

Yours, &c.,

A SUBSCRIBER.

We thank our Reverend Subscriber for the suggestion. We at once recognise the appropriateness and usefulness of the subject. We will follow the route he marks out for us, but we fear we cannot do so regularly from month to month, as the number of pages assigned to Liturgy in the RECORD is necessarily limited, and the numerous senders of Liturgical questions expect a seasonable answer. We shall try not to be wanting on our part. We begin with the Altar itself.

ON ALTARS.¹§ 1. *Fixed and Portable Altars.*

Altars are divided into two classes, namely, *fixed* and *portable* altars. An altar is said to be fixed when its slab or table is united to its base by the anointing with chrism at the four corners where the slab and base meet. An immediate consequence of this anointing is, that the altar

¹ We have found Bourbon's “Introduction aux Ceremonies Romains” so admirably suited to our purpose, that we think it to be better and fairer to give a free translation of it, adding, when necessary, notes of our own.

ceases to be consecrated if the table and base are separated even for a moment.

A portable or movable altar, commonly called an *altar-stone*, is one which is not united by consecration at the junction of slab and base. Accordingly it may be removed, without suffering the loss of consecration, from the base or structure with which it happens to be connected, and there is no other foundation to which it must be united as a condition of preserving its consecrated character. This is the essential difference between a fixed and a movable altar.¹

Ordinarily those two kinds of altars differ also in dimensions. The table of a fixed altar is usually equal, at least in length, to the structure which supports it and to which it is joined; while the table of a portable altar is generally not much larger than what is necessary to hold conveniently the Host, Chalice, Paten and Ciborium.² But this is only an accidental difference; for an altar, no matter how large the table of it may be, is only a portable altar so long as the table is not united to its base by the unction of the Holy Oils.³ We ought to remark, in passing, that the table of a fixed, as well as of a portable altar, should be one stone.⁴

It is forbidden to make use of an altar for the celebration of Mass, which, for any reason, has ceased to be consecrated.⁵ Nevertheless, if the parish priest, or his coadjutor, immediately before he proceeds to celebrate, on a Sunday or week-day, when he is bound to say Mass, notices that the only altar-stone in the church has lost its consecration, because, for instance, it is broken, or the sepulchre containing the relics was opened, he may, in a case of grave necessity of this kind, celebrate on the desecrated altar-stone.⁶

§ 2. *How an Altar loses its Consecration.*

The causes which are followed by the loss of consecration in altars may be reduced to three, namely:—

1°. The separation of the table from the base to which it was united by the unction of the Holy Oils.

¹ Quarti, *In rub. Miss.* par. 7 to 20, dub. 5; Gard. in decr. 15 May, 1819; Vincent de Massa, *Instit. liturg.* l. 1, c. 5, nn. 11, 12. Confer. Litur. de Rome, 1854-55.

² Vincent de Massa; De Herdt. par. 1, tit. 20, n. 1.

³ Quarti, *ibid.*; Gard. *ibid.*; Conf. Litur. de Rome, *ibid.*

⁴ S.C.R. 17 June, 1843. S. Alph. *Theol. Mor.* lib. vi. n. 369.

⁵ Rub. *Miss. de Defectibus*, tit. x n. 1, Gousset.

⁶ Levavasseur, par. I., sec. 2, c. 1, art. 1, note; Gousset.

2°. A considerable fracture.

3°. The violation of the sepulchre of the relics.

Any one of those three causes understood in the sense in which we proceed to explain them, is sufficient to desecrate (*execrare*) an altar, that is, to cause it to lose its consecrated character.

First Cause.—When the table of a fixed altar is separated, even though only momentarily, from the base to which it has been united by the anointing with Holy Oils, the altar ceases to be consecrated.¹ The result would be different, if the whole structure, including table and base without the separation of one from the other,² were transferred from one position to another in the same Church,³ or displaced for the purpose of making alterations, or if the table was separated from some part of the foundation to which it was not united by the Holy Oils; in these and similar cases the altar does not lose its consecration. Nor would it lose its consecration because the wall, against which it was built and by which it was in a manner supported, crumbled and fell,⁴ or because some stones forming part of the base or foundation were detached from it,⁵ provided they were not any of the stones at the corner which were anointed in token of the union of the table and base of the altar.⁶

As to the portable altar, it does not lose its consecration by separation from the structure that supports it, or in which it is imbedded. It is of its very nature to be removable.

Second Cause.—A fracture is taken to be considerable, and causes the loss of the consecration,⁷ when the table of a fixed altar, or the stone of a portable altar is broken in such a way that no part of it is large enough to hold the Host and Chalice.⁸ Moreover the altar loses its consecration, when the table of the altar, either fixed or portable, is broken

¹ Alexander III. cap. *Ad haec*, 1. de consec. ecclesiae vel altaris; Innocent III. cap. *Quod in dubiis*. S.R.C. 15 Mai, 1819; 23 Mai, 1835, n. 1.; Quarti. *ibid*.

² Quarti.; Gard.; S. Alph.

³ Suarez, in 3 par. S. Thomae. t. 3. desp. 81. § 5.; De Lugo, *de Euch.* 20, § 2 n. 74.

⁴ Quarti. Collet, *Traite des Mysteres*, c. 8.

⁵ Salmanticens. *de Missae Sac.* c. 4. n. 78.; Schmalzgrueber, in *Decretal.* l. 3. tit. 40, n. 3; S. Alph.

⁶ Collet; Gousset, *Theol. Mor.* t. 2, n. 318; Conf. Liturg. de Rome.

⁷ Innocent III. *loc cit.*; S.R.C. 3 Mart, 1821. 6 Oct. 1837.

⁸ All authors

through the middle into two¹ or more² pieces, even though the broken parts are sufficiently large to hold the Host and Chalice. The consecration is also lost if the fracture occurs at any of the four corners, so that the part anointed by the bishop is broken off.³ But in other cases of fracture, even though it is a corner⁴ of the table or stone that is fractured, which are less considerable than those we have described, the altar does not cease to be consecrated.

Third Cause.—The sepulchre of the relics is violated and, as a consequence, the altar ceases to be consecrated, when the relics have been taken away. But a bishop, if he thinks it necessary for the purpose of verifying relics, respecting which he is reasonably in doubt, may open the sepulchre and take out the relics to examine them.⁵ Having satisfied himself that they are the same which were deposited there at the time of the consecration, he is to replace them and close and seal the sepulchre. In this case, at least if the bishop follows up this investigation by celebrating Mass⁶ on the altar, a new consecration is not necessary.

The sepulchre is violated, even when the relics are not removed, by being opened, or broken, or when the stone which closes the opening of the sepulchre in a fixed altar is broken.⁷ The reason of this is, that in those circumstances it is no longer certain that the relics found in the sepulchre are the same which were deposited there at the time of the consecration of the altar.⁸

The disappearance of the episcopal seal, which is usually stamped on the exterior of the sepulchre, does not destroy the consecration,⁹ provided it is attested by the uninterrupted use of the stone since its consecration, or by other proofs that the altar was duly consecrated and that the sepulchre was not opened.¹⁰ But if we have no such testimony, or if we are reasonably in doubt as to the value

¹ Gard. in decret. 3 Mart, 1821. *Carpen.*; Gousset; De Herdt; Conf. de Rome, ii. c.

² *Ibid.*

³ S.R.C. 6 Oct. 1837. *Rhedonen.* Gard. *loc cit.* Conf. de Rome, *cit loc.*

⁴ S.R.C. 3 Mart 1821.; *Carpen* Gousset.

⁵ S.R.C. 14 Mart. 1693, *Bambergen.*

⁶ *Quatenus*, says the Decree just cited, "*Episcopus celebraverit in supradicto altari.*"

⁷ S.R.C. n. 5162, *Bituricen* ad 1.

⁸ S.R.C. 23 May 1846.; *Cardureen*, ad 2.; Conf. de Rome.

⁹ S.R.C. 11 March, 1837, *Cenoman.*; De Herdt, p. I. n. 56, II.

²⁰ note; Gousset; *Praelec. juris can. Sem. S. Sulp.* n. 518.

¹⁰ Except in the case mentioned above, n. 5.

of the proof adduced, for instance, if the altar-stone had been for a long time in the possession of laics and unused, the altar should be consecrated again.¹

§ 3. *Reconsecration necessary.*

An altar which for any reason has lost its consecration, does not recover its consecrated character by the mere cessation of the cause that led to its desecration.² Let us take an example. A fixed altar, which has lost its consecration on account of the separation of the table from the base, does become again consecrated by merely uniting the table and base. Again, if an altar, either fixed or portable, has lost its consecration because of the opening of the sepulchre, or of the removal of the relics, it would not be enough for re-consecration to close the sepulchre or to restore the relics.³

The desecration⁴ of an altar, fixed or movable, is not followed, as a necessary consequence, by the desecration of the church⁵ in which it is erected, and *vice versa*, the desecration of a church does not necessarily include the desecration of the altars.⁶

R. BROWNE.

CORRESPONDENCE.

EXPLANATORY NOTE.

In the RECORD for October, 1880, I pointed out a blunder—the Latin genitive *Briani*, instead of the Irish genitive *Briain*—made by O'Curry in his transcript of an entry in the Book of Armagh. This blunder having been copied into the *Gaelic Journal* by the Rev. J. J. O'Carroll, S.J., I inserted a note in the RECORD for last April, giving all the errata of O'Curry's reading, and some observations upon them. This little *Note* was considered so "particularly important" by those who 'edit and conduct' the *Journal*, that they straightway copied it into their issue for the same month. They have also appended a Reply, four columns long, to some of my proofs and statements, by a writer who has not thought fit to publish his name.

I. In regard to the reading *Briain*, I have not, he tells me, made the slightest attempt to give any positive argument in favour of *in*,

¹ De Herdt, *loc. cit.*; Falise, p. 33.

² Teaching of the Decretals. S.R.C. n. 5162 *Bituricen*.

³ S.R.C. 6 Oct. 1837. *Rhedonen*; 7 Dec. 1844. 23 May, 1846. *S. Flori*.

⁴ We use this word as the translation of the term used in Canon Law (*exsecratio, exsecrare*) to indicate the loss of consecration. It does not suppose any profanation in a bad sense.

⁵ Alexander III.

⁶ Salmanticenses; Ferraris; Gousset.

as against *ni*. But, with submission, I was not called upon to do so. In copying O'Curry's reading, Fr. O'Carroll adopted it. Consequently, when its accuracy was impugned, the burden of positive proof lay upon him, or his anonymous defender, and not upon me. *Quod gratis asseritur, gratis negatur*. However, I was not, though I might well have been, content with a mere denial. I went further, and gave what, I venture to say, was the strongest argument in favour of my reading. To make sense, the word, it is admitted, must be read *Briain* or *Briani*—we must have *in* or *ni*. That being so, I adduced positive proofs to show the impossibility of the form *Briani*, and, until these are displaced, the conclusion, I submit, is inevitable that my *lectio* must be correct.

After remarking that the *i* and *n*, from being joined, have the appearance of *m*, I laid down the general rule that in Irish MSS. *i*, when it follows, is not joined to, *n*. The writer in the *Journal* makes no attempt to show the inaccuracy of this rule. But the argument founded upon it he meets by saying that this is Rule 1, and, to make good my reasoning, I must maintain, as Rule 2, that *i*, when it precedes, is joined to, *n*.

Now, since he is willing to admit my "superior skill and wide acquaintance with MSS.," he will perhaps allow me to inform him that in palæography, and from the nature of the present case, the counterpart of the rule about *i* after *n*, is a rule about *n* after *i*. That rule, which practised palæographers will readily admit, is as follows:—*N, when it follows, and is joined to i, is distinguished therefrom, by having the angular head, and upper part of its first stroke, thickened*. Applying this test to the facsimile, we shall find that, of the three strokes in question, the second is distinguished from the first by having the two features just mentioned well defined; whilst the third possesses neither the one nor the other, and can therefore have no separate identity. Accordingly, the second stroke is the first, and the third is the second, of a new letter. Both the second and third must consequently be taken together, the result being the character *n*.

However, if the writer wishes to establish a rule regarding the union of *i* with the *n* coming after it, the following facts are at his disposal. O'Curry gives in facsimile thirty-seven passages from Middle Irish MSS. In these, the small *i* occurs twenty-five times not joined to the *n* following; united with the *n*, it is found in seventy-five places.

Having laid down the general rule, I proceeded to give the exceptions. "Sometimes," I said, "*i* is connected to *n*; but then it either has the acute accent; or is appended, as in *fi*, *si*, *ti*, or has the angular head, and upper part of the stroke, thickened." The conclusion from this is easily drawn. We have the evidence of our eyes for two things. First, the last is joined to the middle stroke; secondly, the last stroke has none of the distinguishing marks here given. It cannot, therefore, be a separate letter; and, once more, the reading cannot be *Briani*.

The force of this reasoning can be evaded only by showing, either that the exceptions are not founded on fact, or that the number does not include them all. The writer does not dispute their accuracy, as far as they go. Nay more, he thanks me for them, as though they were of my discovery, and not things as well known to Celtic students as the contractions for *pro* and *con*. But he has hit upon a simple and effectual method to show that an addition can be made to their number. Since the word, he says, was not read by O'Curry in accordance with the exceptions I have given, it must therefore be itself another exception. O'Curry, that is, is to be judged by O'Curry. *O'Curry locutus est: causa finita est!*

II. This is the only answer vouchsafed to my accumulated proofs of O'Curry's misreading. I shall, therefore, consider the reasons given in favour of his palæographic infallibility. Here they are:—(1) He was the great student of Irish MSS., (2) who devoted his life to reading them, and (3), as regards Middle and Modern MSS., stood clearly foremost. He had (4) read much in Irish that no other living scholar had, and, (5) finally, there can be little doubt that in verbal criticism he availed of competent assistance.

The three first statements, being general, call for no remark. In reference to the fourth assertion, the accuracy of O'Curry's reading—the only thing to be taken into account—can be estimated from the following. Irish MSS. are of two kinds, those written in Latin, and those in the native tongue. The value of his Latin transcripts is shown in the eight blunders of the entry of the Book of Armagh, which his apologist has not attempted to defend. The critical worth of his Irish readings—a matter of far greater importance—will appear when I mention that he has printed the text of thirty-three facsimiles from MSS. varying in date between the tenth and the seventeenth centuries, and in these thirty-three he has committed more than 200 blunders. One facsimile, (Z), contains twenty-six lines of the Book of Ballymote; in the transcript are found forty-six errors. To show how inexcusable some of his errata are, I may quote *condmed* for *condmiud*, (S); *speir* for *solus*, (G.G.); and *comainm* for *aenainm*, (L.L.)

Of the assistance which he availed of in Latin verbal criticism, the Reply supplies us with an illustration—*Herois Scotorum*. In the *Lectures* (p. 507) we find, quoted from another source, *Heros Scotorum*. If *Herois* occurs in H. 1.8., why is it not printed in the text? If it does not, why has not the error been noted, and the correction inserted in brackets?

His Irish verbal criticism, assisted though it was, did not enable him to discover the presence of an infixed pronoun, (X), or did it save him from changing the synthetic form of the first person into the analytic form of the third, (II.) Worst of all, he did not hesitate to tamper with the text, changing a nominative into a genitive, (V). I add with regret, the proofs lie before me, that, in

this instance, he was, if not joined, certainly followed by one who, I thought, could not have stooped to anything so unworthy of a scholar.

Verbal criticism! why it was just the qualification which circumstances rendered it impossible for O'Curry to possess.

Quis tam Lucili fautor inepte est,

Ut non hoc fateatur?

III. "The collocation Briain imperatoris," I said, "is an instance of that mixture of Irish and Latin which is so characteristic of our national MSS." Not so, replies the writer in the *Gaelic Journal*, the introduction of Irish proper names into Latin is no more peculiar than the introduction of such words as *Horatii* and *Curiatii* into English.

I answer: *consulat probatos auctores*. He will then find that what I call a mixture of Irish and Latin, Dr. Reeves calls "the incongruity of Irish proper names and the Latin narrative," and Mr. Gilbert, "Hiberno-Latin," and "intermixed Irish and Latin." In prosecuting his studies he will learn what Adamnan says:—*Nec ob aliqua Scoticae linguae vocabula despiciant rerum pronuntiationem*; and will light upon the apology of the writer in the Book of Armagh for composing in Irish:—*Sin autem per Latinam degestae fuissent, non tam incertus fuisset aliquis in eis, quam imperitus, quam linguam sonasset, pro habundantia Scotiaeorum nominum non habentium qualitatem*. Extending the sphere of his researches, he will find hundreds of specimens like the following:—*Benchuir* bona regula, *Benchuir* being the genitive; *Signum Dongusso* Episcopi; *Diarmait* scripsit; *Dubthach* hos versus fecit; *Lege librum Robartaich*; *Brian*, rex; *Donchad* filius *Briain*; *Echmarcach* rex; *Columcille* egit *cath Culi dremne*.

When, at length, he has acquired something like a practical acquaintance with the *published* Latin compositions of ancient Irish writers, he will agree with me that a more reckless statement than the one he has here formulated, it would be difficult, perhaps impossible, to find.

There is, I admit, one new argument in the *Reply* in favour of the reading *Briani*. But it will have greater weight with psychologists than with critics. It is this:—Where *Maelsuthain* called himself *Calvus perennis*, he gave his master also some kind of Latin name. Perhaps so. But judging from what we know of a similar change of name, I should conclude that he did not. There was a famous chronicler who turned his native name *Maelbrigte* into *Marianus*, yet he did not latinize that of his master. *Ita Tigernach Borchech mihi culpabili pronuntiavit*. Nor, though he mentions the proper name, *Mael*, twelve times in his chronicle, does he give the Latin equivalent, *Calvus*, in a single instance.

One word upon another subject, in conclusion. Whilst celto-logists on the Continent are editing and elucidating our most valuable MSS., here, at home, those who dub themselves "the most accomplished Irish scholars" are thankful for elementary

facts of palæography; look up still to O'Curry as an authority to be blindly copied; and, with the evidence of the contrary under their hands, deny the existence of a literary feature which is found in the most ancient of our linguistic monuments. And yet, they express surprise that their *Journal* is not ranked with the *Revue Celtique* and the *Beiträge zur vergleichenden Sprachforschung*.

B. MACCARTHY, D.D.

DOCUMENTS.

EXTRACT FROM LETTER OF HIS EMINENCE CARDINAL SIMEONI,
PREFECT OF THE PROPAGANDA TO THE BISHOP OF ARDAGH.

Roma, li 24 Aprile, 1883.

Riguardo alle ordinazioni, che talvolta un Vescovo conferisce a Sudditi altrui con dimissorie del loro Ordinario, è chiaro che anche in questo caso è necessario l'attestato inchiesto nella costituzione *Apostolicae Sedis*. Tale attestato però basta sia contenuto nella dimissoria, qualora l'Ordinando sia stato per qualche tempo fuori della diocesi del Vescovo che ne autorizza l'ordinazione.

TRANSLATION.

With respect to the Ordinations which a Bishop sometimes confers on subjects not belonging to him with dimissorials of their own Ordinary, it is manifest, that in this case also the certificate prescribed by the Bull *Apostolicae Sedis* is necessary. It is, however, sufficient, if this certificate be contained in the dimissorials, whenever the Ordinand has been for some time outside of the diocese of the Bishop who authorises the Ordination.

NOTICES OF BOOKS.

Leixlip Castle : A Romance of the Penal Days. By EMOLBIE DE
CELTIS. Dublin : M. H. Gill & Son.

This volume purports to be a Historical Romance of one of the most interesting periods in Irish History—the momentous years that include the battles of the Boyne and Aughrim, as well as the sieges of Derry and Limerick. Macaulay has shown what a stirring theme it is for the Muse of History; but as yet we have no Walter Scott to fling around it the charm of romance. We are not without hope, however, that a Celtic genius may yet arise who can create for us an ideal world, not unlike the reality half glorious and half shameful, that witnessed the valour of Derry and Limerick, the dashing bravery of Sarsfield, the poltroonery of James, the daring of William, and the reckless confidence of the gallant Frenchman, whose untimely fall turned the tide of battle, if not the destinies of the Irish race, on the fatal slopes of Aughrim.

Hitherto, however, the task, though frequently attempted, has not been accomplished. We have had as yet no living picture of the times, nor of the men. Nor do we find it in "Leixlip Castle." The outlines indeed are there; but there is neither warmth nor colouring—no trace of life or motion. We may commend the purpose of the writer; but we cannot commend the execution.

The very first sentence in the Preface is discouraging; it is so long, and straggling, and intricate, that we could not hope much from the body of the work, and we were not disappointed. The narrative is dull, the dialogue is drowsy, the reflections are commonplace, and the English somewhat doubtful.

There are, however, some redeeming qualities. The historical facts are skilfully interwoven with the facts of imagination. There is nothing dangerous or seductive in the plot or in the language; and, in our opinion, the writer sketches, if not with vigour, at least with considerable fidelity, the leading warriors and statesmen of the time.

The central scene, too, has been well chosen; it brings together, in the stately Castle of the Geraldine, by the rushing waters of the Salmon Leap, the discordant elements of Irish society at the time—Celt, and Saxon, and Norman; the men for the king and for the Dutchman; the Catholic, and Puritan, and Time-server, who was ready to worship at any altar or no altar at all. The reader may learn much that is interesting from the perusal of this book; but he is by no means likely to be entranced, nor his knowledge of the English language by any means improved.

J. H.

Ireland's Apostle and Faith. By the REV. FATHER O'HAIRE.

When and How will the Catholic Church Perish. By the Rev. FATHER O'HAIRE.

Panegyric on Saint Patrick. By the REV. FATHER J. D. MURRAY, O.S.A. GILL & SON.

The literature about Saint Patrick is something enormous and is sometimes original. The writers of the pamphlets before us, however, do not pretend to any originality; indeed, their notions on Patrician literature must in some respects be regarded as somewhat antiquated. However, no one can blame them for following the learned Dr. Lanigan, whose theories are ingenious even when they are most unfounded. Anything, however, will do for sermons or lectures of this kind, where the moral lesson, rather than the truth of history, is the main purpose of the writer. In this respect these panegyrics are somewhat above the ordinary run of such productions, and may be read with considerable profit by the general public.

Father O'Haire's "When and How will the Catholic Church Perish," may be described as a historical commentary on the text "Thou art Peter, &c., &c," and in this respect it is ample and satisfactory.

J. H.

APPENDIX.

MONTHLY NOTES.

TRAINING COLLEGES.

WE publish this month the Circular on the subject of Training Colleges, recently issued by the Board of National Education. As the document itself is somewhat technical in its character, a brief account of its leading features, in plain language, may not be without interest to the readers of the RECORD.

It is proposed, then, to make an annual grant to each Training College, at the rate of £50 for every male student, and £35 for every female student, in training during the year. The full grant, however, will not be paid, if it would exceed 75 per cent of the total outlay on the College, all expenses included. Whenever it appears, on the closing of the accounts at the end of the year, that the full grant would be more than 75 per cent of the certified outlay, then the amount payable for that year will be reduced to 75 per cent of the actual expenditure.

The grant for each year will be paid in the form of three instalments and a balance. The instalments, consisting of £12 each for men, and £8 each for women, will be paid on the First of November, the First of February, and the First of May, respectively; the balance will be paid when the accounts for the year have been closed, audited, and approved.

During the first five years, the annual grant will be subject only to the two limitations just set forth: that is to say, it may not exceed £50 for every male student, or £35 for every female student; and secondly, it may not exceed 75 per cent of the total expenditure of the College during the year. After the first five years, it will be subject to this further limitation, that the amount paid to a College, in any year, shall not exceed the amount standing to the credit of the College, at the beginning of that year.

The credit fund of each College is established in this way. For every student who has been trained during two

years in the College, and who has subsequently been engaged for two years continuously as a Teacher, and has been favourably reported upon, a sum of £100 in the case of men, and of £70 in the case of women, will be placed to the credit of the College.

Thus it appears that the credit fund will begin to exist at the end of four years from the first starting of a College: it will receive a further accession in the fifth year, without suffering any reduction; and, at the beginning of the sixth year, it will constitute a kind of capital, out of which the grant for that year will be paid. From that time on, a certain sum will be added each year to the credit fund, and a certain sum will be withdrawn from it. The amount to be added will depend on the number of students who, after a course of *two years' training*, will have completed a course of *two years' teaching*: the amount to be withdrawn will be the amount necessary for the payment of the annual grant. But this fixed rule will always be observed, that the total grant made, in each year, shall not exceed the amount of the credit fund at the beginning of the year.

With a view to get some practical idea of how this system may be expected to work, let us take the case of a Training College intended for 100 male students. As the course extends over two years, it will be convenient to suppose that the College begins with 50 students in the first year, and receives 50 more in the second. At the end of the second year, the first batch of 50 will be finished; and thenceforward 50 fresh students will enter each year, and 50 will go out each year. Thus the annual grant payable to the College, in the first year, will be $£36 \times 50$, or £1,800, by way of instalments, and $£14 \times 50$, or £700, by way of balance; making in all £2,500. In each subsequent year, the amount payable will be double the amount of the first year: that is to say, £3,600 by way of instalments, and £1,400 by way of balance.

The credit fund will begin at the end of the first four years, when the 50 students who entered in the first year will have completed two years of teaching, after their two years of training. The maximum sum at which it can then stand, on the supposition that there are no failures from any cause, will be $£100 \times 50$, or £5,000. At the end of the fifth year, it will be augmented by another sum of £5,000; and so, at the beginning of the sixth year, it will stand at £10,000. In that year, and in each following year, it will be subject to the withdrawal of £5,000, to pay the annual

grant; while it may receive, in each year, a maximum accession of £5,000, and thus continue to stand as before at £10,000.

Under these conditions it is plain that there will be a margin of £5,000 to cover any deficiency in the sums placed each year to the credit of the College. That some deficiency of this kind must arise, from time to time, is evident from the fact that the *maximum* amount which can be put to the credit of the College, in each year, is only equal to the amount of the full annual grant of each year; and this maximum amount can hardly ever be attained, for it is subject to a deduction of £100 for every student who fails, *from any cause*, to fulfil the prescribed conditions. This general survey of the proposed system will be made, perhaps, more clearly apparent by the aid of the following Table.

TABLE I.

To show the working of the proposed system, in the case of a College beginning with 50 male students in the first year, rising to 100 in the second year, and then remaining permanently at that number.

YEAR	No. of Students	Amount payable	Placed to Credit at end of the Year	Standing to Credit at beginning of the Year
First ..	50	$£50 \times 50 = £2,500$	—	—
Second ..	100	$£50 \times 100 = £5,000$	—	—
Third ..	100	$£50 \times 100 = £5,000$	—	—
Fourth ..	100	$£50 \times 100 = £5,000$	$£100 \times 50 = £5,000$	—
Fifth ..	100	$£50 \times 100 = £5,000$	$£100 \times 50 = £5,000$	£5,000
Sixth ..	100	$£50 \times 100 = £5,000$	$£100 \times 50 = £5,000$	£10,000
Seventh ..	100	$£50 \times 100 = £5,000$	$£100 \times 50 = £5,000$	£10,000
Eighth ..	100	$£50 \times 100 = £5,000$	$£100 \times 50 = £5,000$	£10,000

From an inspection of the above Table it is evident that the amount of the credit fund, in the sixth and seventh years, depends on the number of students in the *first three years*. Now the annual grant, from the sixth year onward, is to be paid only so far as the amount of the credit fund will allow; and therefore it is of great importance to have a large number of students in the first three years. This point seems deserving of careful consideration, in the starting of a Training College. In order to estimate its full significance, let us take the case of a College which, beginning on a comparatively small scale, after some years increases considerably the number of its students. Let us

suppose that it starts in the first year with 20 ; that, in the second year, it increases to 40 ; that it continues at that number in the third year, and the fourth ; then rises to 60 in the fifth year, to 80 in the sixth, and to 100 in the seventh.

Such a progressive development would be highly satisfactory in an ordinary College ; but under the plan proposed for the Training Colleges, it would lead inevitably to great financial embarrassment. All would go well during the first five years. In the sixth year, the credit fund would be just sufficient to meet the claims upon it. But in the seventh year, the *amount payable* would be £5,000, and the *fund available* for the payment of this amount would be only £2,000. Thus the College would be obliged either to supply £3,000 from its own resources, or to reduce its outlay to an extent that would greatly hamper its efficiency. The only way to provide against such a misfortune is to make a good start, and to secure, for each College, in the *first two years* of its existence, the full number of students for which it is ultimately intended. By this plan alone will the amount standing to credit at the beginning of each year, after the fifth, be sufficient to pay the full amount of the annual grant.

The practical working of the system, under the conditions just supposed, will be more fully understood from the following Table : and a comparison of this Table with the former may be useful to those who are interested in the study of a problem which is of great practical importance and not altogether free from difficulty.

TABLE II.

To show the working of the proposed system, in the case of a College beginning with 20 students in the first year, rising to 40 in the second year, and increasing after some years gradually to 100.

YEAR	No. of Students	Amount payable	Placed to Credit at end of the Year	Standing to Credit at beginning of the Year
First ..	20	$£50 \times 20 = £1,000$	—	—
Second ..	40	$£50 \times 40 = £2,000$	—	—
Third ..	40	$£50 \times 40 = £2,000$	—	—
Fourth ..	40	$£50 \times 40 = £2,000$	$£100 \times 20 = £2,000$	—
Fifth ..	60	$£50 \times 60 = £3,000$	$£100 \times 20 = £2,000$	£2,000
Sixth ..	80	$£50 \times 80 = £4,000$	$£100 \times 20 = £2,000$	£4,000
Seventh ..	100	$£50 \times 100 = £5,000$	$£100 \times 20 = £2,000$	£2,000
Eighth ..	100	$£50 \times 100 = £5,000$	$£100 \times 20 = £2,000$	£2,000

One provision of the Circular yet remains to be noticed, under which it is possible for a Training College to obtain even greater advantages than are set forth in the first Table. It appears from Article 3 that a College may receive, as a Student, any *certificated Teacher*, for one year's training. And further, it is provided in Article 14, that for every such student, after he has received one year's training, and has conducted a national school for two years satisfactorily, a sum of £50 in the case of men, and £35 in the case of women, will be placed to the credit of the College. Under this provision, therefore, a College may start with its full number of students, in *the very first year*; one half being certificated Teachers, who come for one year's training, the other half being ordinary students, who come for two years training. The College would then receive its full annual grant from the first year of its existence; and it would begin to build up its credit fund at the end of the third year.

If we apply this modification to the typical case set forth in our first Table, the College would receive a grant of £5,000 a year from its first beginning; the credit fund would stand at £2,500 at the end of the third year, £7,500 at the end of the fourth, and £12,500 at the end of the fifth; and consequently there would be, in the sixth year, a surplus credit of £7,500, after paying the grant of £5,000 for that year. This sum of £7,500 would be amply sufficient to cover, for many years, all deficiencies likely to arise from the failure of students to fulfil the prescribed conditions.

TABLE III.

To show the working of the proposed system, in the case of a College beginning in the first year with 50 ordinary students and 50 "Certificated Teachers."

YEAR	No. of Students	Amount payable	Placed to Credit at end of the Year	Standing to Credit at beginning of the Year
First ..	100	$£50 \times 100 = £5,000$	—	—
Second ..	100	$£50 \times 100 = £5,000$	—	—
Third ..	100	$£50 \times 100 = £5,000$	$£50 \times 50 = £2,500$	—
Fourth ..	100	$£50 \times 100 = £5,000$	$£100 \times 50 = £5,000$	£2,500
Fifth ..	100	$£50 \times 100 = £5,000$	$£100 \times 50 = £5,000$	£7,500
Sixth ..	100	$£50 \times 100 = £5,000$	$£100 \times 50 = £5,000$	£12,000
Seventh ..	100	$£50 \times 100 = £5,000$	$£100 \times 50 = £5,000$	£12,500
Eighth ..	100	$£100 \times 50 = £5,000$	$£100 \times 50 = £5,000$	£12,500

We need hardly observe that the admission of Certificated Teachers into a Training College, instead of ordinary students, may sometimes, with advantage, be carried much farther than is supposed in the foregoing table. How far it may be desirable to receive such Teachers we do not undertake to say; but we think it well to point out that they may be received in any year, as well as in the first, and in any numbers, without any financial loss to the College. The annual grant paid for Certificated Teachers is the same as for ordinary students: the amount placed to credit, on account of Certificated Teachers, is the same, in proportion to the expenditure upon them, as for ordinary students: and the credit comes a year sooner, from the time they begin their training. It would be obviously impossible to draw up a Table applicable to the circumstances of every College. But, with the facts and principles now placed before the reader, there can be no difficulty in drawing up a Table *for any particular College*—supposed to receive each year Certificated Teachers and ordinary students, in such proportion as may be decided upon—which would show approximately its financial condition, from year to year, for any number of years to come.

In the views here put forward, with respect to the main provisions of this system, there seems to us only one point that can be thought seriously open to difference of opinion. We have assumed throughout that the full annual grant, at the rate of £50 for every man and £35 for every woman, will be paid during the first five years of the existence of a College: whereas some persons think that only the three quarterly instalments will be paid during the first five years, and that the full grant will not begin until the sixth year. It must be admitted that the language of the Commissioners on this subject, is not quite as explicit as might be desired. Nevertheless, it seems clear to us that the view we have adopted is the only one consistent with the terms of the Circular.

Let it be observed that while the first five years are excluded from the operation of Article 15, they are in no way excluded from the operation of Article 16, or Article 17. In Article 16 the *amount* of the grant is set forth,—£50 for each male, and £35 for each female. In Article 17 the *mode of payment* is explained,—three quarterly instalments, followed by “the balance” at the end of the year. Now there is no doubt as to the meaning of these two Articles, when applied to the sixth and following years. But they

must mean the same thing when applied to the first five years. Therefore, during the first five years, the amount to be paid will be at the rate of £50 a year for each male student, and £35 a year for each female student, in residence throughout the year; and it will be paid in three quarterly instalments, followed by "the balance" at the end of the year.¹

In conclusion we would venture to point out that the future success of each College, set up under the provisions of this Circular, will largely depend on three conditions:—a good start, a careful selection of students, and an efficient system of teaching. To make a good start, a College should attain to the full number of students for which it is ultimately intended, within the first two years of its existence. If this condition is not observed, the credit fund will not stand high enough in the sixth and following years, to meet the claims upon it; and the College, as we have shown, will be harassed with financial embarrassment.

By a careful selection of students we mean that only those should be admitted who are likely to complete their course of training with credit, then to receive appointments as National Teachers, and afterwards to obtain favourable reports from their Inspectors. It ought to be always kept in view that the credit fund of each College—from which alone the annual grants are to be paid, after the first five years—will be at a loss of £100 in the case of men, and £70 in the case of women, for every student who, from any cause, fails to fulfil the above conditions.

Lastly, it is needless to say that large numbers and promising students are not enough to command success, without an efficient system of teaching. But we would not enforce this condition on the mere ground of financial success. A magnificent opportunity is now afforded, after long and harassing delays, to place the education of the great mass of the Irish people on a sound and satisfactory basis. The education of the people depends on the education of the Teachers; and the education of the Teachers is now, for the first time, placed in the hands of those to whom it rightfully belongs. A great occasion is worthy of a great effort. The new Training Colleges ought to be as good as we can make them: conducted by the best Teachers, equipped

¹ Since the above went to the printer we have had an opportunity of consulting, on this point, one of the highest authorities of the National Board, who entirely agrees with the opinion put forward in the text.

with the best instruments of learning that the Art of Education can supply, and hallowed by the abiding influence of religion; fitted to meet the wants of the age in which we live, and not unworthy of the ancient traditions of our country, as the Island of Saints and of Scholars.

G. M.

The following is the Circular of the National Board referred to in the above Notice :—

1. A training college is an institution for boarding, lodging, and instructing students who are preparing to become, or are already, certificated teachers in National or Governmental elementary schools. It is required to include, either on its premises or within a convenient distance, a practising National school in which the students may learn the practical exercise of their profession.

2. No grant is made to a training college unless the Commissioners are satisfied with the premises, management, and staff.

ADMISSION INTO TRAINING COLLEGES.

3. The authorities of a college may admit, subject to the approval of the Commissioners—

(a) Any candidate examined at the July examination who has been pronounced qualified in the programme laid down for third class teachers.

(b) Without examination any certificated teacher who has not previously been trained, and who wishes to enter the college for a year's training, in the course prescribed for students of the *second* year.

4. Such candidates when admitted are termed *Queen's Scholars*.

5. Before candidates are admitted—

(a) The medical officer of the college must certify the state of their health to be satisfactory, and that they are free from serious bodily defect or deformity; and

(b) They must sign a declaration that they intend *bonâ fide* to adopt and follow the profession of teacher in a National School or Training College, or in the Army or Navy, or (in Ireland) in Poor Law schools, certified Industrial schools, or certified Reformatories.

6. The authorities of each college settle their own terms of admission.

7. Upon proof by the authorities of any college that candidates have not fulfilled the conditions signed by them on admission into the college, the Commissioners will refuse to grant them certificates.

EXAMINATION OF STUDENTS IN TRAINING COLLEGES.

8. An examination of the resident students is held yearly, in the month of July, at each of the training colleges.

9. No student may be presented for examination who is not a Queen's scholar, or has not been resident throughout the whole year. No such student may be left out.

10. The students have a different examination according as they are men or women, or are at the end of a first or second year of residence.

11. The syllabus for women includes special subjects for the teachers of infants. Candidates who pass in these subjects, after two years of successful service in Infants' schools, receive special mention thereof on their certificates.

12. Students who pass successfully through two years of training receive special mention thereof on their certificates.

GRANTS TO TRAINING COLLEGES.

13. Grants are placed to the credit of each college of £100 for every master, and of £70 for every mistress, who, having been trained in such college as a Queen's scholar during two years—

(a) Shall have been continuously engaged as teacher of a National school for two years subsequently to his or her training, and shall, during such years, have been favourably reported upon by the Inspector.

(b) Is reported by the proper department, in each case, to have completed a like period of good service as an elementary teacher in the Army or Navy, or (in Ireland) in Poor Law schools, certified Industrial schools, or certified Reformatories.

14. Teachers who have been trained for one year only may obtain certificates of training; and grants of half the amounts specified in the preceding Article, may be placed to the credit of the colleges in which they were trained, provided—

(a) They are teachers who were admitted under Article 3 (b).

(b) Shall have passed successfully a special examination at the end of the year.

(c) Shall have conducted a National School satisfactorily for two years after leaving the College, or may be reported by the proper department on the same terms as others.

15. The annual grant to each college is paid out of the sums standing to its credit (Articles 13, 14) at the beginning of the year, after the adjustment under Article 16.

Exception :—

This Article is not applied to a college for the first five years during which grants are made to it.

16. The grant must not exceed—

(a) 75 per cent of the expenditure of the college for the year, approved by the Commissioners, and certified in such manner as the Commissioners may require.

(b) £50 for each male, and £35 for each female, Queen's scholar, in residence for continuous training throughout the year for which it is being paid.

17. The annual grant to each college is paid as follows :—

(a) An instalment of £12 (men), or £8 (women) is paid on 1st November, 1st February, and 1st May, in respect of every Queen's scholar in residence for continuous training throughout the year.

(b) Part of the instalment of the 1st of May may be suspended, if payment of the full amount then due would cause the limit under Article 16 (a) to be exceeded.

(c) The balance is adjusted as soon as the college accounts for the year have been closed, audited, and approved by the Commissioners.

18. Grants are made to the practising National schools of training colleges on the same conditions as to other National schools.

EXAMINATION FOR ADMISSION TO TRAINING COLLEGES.

19. An examination of candidates for admission into training colleges is annually held in the first week of July at each college, or such other place as may be approved by the Commissioners.

20. The examination extends to all the subjects in which teachers are examined for third class certificates.

21. The candidates are selected and admitted to the examination by the authorities of each college, on their own responsibility, subject to no other conditions on the part of the Commissioners than that the candidates—

(a) will be more than 18 years of age on the 1st of January next following the date of the examination ;

or (b) have successfully completed their engagement as monitors or pupil-teachers ; or will do so before the next following examination.

SUPPLEMENTAL REGULATIONS.

(a) A Normal College must have adequate accommodation in Dormitories, Refectory, and Lecture or Class Rooms for at least 50 students.

(b) The Manager or Correspondent of a Training College must be either a clergyman or other person of good position in society.

(c) The Report upon an Application for Aid to a Training College must be made by one of the Head-Inspectors.

(d) Each Training College will be placed under the charge of a Head-Inspector.

(e) The accounts of a College must, at all times, be regularly posted up, and ready for the inspection of the Financial Assistant Secretary.

(f) At the end of the first year of residence, the students, in addition to Extra Papers upon the Art of Teaching and of School organization, must pass *creditably* in the course prescribed for Third Class Teachers.

(g) At the end of the second year of residence, the students must pass the course for Second Class Teachers.

(h) The authorities of any College making application for grants, may submit, not later than the 15th of June, for the approval of the Commissioners, a list of the names of the Candidate Students for the Entrance Examination, to be held in the first week of July of this year. No application will be entertained unless all the preliminary regulations are complied with.

(i) The Session of a Training College will commence in each year in the first week of September, and will terminate in the first week of the following July.

EDUCATION OFFICE, 12th April, 1883.

REPORT OF THE INTERMEDIATE EDUCATION BOARD.

The Report for 1882 of the Intermediate Education Board, which has just been issued, is rather interesting, especially on account of the extracts from the reports of the different examiners. We have always regretted that these reports were, up to this,

withheld from the masters, who could have taken many valuable hints and suggestions from them.

Under the heading of "Finance" we notice that "by the reduction in the scale of Results Fees and in the amount of Exhibitions and Prizes, and by retrenchments in the expense of administration, the Board are enabled to close their accounts to the end of the year with a balance in their favour of upwards of £3,000." We sincerely trust that the Board will avail themselves of the Act passed in the month of August of last year (Act to amend the Intermediate Education Act), which provides that "in the event of the income of the Board being in any year more than sufficient to answer the purposes of said Act for such year, it shall be lawful for the Board to apply, in whole or in part, the surplus income of such year, not required to be applied to the purposes of said Act during said year." The schools, we understand, have lost considerably more than half the Results Fees by the retrenchments made by the Board in 1882; it is but simple justice that the £3,000 surplus should be distributed among the schools in proportion to the Results Fees to which they were entitled. If any outside pressure be required to influence the Board to do what the Act of 1882 suggests, the Standing Committees will, we are sure, be ready to exert themselves in that direction.

We are glad to hear that the resolution adopted at the last meeting of the Standing Committee of Catholic masters, suggesting a general conference of the head masters, has been very favourably received. The Standing Committee will probably meet early in June to settle the details of the conference.

Amongst the books, periodicals, &c., received during the past month, but unavoidably held over for future notice, are FR. JAMES J. MORIARTY'S *All for Love, or From the Manger to the Cross*, a book of eloquent devotion which we strongly recommend; and *St. Joseph's Foreign Missionary Advocate*, the object and importance of which are tersely expressed on the title page thus:—"Help! Help! Help us to send Priests to the 900,000,000 Heathens." It is a record of the lives and labours of the noble souls who are striving in foreign lands for the conversion of the heathen. May God bless the good cause, and may the charitable be disposed to aid it if only by taking the *Advocate* at the small cost of six pence per annum, or by post, eight pence.

We have also received a small but very suggestive pamphlet, entitled, *Exclusion of Roman Catholics from the Higher Offices of State*.—ED.

THE IRISH ECCLESIASTICAL RECORD.

JULY, 1883.

THE THEOLOGY OF ST. IRENÆUS.¹

A WELL-KNOWN Anglican Divine has said that on reading the Fathers, he is "provoked to cast them on the ground they are so full of Popery." A candid, but very inconvenient confession this is of the hopeless antagonism between the faith of the Fathers, and that "series infinita" of opinions known by the general name of Protestantism. This very correct estimate of the Fathers was very common, in fact was the rule among the early Reformers. But as time went on, they began to feel that ancient lineage was something worth; they became anxious to figure in respectable society; they began to hope that men's memories were shortened, that the real history of the sixteenth century had been forgotten, and that the upstart of yesterday may possibly be mistaken for a scion of ancient lineage, and of honoured name. Hence it is, that we find Laud, and some of his contemporaries, invoking the Fathers to prop up their forlorn hope. But the triumph of the Revolution was fatal to the would-be Patristic theology of Laud and his friends, and Low Church Evangelicalism gained the ascendant. Again, contempt for the Fathers arose to the dignity of a fundamental article, and continued so, practically, till the Oxford Movement of 1833. Even prior to this period there had been at Oxford men who paid some seeming deference to the Fathers, but their number was small, and their influence unfelt. But at the

¹ (1) "British Quarterly Review," July, 1879—Art. "Irenæus."

(2) "Smith's Dictionary of Christian Biography," vol. iii. London, 1882—Art. "Irenæus."

above-mentioned period, a number of men, able, zealous, and sincere, united their counsels for the very laudable purpose of reforming the Reformation. Chief among them were Keble, Froude, Pusey, Palmer, and, though last, not least—*clarum et venerabile nomen*—the illustrious Cardinal Newman. Alarmed at the religious chaos which they saw around them, and apprehending a more dangerous and widespread development of that chaos, these men set themselves to stem the tide of religious liberalism by seeking to infuse into the Anglican Establishment the spirit of Primitive Christianity. With such a body of men, teaching, preaching, and writing, in the principal seat of learning, it was impossible that the attention of serious thinking men should not be directed to the teaching of the Primitive Church. Even Low Church Protestants began to feel the reasonableness of the appeal to antiquity. For if there be no infallible authority in religious matters, it follows that the search for truth will be more likely to succeed, the nearer one goes to Apostolic times. The Church of the Fathers, in the absence of Infallibility, is more likely to bear true witness to Apostolic teaching, than any Community separated by 1800 years from Apostolic times.

The Oxford Movement thus created within the Anglican Church an interest in the works of the Fathers, which had been unknown for 150 years within that Communion. But the students of the Fathers soon resolved themselves into two classes. One class carried to the study a sincere desire to know the truth, and the will to embrace it. The other class studied ancient Christianity, to derive from it arguments in favour of their subjective Protestantism. As a rule, to which there are few exceptions, the Fathers converted the former class. And, as a rule, to which there is no exception, the latter class perverted the Fathers. To this latter class belong the writers of the articles which head this present paper.

The article in "Smith's' Dictionary of Christian Biography" is written by Professor Lipsius, of the University of Jena. It is evidently the composition of a scholar who has studied his subject carefully. It contains a good deal to which no Catholic could object. But, on the whole, it is a lamentable instance of the straits to which theological prejudice can lead even very able men. The writer in the "British Quarterly" (Mr. Quarry), is of a different stamp. He is a Low Church Evangelical, and, therefore, are his

views far more remote from orthodoxy, than those of the Lutheran Professor. Mr. Quarry's translations, whether from the Greek or the Latin, are, in a few instances so unintelligible, as to make one feel that he is not quite at home in dealing with these languages, and in nearly every instance they are made in the most school-boy manner, in the regular Roscoe-Mongan fashion. Then, his reasoning is of the loosest kind. The text of St. Irenæus is unfairly handled; texts are often separated from important contexts; words essential to the true meaning of sentences are sometimes omitted, and thus insinuations are conveyed, and conclusions drawn, that find no warrant, but rather their direct contradiction in the writings of the saint. Neither can Mr. Quarry claim much merit for originality in what he says of St. Irenæus; for he does little more than translate from the notes and dissertations given by Grabe in his edition of the works of the saint, published at Oxford, A.D. 1721.

Longinus says, "He nobly fails who fails in great attempts." Judged by this canon, Mr. Quarry might claim considerable indulgence. For it is indeed a Herculean labour to Protestantise St. Irenæus. And to this task Mr. Quarry (who is certainly not a Hercules in matters theological), addresses himself. After some preliminary remarks on the personal character and general teaching of St. Irenæus, this reviewer proceeds to show—1°. That the saint held the all-sufficiency of Scripture—the Bible and the Bible only. 2°. That he knew no such thing as Papal authority. 3°. That he disbelieved in the Real Presence. At considerable length Mr. Quarry proceeds to establish these points, and had he been successful in any of them, he would have completely undermined that veneration which Catholics for seventeen centuries have had for the martyred Bishop of Lyons. But Mr. Quarry has been eminently unsuccessful, as the sequel will show.

There is no exaggerating the importance of the testimony which St. Irenæus has to give. He was a disciple of St. Polycarp, who was himself a disciple of St. John. He tells us that, in contending against heresy, he is but vindicating the Apostolic traditions which Polycarp taught him. He gives testimony for the East, in which he was born, where he spent his youth; for the West, where he was bishop, where he died for the faith. In the great controversies of his time—on Gnosticism, on Montanism, on the Paschal Question—he took a leading part. And his

writings show that, to great natural ability, and much acquired knowledge, he united great zeal, prudence, and gentleness, in defending the traditions he had received. It were a sad spectacle, therefore, to see the great Christian athlete borne away captive by the enemies of that truth which he died to defend. But the essays we are considering give no cause for such gloomy apprehensions.

The great value of the extant writings of the saint is freely admitted by Mr. Quarry, who, however, says of the principal of them—the books against heresies—that, “for its original purpose, it has lost its use,” inasmuch as “the heresies it was intended to refute have long been extinct.” (“British Quarterly,” cxxxix. 96.) This may be true of Gnosticism as a formal heresy, but it is not true of the principle that was at the root of Gnosticism—“Knowledge, falsely so called,” and the consequent rejection of authority. This principle is fundamental to a certain religious system well known to Mr. Quarry. Like “a new fashion of an old sin,” it underlies Gnosticism, Rationalism, and the Private Judgment theory, and consequently the rejection of it by Irenæus has not lost its usefulness with the lapse of time.

Before proceeding to his main issues on the theology of St. Irenæus, Mr. Quarry deems it “well to say a few words on his doctrinal notions on other points.” (p. 102.) As two of these points involve doctrines that are dear and vital to Catholics, Mr. Quarry’s treatment of them merits special notice here. At page 104 the reviewer says, “let us notice his doctrine of justification by faith.” When Mr. Quarry speaks of “justification by faith,” it may be readily taken for granted that he means *justification by faith alone*; that he excludes from all part and participation in the work of justification, all and every good work and good quality, all the virtues and deserts of the believer; that he believes, with the eleventh article, this to be “a most wholesome doctrine, and very full of comfort.” It is quite true that some persons in external communion with our reviewer, and even holding rich livings in his church, maintain that this article admits of a Catholic interpretation: that between it and the Decree of Trent there is no real opposition. But the holders of this opinion are denounced as “Romanisers,” as “Papists in disguise,” by the great mass of Mr. Quarry’s co-religionists; and his own expressed views are so very low-church, as to leave no doubt of his

adhesion to the "wholesome doctrine" above stated. For this doctrine he quotes St. Irenæus as follows:—

"Abraham, by his faith, yielded his only begotten and beloved son to be a sacrifice to God, that God might be pleased, on behalf of his seed of every kind, to yield His only begotten and beloved Son as a sacrifice for our redemption. Hence, in the spirit, he saw the day of the Lord's advent, and the disposition of His Passion, by whom he himself, and all who like him believe as he believed, should begin to be saved. The Lord was not unknown to Abraham, nor the Father of the Lord; for he had learned from the word of the Lord, and he believed Him, and it was imputed to him for righteousness. For it is faith in the most high God which justifies man." (Page 104, *Contra Haer.* iv. 5.)

Then follows a long quotation from B, iv. 13, *Contra Haer.* Of this quotation, part is quite irrelevant, being the usual contrast of Christian liberty with Jewish slavery; whilst another part is quite subversive of Mr. Quarry's theory, as will appear later on. And of the full quotation Mr. Quarry says, "it would only spoil these noble thoughts to make any remark upon them." (p. 105.) Now, at the risk, indeed, with a certainty, of spoiling these noble thoughts (at least to the mind of Mr. Quarry), we shall make a few remarks on them. This quotation of Mr. Quarry's completely misrepresents the original text. Important words, essential to the true meaning, are omitted from it, and it is separated from a most important explanatory context. In the original passage there is nothing that can by any possibility be tortured into Protestantism. On the contrary, it contains unmistakable traces of the decidedly Catholic doctrine of good works.

From a perversion of the text of St. Math., xi. 27, the heretics inferred and taught that no one knew the true God before the coming of our Lord, and that this God, announced by the ancient prophets was not the Father of Christ. In the chapter quoted by Mr. Quarry, the saint is refuting this error, and proving, against the Gnostics, that there was only one God, announced by the prophets under the Old Law, proclaimed by Christ as His Father in the New Law:—One only God who, by means of His Word, and one God with the Word, revealed Himself to men under both dispensations. In proof of this, St. Irenæus quotes, among other texts, that from St. John viii., 56, "Abraham, your father, rejoiced to see my day: he saw it, and was glad." And he then asks what means the text: "Abraham believed in God, and it was reputed to him unto justice."

And what did Abraham believe? And the saint answers his own question thus:—

“First, indeed, that the very Creator of heaven and earth^{is} the only God; next, that He (God) will make his (Abraham’s) seed like the stars of heaven. . . . Rightly, therefore, abandoning all his earthly kindred, did he (Abraham) follow the Word of God, journeying with the Word, that he might remain with the Word. Rightly, also, did the Apostles, who were of the race of Abraham, follow the Word, abandoning their boats and their fathers. Rightly, also, do we, who have the same faith as Abraham had, follow Him, taking up our cross, as Isaac took up the wood. For in Abraham man had fully learned, and had become accustomed to follow, the Word of God. *For Abraham, through his faith, following out the precept of the Word of God,* gave willingly his beloved and only begotten son as a sacrifice to God, that so God may deign to give, for all Abraham’s seed, His only begotten and beloved Son as a sacrifice for our redemption.”

This is the original text fully and faithfully translated; and it is simply amazing how any scholar, with that text before him, could fancy that he finds therein the Protestant theory of justification by faith alone. And it is saddening to see that any scholar should manipulate the text as Mr. Quarry has done. His quotation is separated from a context that is absolutely necessary to its right understanding. In the quotation, moreover, he has suppressed the words italicised above, and thus led his readers into inevitable error; and this garbled, distorted text he puts before his Protestant readers as the genuine teaching of St. Irenæus, on a doctrine to them, and to all mankind, of most vital importance. Mr. Quarry knows well that of a hundred Protestants who may read his essay, not one perhaps would test, or could test, the accuracy of his quotation. Perhaps it was to caution his readers against any undue curiosity in that respect that he said, “it would only spoil these noble thoughts to make any remark on them.” However noble such thoughts may seem to Mr. Quarry, they are not the thoughts of St. Irenæus. The saint speaks of the faith of Abraham—and this no confidence, but manifestly assent to revealed truth; he points out to us the heroic self-denial, the child-like obedience, of the great patriarch. The same virtues he points out to us in the Apostles, who, like Abraham, abandoned everything to follow their Lord; and he exhorts us, who have received the faith of Abraham, and of the Apostles, to take up our cross and follow our Lord also. The faith, therefore, and

the obedience of Abraham—not one of them, but both—are set before us as a rule to be followed, as a model to be imitated in the working out of our salvation; and Irenæus gives us no grounds for attributing salvation exclusively to any one of the two. Quite the contrary; the saint is most explicit in insisting on the necessity and merit of good works. Even one of Mr. Quarry's own quotations is quite conclusive on this point. In book 4, c. 13 (*Contra Hæres.*), Irenæus is proving that the moral law of the Old Dispensation was not abrogated, but confirmed, extended and completed in the New. To prove this he quotes largely from the "Sermon on the Mountain," and among other texts, the following—"Unless your justice abound *more* than that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven." The saint then asks what the completion (the *more*) was—*Quid autem erat plus?*—and he answers: "First indeed to believe not only in the Father, but in the Son already revealed to us; . . . next, not merely to say, but also to do, to abstain not only from evil deeds, but from the concupiscence of them."—(Quarry, p. 105). Here, then, the saint requires not merely faith (which is "the root and groundwork of justification"), but also the strict observance of the natural law, and of very remote deductions from that law. He insists on a standard of morality which will regulate not merely our external conduct, but also the secret thoughts of the heart. He requires not merely that we shall profess the faith, but that we shall act up to its teachings—"not merely to say, but also to do." How very like the "wholesome doctrine" of the 16th century renegades is this exalted moral code of the saint! How very like the comfortable do-nothing piety of modern sectaries, is this working out of salvation in fear and trembling, which the saint teaches? Again, in the concluding portion of c. 4, bk. 4, in speaking of the parable of the tares growing up with the corn, as illustrating the existence of good and bad in the Church, the saint says: "But man endowed with reason, and in this like to God, having free will, and the control of his own acts, *is himself the cause*, why he is sometimes the corn and sometimes becomes the tares: therefore will he be justly condemned, inasmuch as being made rational, he has lost his true reason, and living irrationally is opposed to the justice of God, giving himself up to every earthly spirit, and a slave to all his passions." Evidently the faith of such a one would not count for much in the estimation of St. Irenæus.

But let us hear the saint once more. In bk. 4, c. 14, he speaks as follows: "Not because He requires our service does He command us to follow Him, but that He might give us salvation. For to follow the Saviour is to partake of salvation. . . . Thus, too, our service of God brings no benefit to God, neither does God need the service of men. But to those who follow Him and serve Him, He gives life, and incorruption and eternal glory, giving favours to those that serve Him on account of that service, and to those who follow Him, because of that following, but receiving no benefit from them. On this account does God require the service of man, that inasmuch as He is good and merciful, He may give favours to those who persevere in His service. . . . For this is the glory of man to persevere and remain always in the service of God." Such is the teaching of St. Irenæus on justification, on the merit of good works, on the demerit of bad works, on the reward of the good, and on the punishment of the wicked. There is no mistaking his meaning. The saint held, as saints in every age do hold, the doctrine of the Catholic Church. That doctrine teaches that "without faith it is impossible to please God;" that faith is the "root and groundwork of justification," but that faith alone will not justify. Together with faith other dispositions are, according to Catholic doctrine, necessary for justification, and chief among them, contrition, sincere sorrow for, and hatred of past sin, accompanied by a firm resolution of keeping God's law inviolate in the future. When our Redeemer came He found our race enslaved to Satan; the will of man corrupted by sin; the intellect of man clouded by ignorance and error. He came to heal the two-fold wound. By His sufferings He paid the ransom of our sins, and purchased for us graces, whereby acts of ours, in themselves valueless, are raised to a supernatural dignity, and clothed with supernatural beauty. To remove the darkness of our intellects, He has given us a Revelation of Divine truths, with a guarantee that it shall remain pure and unsullied till the end of time. To subdue the stubbornness of our wills, He has left us a code of most sublime morality, and with it graces to render its observance easy and meritorious. The assent of the intellect to God's Revelation, the submission of the will to God's commands, are on Catholic principles absolutely necessary for every one who has come to the use of reason, and it would be difficult to find among the early Fathers

a more outspoken advocate of this doctrine than the martyr Bishop of Lyons. And, however persistently and plausibly Mr. Quarry may tell the old, old story of Protestantism, on "justification by faith alone," he can never bring St. Irenæus to patronize that unholy cause. Should Mr. Quarry desire to know accurately and fully our doctrine on justification, with the arguments in its favour, the part assigned to faith, and the part assigned to supernatural good works, let him study the "Treatise de Gratia," by any of our standard Catholic authors; and we promise him most confidently that a candid, careful perusal thereof will enlighten him both for time and for eternity.

J. MURPHY.

(To be continued.)

ON LIBERTY AND PREMOTION ACCORDING TO THE MIND OF ST. THOMAS.¹

IN the year 1581 Prudentius de Montemajor, a young Jesuit theologian, undertook to defend a thesis in the University of Salamanca, in which he rejected all physical predetermination of men's free acts by any Divine impulse either in the natural or supernatural order. Moreover, he undertook to show, how by means of the *Scientia Media*, as it is called in the schools, God can have infallible knowledge of all such contingent human acts. Or, in other words, that God knows with infallible certainty the future free acts of men, not in virtue of the absolute decrees by which He predetermines them, but because He sees what the human will would freely resolve to do in presence of this or that natural or supernatural impulse; and He then resolves to grant such impulse in the natural or supernatural order as will infallibly produce the effect permitted or designed by Divine Providence.

Dominick Bannez, a distinguished Dominican theologian, who had small love for the sons of St. Ignatius, saw the thesis, and determined to combat the propositions of the Jesuit. On the appointed day he appeared before the

¹ *De Libertate et Praemotione secundum mentem D. Thomae. Auctore Sacerdote Congregationis Passionis.*

university, and not only objected in scholastic fashion to the thesis of his adversary, but denounced his doctrine as partly erroneous and partly heretical. This was the beginning of the long and bitter conflict between the Jesuits and Dominicans on the great questions of grace, predestination, and free will. Shortly after, Louis Molina, S.J., a professor of theology in the University of Evora, published his famous work "On the Concord of Free Will with the Gifts of Grace."¹ The publication of this book set all the theological schools of Spain and Portugal in a blaze. Molina was denounced to the Portuguese Inquisition as a Pelagian, but after the examination of his work, was honourably acquitted, and his teaching was received with great applause in most of the Peninsular Universities. The Spanish Inquisition was then applied to, but that famous tribunal, after a careful examination of the work by the Complutensian Theological Faculty, again acquitted him. Thereupon application was made to Rome, where at the time the Dominican family was very influential. In 1598 a Commission was appointed—the first of the famous Congregations *De Auxiliis*—to examine Molina's book. The consultors, after eleven sessions, held at intervals during three months, recommended its condemnation. But the Jesuits were by no means asleep, and made such representations to the Pontiff, that he declined to act upon the advice of the consultors, and resolved to have the entire question fully discussed in his own presence. The ablest theologians of both parties, duly summoned, met in the Vatican Palace on the 20th of March, 1602, to discuss in presence of Clement himself this most abstruse and momentous question. It is to the honour of Irish scholarship that it was an Irishman, Peter Lombard, Archbishop of Armagh, whom Clement appointed to preside over these famous Congregations, where the ablest theologians in Europe pleaded the cause of their respective schools.

But the solution was far distant. After four years spent in fruitless disputation, during which no less than forty-seven Congregations were held under Clement VIII. and Paul V., the latter Pontiff, on the 28th August, 1606, pronounced his final decree, to the effect, that both systems might be taught with impunity until the Holy See should

¹ The full title of the work is—"Liberi Arbitrii cum gratiae donis Divina Praescientia, Providentia, Praedestinatione et Reprobatione Concordia."

otherwise decide, and that, meanwhile, the theologians of either party should abstain from pronouncing any theological censure on the teaching of their opponents.

It was afterwards asserted by some of the Jansenists that a Constitution condemnatory of Molina's doctrine had actually been prepared,¹ although never published, and that it was still preserved in the Roman Archives. Sanctamour, a well-known Jansenist, actually published a copy of the alleged Constitution. But Innocent X., in December, 1654, published a Brief, in which he declared the alleged Constitution to be false, and supposititious, and worthy of no credit whatsoever.

Notwithstanding the prohibition of Paul V., several times repeated by his successors, the contest was still carried on with great warmth in the schools, and not without injurious epithets. By degrees, however, the doctrine of the Jesuits gained the upper hand. It was defended, explained, and, to a certain extent, modified by the most illustrious men of the Order, especially by Suarez, who introduced what is called Congruism. In later times especially, Molinism was very generally accepted in the schools.

But the publication of the Bull *Æterni Patris* seems to have turned the tide again in favour of the Dominicans. Of course they allege that the doctrine of Bannez, and especially of Billuart, the ablest exponent of the school, is in reality the doctrine of St. Thomas; and now we have the author of this treatise "On Liberty and Premotion," who purports to give us the genuine doctrine of the Angelic Doctor beyond all manner of doubt.

The dissertation, which is philosophical rather than theological, was published last year in Rome by a priest of the Congregation of the Passion. The essay is certainly written in a pleasing and rather elegant style of Latin; and the writer expresses his own thoughts with great clearness and precision. He gives also copious extracts from the writings of St. Thomas, from which, he thinks, it can be clearly inferred that in this matter of premotion and free will St. Thomas was indeed a Thomist.

We are sorry to say we cannot agree with him on this point; however, we think it is worth while to let the writer

¹ It is said that this Constitution was drawn up by Peter Lombard himself at the bidding of the Pope, but, if so, Providence clearly willed that it should never be sanctioned or published by the Pontiff. See Renahan's *Archbishops*, p. 21.

express his own views on this important question. We cannot, of course, hear him in full in these pages, but we can analyse his own summary of his views; for those who would discuss the question thoroughly, we recommend the perusal of the work itself, which certainly merits the attention both of philosophers and theologians.

The great question is: How are we to reconcile the freedom of the human will with the presence of the Divine influence, which all admit is necessary for the performance of every human act both in the natural and supernatural order? These two things, however, must be kept carefully distinct—the Divine influence that is necessary for the performance of every human act, good or bad, in the purely natural order, where there is no question of any kind of grace; and the *specialty* Divine and *supernatural* influence which is, *moreover*, necessary for the performance of every supernatural act.

The writer of the present dissertation scarcely touches the second question; he confines himself principally to acts of the purely natural order; but, of course, the two questions are intimately connected, and on the answer given to the first necessarily depends the answer that will be given to the second. If we are to accept this writer's views concerning the nature of the premotion by which God in the natural order moves the human will to its act, then we must also inevitably accept the Thomist doctrine concerning the nature and operation of efficacious grace—a doctrine from which we shrink, and which we do not think deserves its name, because it is not, in our opinion, in accordance with the teaching of St. Thomas.

What, then, is the doctrine on the philosophical question which the present writer attributes to St. Thomas, and which he endeavours to establish from the writings of the Angelic Doctor? He certainly has the merit of clearness, so far as he goes, and undertakes to formulate the teaching of the saint in the following passage:—"Premotion is a physical and real motion by which God impels—*pellit*—the will to its second act, not morally, or according to the way in which the end moves the will, but physically like an efficient cause; and this impulse is previous to the act to which it applies or unites the power; neither is it said to be merely the granting or preservation of the faculty, but its application to the act, which (application) the effect infallibly follows, yet without interference with human liberty." This language is necessarily scholastic; for the

present, however, we prefer accuracy of quotation to simplicity of statement.

It is admitted on all hands, as the writer justly observes, that God has bestowed on us the faculties of *intellect* and *will*, and that he preserves these faculties at every moment in existence. But the faculty is one thing, and the operation is another. The former is called the *actus primus*, the power, or the faculty; the latter is called the *actus secundus*, the action (*actio*), or operation. Now, in order that the power may become actually operative—*actu operans*—is any external or extrinsic influence required, and, if so, of what character is this influence? According to Durandus, and some few other writers, no such extrinsic influence was required; the faculty, by the exercise of its own intrinsic virtue, determined itself to action. Therefore no immediate Divine concursus was necessary; God in bestowing and preserving the faculty, bestows and preserves in it this self-determining efficacy; it is indeed a Divine influence, but given once for all with the faculty, and needing no further help to determine it to action, or maintain it in action. This is the doctrine of *mediate concursus*, which has in this sense been generally rejected.

Some Divine and immediate influence, therefore, is necessary that the power may act; this much is generally admitted, but what is its nature, and how does it affect the will of man? This is the great question between Thomist and Molinist, that has so profoundly moved the schools in the past, and is likely to cause still further commotion in the future, for Thomism in this, as well as in other respects, seems to be again recovering the ascendancy which it had certainly lost.

According to the Thomists, as represented by our author, this Divine influence, which, in so far as it determines the will to act, he will not call a *concursus*, is:—

1. A *physical and real motion or impulse*, not, therefore, acting on the will merely as a moral cause in the way in which motives, advice, commands, or exhortations move a man to act by rendering the object to be attained more attractive to the will. No; it is a physical impulse from God, acting, therefore, as a physical efficient cause, and moving the will, to use their own illustration, as the carpenter moves the axe by which he cleaves the wood, that is, by efficient physical causality.

2. This impulse is *previous* to the act, not *simultaneous* with the act. They do not deny a subsequent simultaneous

concursus—subsequent to the physical premotion, but simultaneous with the operation itself, by which God concurs with the faculty in the operation; but this simultaneous *concursus* necessarily presupposes a previous physical premotion, by which the will is applied or reduced to action. This impulse or motion is *previous* not *ratione temporis sed natura*, as St. Thomas explains when he declares that the impulse of the mover precedes the motion of the thing moved both in order and causality. “*Motio autem moventis praeceedit motum mobilis ratione et causa.*”¹ Aristotle had enunciated the same doctrine in his maxim—“*Movens natura prius est moto.*” Therefore the Divine impulse to act, necessarily precedes the act itself as to order and causality.

3. This impulse is a something altogether distinct from the giving and preserving of the faculty; it is not from within and intrinsic, but from without and extrinsic. It does not *co-operate* with the will in producing the effect; but it operates by moving the will itself to operation. God is therefore the first cause, moving the will to its act; but the will itself, under the Divine impulse, is the second. Neither is it necessary for a free human act, that the primary impulse be from the faculty; the primary impulse in every case comes from God, who moves the faculty by an impulse not contrary to its nature, which would be violence destructive of freedom; but by an impulse according to the nature of the faculty, which thus produces the voluntary—*voluntarium*—and is perfectly consistent with freedom.

4. Lastly, the effect infallibly follows this premotion, and yet it is perfectly free. The difficulty is to explain *how* this takes place; and the Thomists make the attempt. God’s infallible knowledge of future human acts evidently requires that He must know them, not in themselves, for they do not yet exist, but in their causes. Now the causes are the premotions or Divine impulses to act; if the acts did not infallibly follow the impulse in every case, then God might be mistaken in some instances, and His knowledge of our future free acts could no longer be regarded as infallible. Yet, although the act infallibly and inevitably follows the motion, it is still free; for God moves all causes in a manner appropriate to the nature of each: necessary causes, therefore, He moves necessarily; but,

¹ III. Contra Gentes, c. 149.

free causes He moves freely. The Divine purpose is not to corrupt, but preserve, the nature of every being; and hence the Divine premotion, although of the character above described, does not interfere with freedom of action when there is question of free causes. So, at least, say the Thomists.

It is here precisely the adversaries join issue. You agree with us, they say, in admitting the fundamental Catholic truth, that both in his natural and supernatural acts, man is a free agent; and we reject your doctrine for this reason mainly, that it is impossible to reconcile this physical determining premotion, in every case infallibly producing its effect, with true human liberty. For what is liberty?

It is, as you yourselves admit, the power of acting, or not acting, in presence of all the conditions necessary for action. Now this physical premotion is, according to your teaching, a precedent condition absolutely necessary for action, and infallibly determining the will to the particular act of which there is question. How then can the faculty, under the influence of such an impulse, be said to retain the power of not acting? The omission of the act involves a repugnance—how then can a man retain the power of omitting the act, when its actual omission is repugnant? Oh, yes, you say, he can *in sensu diviso*, but not *in sensu composito*; just as a man, when sitting, has the power of standing—*sensus divisus*—although he cannot, at the same time, sit and stand—*sensus compositus*. It requires a little logic to expose this fallacy, and show there is no parity between the two cases. In the divided sense of a proposition, the attribute is predicated of the subject, abstracting from the form, quality, or condition of which there is question. That form or quality is conceived as divided or separated from the subject. In the compounded sense, the attribute is predicated of the subject, when the latter is connected or compounded with the form, quality, or condition of which there is question. The man who is sitting cannot stand *in sensu composito*, because the form or mode of standing is incompatible in the same subject with the form or mode of sitting. But the man who now sits, can stand *in sensu diviso*, because actual standing may become a mode of the subject if we conceive it as destitute of its present form or mode of sitting, and might have become a mode at the very instant he resolved to sit. It is evident, therefore, that the *sensus divisus* not only asserts the pre-

sence of the faculty in the free subject, but also its reducibility to act in any given direction, if we abstract from the present actual determination to the opposite. A man who has resolved to steal, *in sensu composito*, cannot omit the stealing, because, *ex hypothesi*, we speak of him with that determination continuing in his mind, but *in sensu diviso* he can omit the stealing; the meaning being that, suppose that resolution not present, or not persisting in his mind, he might, and still may, determine himself to the opposite, that is, the omission of the act of theft.

Has he a similar freedom in presence of the physical predetermination? Most certainly not, neither *in sensu composito*, nor *in sensu diviso*. If the premotion to the act is there, we cannot conceive him as not acting, *even in that instant in which he receives the premotion*, and which is, therefore, at least *in ordine causalitatis*, prior to, and, in the logical sense, divided from, the determination of the will itself. If, on the other hand, the premotion to act be not present, we cannot possibly conceive him as acting at all, and, what is the supreme consideration, the presence or absence of the premotion in no way depends on the agent himself; it is out of his reach, although absolutely necessary for the act; it comes unbidden, and once present, it necessarily produces its effect.

I say necessarily because it came from without; it is extrinsic to the faculty, it came without any act of the agent, it predetermines his will to the individual act, and its effect is infallible. It is therefore a *determinatio ad unum*, it is *ineluctabilis* so far as the will is concerned, and that is the definition given of necessity.

It is no use to say that God moves free causes freely, not necessarily. We, too, admit that; but we say, if He moved them as the Thomists teach, He would move them necessarily, and because He moves them freely He moves them in a very different way, as St. Thomas himself clearly teaches.

What, then, is the mind of the Angelic Doctor on this point, for to him our author confidently appeals? This is not the place to examine the question fully; it is not difficult, however, to show that the very strongest passages which have been cited in support of the physical premotion by no means establish the fact that St. Thomas accepted or originated that doctrine. What is, according to the present writer, St. Thomas's first and most striking testimony—*preclarum testimonium*—in favour of the physical premotion?

It is to this effect that, "as nothing moves or acts by itself, except it be the *movens non motum*, or First Cause, the third way in which one thing is said to be the cause of another is in so far as it moves that other to act—in *quantum movet eam ad agendum*. And by this is meant not the giving or preserving of the active power, *but the application of the power to action*, exactly as a man is the cause of the incision made by the knife, because by moving it he applied the point of the knife to the actual cutting."¹ Whence the Angelic Doctor infers that "as the inferior nature does not act except in so far as it is moved, it necessarily follows that God is the cause of the action of each natural thing, in so far as he moves and applies it to action."

Certainly at first sight this passage seems to furnish a strong testimony in favour of the physical premotion, but when we come to examine it in its context, and supplement it by the express reservations elsewhere made by the Angelic Doctor himself, we find that it applies the doctrine of a physical premotion not at all to the acts of free agents but to the acts of natural secondary causes in so far as they are distinguished from free agents. The passage is taken from the treatise of St. Thomas De Potentia (q. 3, art. 7), in which he lays down the general doctrine of secondary causality, and the necessity of the presence of the First Cause for every operation of natural causes, not only as bestowing and preserving the active faculty, but also as moving and applying the faculty to its act. And this general proposition is true not only of necessary but also of free causes; but, as St. Thomas himself explains, it is true of the latter in a very different sense from that in which it is true of the former. For, when St. Thomas comes to discuss not the causality of God on secondary causes in general, but his specific causality on the free will of man, he makes the following pregnant observations:—"Dicendum quod Deus movet voluntatem hominis sicut universalis motor, ad universale objectum voluntatis quod est bonum; et sine hac *universali* motione homo non potest aliquid velle; sed homo *per rationem determinat* se ad volendum hoc vel illud quod est vere bonum vel apparens

¹"Sed quia nulla res per seipsam movet vel agit nisi sit movens non motum; tertio modo dicitur una res esse causa actionis alterius in quantum movet eam ad agendum. In quo non intelligitur collatio aut conversatio virtutis activæ sed applicatio virtutis ad actionem. Sicut homo est causa incisionis cultelli eo hoc ipso quod applicat acumen cultelli ad incidendum movendo ipsum."

bonum.”¹ Elsewhere he observes: “Dicendum est quod Deus est universale principium omnis interioris motus humani; sed quod *determinetur* ad malum consilium voluntas humana hoc directe quidem est ex voluntate humana et diabolo per modum persuadentis vel appetibilia proponentis.”²

When, therefore, there is question of the divine concursus in the free acts of the human will, St. Thomas expressly declares that the impulse is not as the Thomists say, a motion that determines the faculty to embrace this or that good in particular, but in so far as it is a premotion, it is an impulse moving the will to *good in general*, and to that extent necessarily, but leaving to the will itself the choice of the real or apparent good, and, therefore, not determining but moving it freely towards the individual object of its choice. It appears to us perfectly clear from these and similar passages, that the Angelic Doctor in regard to human acts, in reality taught the *concurſus generalis* of Molina. He certainly does not call it by that name, but prefers to speak of it as a *motio* and *applicatio ad agendum*. The real question, however, is not about the name, but about the nature of the thing; and, as Suarez observes, this *concurſus generalis* may well be called a motion or quasi-application to act, in so far as these words imply that the *concurſus*, although simultaneous in its operation, comes from the First and Higher Cause on which the Secondary Cause is altogether dependant.

There is one difficulty, however, in regard to the simultaneous *concurſus*, which seems to have greatly troubled the late Dr. Murray of Maynooth, whose recent loss theology deploras, and which, in his opinion, neither Molina nor Suarez has satisfactorily solved. It is easy enough, he says, to explain the action of the simultaneous *concurſus* in the performance of the act on which a man has once resolved or determined; but what of the election or determination itself? Therein, too, there needs must be a Divine *concurſus*; it is an act of the will; an exercise of the faculty: nay, we may add, it is the all important act, the only one, strictly speaking, that is moral, because it is the only one that is free *entitative*, or of its own nature, and not *denominative*, or merely from its borrowed name. How can the will, by the *concurſus generalis*, indifferent of itself to the act of theft, or of non-theft, become determined to the act of

¹ I. 2, q. 9, art. 6.

² I. 2, q. 80, art. 1.

theft, seeing that the election of theft itself cannot take place without its own *concursum*?

Dr. Murray could see no way out of this difficulty except by falling back upon the opinion of Durandus, and giving up the immediate *concursum* altogether, so far as the election or determination is concerned. This, he says, takes place in virtue of the *mediate concursum*, i.e., by the intrinsic efficacy of the faculty itself; but all that follows requires the immediate *concursum*. To give up the immediate *concursum*, however, so far as the determination is concerned, is really to give up the whole question; for the determination is the moral act, and the Thomists themselves admit the necessity of a simultaneous *concursum* for all that follows in the execution of the determination.

We think the passage above cited from St. Thomas, furnishes a sufficient answer to the difficulty, without either falling back on Durandus, or accepting the physical pre-motion of the Thomists. For the Angelic Doctor very clearly teaches that "God is the universal principle of every interior human act; but that it is the human will alone which *determines* itself to evil," or, in other words, God gives His general *concursum* for the performance of the *physical act* by which a man determines himself; but in so far as that general *concursum* is determined, to be a *concursum* to a good rather than to a bad act, or to this rather than to that act, depends altogether on the active indifference of the human will, in which consists the very essence of liberty. If the determination came from any other source whatsoever, it would be no longer an active but a passive indifference, and therefore incompatible with true liberty. Therefore, the entitative act takes place with aid of the general *concursum*; but the election or determination, as a moral act, is due to the will alone.

If it be said that even in this restricted sense the determination is a true activity, and therefore, as such, needs its own special *concursum*, we deny the consequent. It is, indeed, a true activity, and a true activity proper to the will itself, is expressly asserted by St. Thomas, and cannot be denied to the faculty by any one who admits its *indifferentia activa*; it does not therefore follow, however, that this activity requires a new *concursum*, distinct from that by which the physical act of the will is performed, because the determination is part and parcel of that act. In fact, it is the physical act itself, viewed in a certain aspect or relation, and therefore needs no *concursum* distinct from that by

which the physical act of the will is performed. The faculty and the Divine *concursus* may be likened to two horses yoked tandem; the human will being, by God's permission, the leader in all free acts. Neither horse can, we suppose, draw the vehicle by himself; but both acting together, produce the effect. The horse between the shafts, representing the Divine *concursus*, may be conceived in act to draw; simultaneously the will puts forth its own intrinsic energy, and, like the leading horse, determines the direction; but such determination requires no *distinct* effort of force, and therefore no *distinct* co-operation from the wheeler. In a precisely similar way the human will and the Divine *concursus* act as one principle in producing the effect, and the will alone determines the direction.

What we have said of these purely natural acts, may be also applied to the impulses of grace. Of course there are points of difference. In one the *concursus* is general, in the other special; in the former it is natural, in the latter supernatural; the *concursus* of nature is given even for bad acts, the *concursus* of grace is only given for good acts, and always presupposes the *concursus* of nature.

Yet, under the influence of efficacious grace, the will remains perfectly free. It is efficacious, not because it predetermines the will, but because the will determines freely to consent to the grace; still this very consent cannot be attributed to the will alone, but to the will influenced and elevated by grace, just as, in the natural act, the effect cannot be attributed to the faculty alone, but to the faculty co-operating with the Divine *concursus*. On the other hand, the will may resolve to reject the grace actually present, and then the rejection is solely the work of the will, with its purely natural *concursus*; and what would otherwise be called efficacious, becomes now merely sufficient grace. We regret that for the present we cannot enter more fully into this question, which, from the Thomist point of view, has been treated very fully and clearly by our author, but yet so as to leave it sufficiently open to exercise the ingenuity of present and future philosophers and theologians.

J. HEALY.

RECENT BOOKS ON IRISH GRAMMAR.¹

THE little book which stands first on our list was to have formed part of a larger work, *Irish Texts with Dictionary*,² which appeared in the early part of 1880. It was issued in advance, probably, to prepare the public for the reception of the more important portion. But, whatever prompted it, the division was an error of judgment. A cursory examination of the contents shows that upon such an ample theme as Old Irish, so meagre an Essay should never have been published independently. The features which are characteristic of an introduction form radical defects in a separate volume. A Preface is, of necessity, limited and comparatively brief; a Treatise ought to aim at comprehension and fulness.

To obviate this objection, the Compiler says he had not a complete Grammar in view. But, by his leave, this is paltering with us in a double sense. The promise of a Grammar is made in the Title, and broken in the Book; unless we are to assume that conciseness in German and English has reference to the subject, and not to the style, of a treatise. This being so, the slight piece of work here presented to us ought never, we are compelled to say, have been dignified with being called a Grammar. Grammar, by universal consent, is supposed to include the systematic treatment of Etymology, of Syntax, and of Prosody. A Manual with such integral parts, or any of them, omitted would somewhat resemble the play of Hamlet with the part of Hamlet left out. Judged by this commonplace test, the *Irische Grammatik* makes but a sorry claim to the name it bears.

First, in regard to Etymology. The Celtic, it is conceded, surpasses Latin and Greek in one class of Derivatives, and is far richer than the Latin in Compounds. Hence the importance of these portions of Irish Etymology can hardly be overrated. Accordingly, Zeuss devotes no less than 87 of his large octavo pages to the full discussion

¹ I. *Kurzgefasste Irische Grammatik mit Lesestücken*. Von ERNST WINDISCH, Leipzig, 1879. II. *A Concise Irish Grammar, with Pieces for Reading*. By ERNST WINDISCH. Translated by NORMAN MOORE, M.D., Cambridge, 1882. III. *Compendium of Irish Grammar*. Translated by Rev. JAMES P. M'SWINEY, S.J., Dublin, 1883.

² *Irische Texte mit Wörterbuch*, Von Ernst Windisch, O. Professor des Sanskrit an der Universität Leipzig.

of Derivation and Composition. Windisch, on the contrary, does not discuss them professedly at all; and the two extracts he has copied from the *Grammatica Celtica*, and inserted under Pronouns and Particles respectively, barely fill three pages of the *Grammatik*.

Next, in reference to Syntax. Zeuss has adequately treated Irish prose construction through 15 pages. On the other hand, to judge from the absence of syntactical rules in Windisch—just one page is occupied with those for the infinitive—we would be forced to conclude that the Language of Sages and Saints was no better than some sort of gibberish.

Prosody, however, has fared worst of all. "I have no doubt in asserting," says Nigra, "that Rhyme had its origin in the laws of Celtic Assonance."¹ These laws, in so far as they bear upon Irish Versification, have been expounded at due length in 27 pages of the *Grammatica Celtica*. The student of Windisch will look in vain for any, even the slightest, allusion to them in the *Concise Irish Grammar*, although two of the *Reading Pieces* are in Verse.

To call anything so defective a Grammar is not alone a gross misuse of terms, but something like a fraud upon the reader. *Grammatical Notes* would be a fairly accurate designation of what the brochure contains. It is little more, in fact, than a collection of statements, paradigms, and lists of words taken from Ebel's Edition of Zeuss, interspersed with a few paragraphs from the writings of Stokes, and eked out with some Reading Pieces and a Vocabulary. With references appended to the extracts, such a Compilation, though well nigh useless to a beginner, could, at any rate, do no harm to the advanced student. The extent and accuracy of its guidance could be tested at every step, and with very little trouble. In its present shape, it is to the *Grammatica Celtica* pretty much what an Index rerum with the numerals dropped out is to the *Summa* of S. Thomas. Here, however, the parity ceases. The supposed imperfect Index would still form a reliable synopsis; whilst, if you undertake the labour of verifying the assertions of the *Grammatik*, you will find the search rewarded in most cases by the unpleasant discovery that the sense has not been improved by passing from Latin to German.

¹ Glossae Hibernicae veteres Codicis Taurinensis. Edidit Constantinus Nigra. Lutetiae Parisiorum, MDCCCLXIX. p. xxix.

Considered as a serviceable guide to the Rudiments, the book has more serious drawbacks still. From a professor who, we are bound to assume, has had some experience in teaching, one might fairly have expected practical exercises in Translation and Parsing. Assuredly, the founder of Celtic Philology did not deem it out of place to give a literal rendering and exhaustive analysis of Irish sentences in his great work. And his reason for doing so is one which commends itself readily to the acceptance of every student: "*Ut harum litterarum studiosi, facilioribus quibusdam imbuti, ipsi deinde periculum faciant in aliis.*"¹ But all the assistance of that kind which Windisch thinks it necessary, or is able, to afford *his* students, is to print a few Reading Pieces, and to append, in lieu of a translation, a Vocabulary which professes to give the special meanings and forms of the words employed. These Pieces, there is no doubt, have been selected somewhat hurriedly, and with a view apparently rather to swell the bulk, than increase the utility, of the Volume.

This is evident, in the first place, from the manner in which they are arranged. Ordinary Editors would have graduated them, putting the easiest first, and the most difficult last. But Windisch, like the young Obadiah, has a plan—one which has at least the merit of novelty. He contents himself with merely numbering the Exercises, and giving the beginner the sapient counsel that he had best commence with the first, then skip over the following three, and go to the fifth.

Still clearer evidence of haste is the fact, that the Pieces can neither be translated with the help of the Vocabulary, nor parsed by the aid of the Grammar. The list of words, to begin with, though enriched with eight new vocables and some corrections in Dr. Moore's version, is still incomplete. Furthermore, all the words and forms inserted have not been explained. This means, in plain language, that the pupil is expected to do what the teacher, under his own hand, admits his inability to do himself. The Pieces are six. We pass over the fifth; it is, we are needlessly told, particularly easy. The remaining five contain no fewer than twenty-two words—three in I, two in II, nine in III, one in IV, and seven in VI—to the elucidation of which no other clue is afforded than what consists in setting down

¹ *Grammatica Celtica*. Construxit J. C. Zeuss. Editio altera. Curavit H. Ebel. Berolini, MCCCCLXXI. p. 978.

one without note or comment, and twenty-one with a note of interrogation, in the Vocabulary.

Nor is this the worst. Had the vulgar but honest course been adopted of saying nothing when nothing was known, two most ludicrous blunders would have been avoided. In one instance, III 2, two single words, *cain* and *el*, are rolled into one, and the new compound is made equal to the Latin *candela*; a *fair cheek* being thus changed into a *candle*! Then, to readjust the balance, one word, in VI 8, is cut into two, an Accusative Plural being divided into an Accusative Singular and a Preposition!

The hemistich which contains the second of the foregoing blunders also illustrates Windisch's capacity for Textual Emendation. The quatrain stands thus in *Exercise VI*, lines 7 and 8. The text, the reader will observe, is not cumbered with punctuation:

“Arroisam ind eclais slechtam co bo tri
Nis fillem glun i mama i n-dómnaigib De bii.”

In the Vocabulary an ingenious conjecture is given: “For *i mama* 6 [8] perhaps *in mama* (the genitive) is to be read.” This precious item Father M'Swiney copied; and, to show how he used his own eyes, he also transferred the printer's error regarding the reference. Perhaps from having seen a Various Lection, it dawned upon the Compiler that his adopted, as well as his suggested, Reading was a bungle. Accordingly, Dr. Moore's Edition has the note of the Vocabulary struck out, and the letters of the Text shuffled anew. The result is *imama*.

But this last arrangement is by far the worst of all. For if you take *imama* as one word, it is, as appears from a tracing of the MS. now lying before us, the ignorant grouping of the original scribe; and if you read it as *i* and *mama*, it is the first reading which Windisch himself abandoned as untenable.

The correction is so easy and certain, that the wonder is how anyone unable to make it should have set up for a Grammarian and an Editor. The passage is to be read: *Nis fillem gluni nama*; and then the translation presents no difficulty:—

“When we reach the church,
Let us prostrate ourselves full thrice;
We bend them not,—the knees alone,
In churches of the living God.”

The connecting particle is omitted before the causal

sentence, and a contrast is drawn between *prostration* and *genuflection*.

And yet the *Professor*, to whom these things are a sealed book, damns such scholars as Sullivan and O'Curry with faint praise, and has had the homage of admiration paid to him in these ridiculous terms :—

“Every word-form occurring in the Sources is fully explained by Windisch, not only in itself, but, where anything noteworthy occurs, in the context also. Herein he distinguishes himself favourably from those for whom a Lexicon to a Collection of Texts serves the purpose of concealing their own ideas upon the difficult places.”¹

What assistance the Grammar gives to parse the Exercises, we shall see in discussing Father M'Swiney's reasons for translating the book.

Viewed as a whole, therefore, the *Notes* are taken from too limited an area; are too condensed; and contain too many inaccuracies to be of any practical service in the study of the archaic form of our National Language. Had they made their first appearance in English, few outside the circle of the Author's critics and friends would have known of their existence; but, having been published in German, they now lie before us in an authorized, and in an unauthorized, version, appositely illustrating the Old Irish proverb: “Showy are the horns of cows beyond sea.”²

This leads us to consider the reasons which influenced Dr. Moore and Father M'Swiney to undertake the labour of translation. Dr. Moore was at work, he says, upon an edition of the Irish fragment of the *Historia Britonum* of Nennius when the *Grammatik* appeared, and he found it so clear and well-arranged a guide to verbal forms, that he asked the Compiler's leave to give it in English. The inference apparently is, that the Grammar was a good guide to the forms of the fragment in question. But if this be the only proof—and we can find no other—of its lucid order, the Doctor is not so easily satisfied, we hope, in matters medical, as he is in things grammatical. For the opening paragraphs of this very fragment form the fifth Reading Piece in the Grammar, and the language is declared by Windisch to be *particularly easy*.

Father M'Swiney applied, as far as we can see, for no

¹ H. Schuchardt, in the *Literarisches Centralblatt für Deutschland*. Jan. 8, 1881, col. 59.

² Is taidhbhseach iad adharca na mbo tar lear.

permission to translate, but the omission is fully made up for by the lofty style of his eulogy. England and Germany are laid under contribution for scholars to compare with Windisch: the book, we are told, gives the 'rationale of phonetic changes;' though concise, it is clear and full—just the Manual, in fact, for those unable to consult Zeuss, whose Tome, after all, is "ponderous and expensive." Fortunately, the Translator himself supplies a ready method of putting all this to the proof. He has, of course, studied carefully the Book he extols so highly. What it has taught him may, therefore, we assume, be taken as the measure of its claim to all the good qualities ascribed to it here. Not content with setting down bare words and meanings in the Vocabulary, the Translator has added Conjugation, Mood, Number and other such useful information. We select the Scholia to words of the fifth Exercise. It is a *Piece* to which no objection can be made on the score of difficulty. The first paragraph consists of twelve lines. In these twelve, easy, particularly easy, though they are, all the *rationale* and all the combined *clearness* and *fulness* could not save the Translator from falling into six errors of commission. The nature of these errors can be inferred from the fact that they include a third Plural for a first Singular; a present for a past Tense; and an Indicative for an Imperative mood.¹ To most Celtic scholars it will seem strange that such a guide to Irish Accidence should have been selected for the honour of being introduced to English-speaking students.

Of Dr. Moore's Translation there is not much to be said. To anyone possessing an average knowledge of German, the language of the *Grammatik* presents no difficulty. The Compiler, we learn, read the sheets as they passed through the press. Withal, the whole responsibility for the present edition, it is carefully noted, rests upon the shoulders of Dr. Moore. How heavily this weighed upon him, is seen in his not having taken upon himself to insert the Addenda, though duly numbered, in their places throughout the book, or to remove the typographical errors of the original.

¹ It is but fair to add, that for the first and worst of these errors, Windisch is not to blame. The word in question, *faillsigfitsea*, is given by him, and copied by the Translator, under "*sa*, an augmentative particle of the first singular." It also deserves to be noted, that *faillsigfitsea* (*manifestabo*) is quoted, with a most accurate reference, *L. na huidre*, 7a, 1, in the Addenda, p. 1093, col. 1, to the "ponderous and expensive tome" of Zeuss.

After that, we are not surprised when he tells us that he required, and is grateful for, the encouragement of the "Bentley of Celtic Studies," Dr. Stokes, and that it took him two years to accomplish a task which a junior pass pupil at the Intermediate Examinations would have finished in two months.

The sense is conveyed, word for word, with tolerable accuracy. More idiomatic construction, with smaller words, and a more copious use of punctuation, would have made the sentences more readily intelligible, and less harsh to read. Indications are not wanting here and there that, though the separate words were understood, the meaning of the whole sentence was not grasped. Thus, § 234, we read: "The adverbial dative singular is particularly often used with the possessive pronoun." Anyone unacquainted with the original would never imagine, on reading this, that the *adverbial dative* is a creation of Dr. Moore's fancy. Yet, so it is. Windisch says: "Besonders häufig der adverbial gebrauchte Dat. Sg. mit dem Possessivpronomen. The Dat. Sing. is of very frequent occurrence, used adverbially with the Possessive pronoun." Whoever cares to follow it up will find the correct explanation of the idiom at p. 311 of the *Grammatica Celtica*.

With the exception of a whole sentence in § 17, the omissions are few and unimportant. There are, however, some mistranslations which it may not be amiss to point out.

Der inficierende Vocal, § 20, does not mean the *infixed* vowel, but the *inflecting* vowel—quite a different factor.

Vor sc im Inlaut, § 55, is to be translated: before *sc* in medial sound; not, before *sc* in initial sound.

Der Vocal der verlorenen Silbe, § 86, is erroneously given as the vowel of the *last* syllable. It should be the vowel of the *lost* syllable.

Das n hinter neutralen a—Stammen, § 101, means the *n* after, not the *n* before, neuter *a*—*Stems*.

On the whole, the book is as good, perhaps better, than the German Edition. It is a well-printed, well-bound, handy little volume of 176 pages octavo.

Shortly after the appearance of the *Irische Texte*, Professor Heinrich Zimmer issued a volume of *Irish Glosses*.¹

¹ Glossae Hibernicae e Codicibus Wirzburgensi, Carolisruhensi, aliis. Edidit Heinricus Zimmer. Berolini, MDCCCLXXXI.

This was followed, in a few months, by the first part of his *Celtic Studies*,¹ a merciless Review of the *Texts* and of the *Dictionary*. In a future number we hope to put our readers in possession of the grounds upon which Zimmer rests this attack. For our present purpose, it will suffice to mention that, thanks to his trenchant and thorough exposure, publications like those of Windisch will be henceforth impossible, at least in Germany.

Incidentally, in the *Glossae* and in the *Studien*, charges of incapacity are brought against the *Grammatik*. To enumerate them were out of place in any but a purely philological Journal. Here we will only remark that they are not, in any instance, identical with those advanced by ourselves. When, therefore, we read in Dr. Moore's Preface that the Compiler had sent some corrections made since his book was published, we never doubted but that he had also taken up the gauntlet flung down by the Greifswald Professor. Of provocation there was certainly no lack. The following, for example, will not be easily matched for the gravity of the charge, and the contemptuous defiance of the language. To show how in MSS. *d* can be easily, and often is, read as a *b*, Zimmer quotes *feraiḃ* for *feraid* (*he gave*) as an illustration. To *feraiḃ* he appends a note:—“*Feraib* is the principal example from which Stokes and Windisch have ascribed a *b*—Preterite to Middle Irish. It is wonderful what sort of discoveries can be made in the domain of Irish Studies! From two or three of the worst preserved Texts, not a page of which can be translated so as to make sense, a few sentences are selected, in which most of the words are easy. The unknown words have approximate meanings assigned to them, and new Tenses are brought to light, which the Old Literature, so rich in grammatical forms, wots nothing of, and which are quite as unknown to the clear and critically well-preserved Middle Irish Texts, as they are to the Modern Language.”²

But, to our amazement—we had almost said to our disgust—the Leipsic champion abandoned the field without striking a blow. Nay more, he made his exit ingloriously. He had neither the courage to defend, nor the candour to withdraw, his original statements. To read Dr. Moore's Translation, no one would know that it contains blunders that are the laughing-stock of Celtic Scholars. The

¹ Keltische Studien, Erstes Heft. Berlin, 1881.

² Keltische Studien, pp. 36, 37.

“corrections” sent all the way from Germany amount, in addition to the words we have mentioned, to the grand total of a few verbal forms, copied without acknowledgment from his Adversary; three references to the *Glossae Hibernicae*; two foot-notes from Stokes; and five original sentences. There is more. Readers of the *Keltische Studien* will not have forgotten the H. Schuchardt, whose sneering allusion to a “certain quarter” and extravagant praise of Windisch provoked Zimmer to publish his criticisms. He can now console himself for the castigation inflicted upon his officiousness. Two insignificant remarks of his are copied by the Master whom he admired not wisely but too well.

B. MACCARTHY.

(To be continued).

THE TRUE GREGORIAN MUSIC OF THE CHURCH: “RATISBON” OR ROMAN.

THE Decree of the Sacred Congregation of Rites published in the present number of the RECORD, puts an end to a controversy which, while it lasted, was by no means edifying.

The *Graduale*, *Vesperale*, and other choral books of Gregorian Chant published within the last ten or twelve years by the eminent house of Pustet, in Ratisbon, under the direct supervision and subsequent approbation of the Sacred Congregation itself, have now at length been definitely approved in terms that admit of no further dispute or cavil.

It is not long since we reviewed in the RECORD a pamphlet published by a French priest, who, while professing the most filial respect and absolute obedience, “without reserve” and “without *arrière pensée*,” to the supreme authority of the Church, nevertheless thought fit to publish a pamphlet of many pages, in which he violently assailed the publisher of these liturgical works and the works themselves, stigmatising as “charlatanism” the efforts of Herr Pustet in the cause of liturgical reform, and making light of the many official testimonies of approval

received by the zealous publisher from the Sacred Congregation and even from the Sovereign Pontiffs Pius IX. and Leo XIII. The author of the pamphlet, however, found comfort in the reflection that the final triumph of his own views, and thus the final condemnation of the "Ratisbon" edition, were assured, inasmuch as "*les portes du charlatanisme* (1), *pas plus que celles de l'enfer ne prévaudront jamais contre l'église.*"¹

The hostile spirit of which this pamphlet was by no means an exceptionally emphatic expression, reached its climax in the Congress held last year at Arezzo, in celebration of the eighth centenary of the famous Guido of that town, the author of the system of musical notation with which his name and the name of Arezzo which claims the honour of being his birthplace, are inseparably connected. Among the resolutions adopted by the Congress was one in which the Holy See was equivalently asked to withdraw the approval previously bestowed on the liturgical works of the so-called "Ratisbon" edition, and to sanction the publication of a new edition, to be prepared upon totally different principles, aiming merely at accuracy of archæological research, to the disregard of the great reform of the liturgical chant introduced three centuries ago by Palestrina into the service of the basilicas at Rome.

A petition embodying these views of the majority of the Congress was laid before the Holy See. It is in answer to that petition that the Sacred Congregation has now issued its Decree, a Decree which has been confirmed by the Sovereign Pontiff, and ordered by his Holiness to be published for the guidance of the Church.

This Decree sets forth a full official statement of the circumstances in which the choral works of the so-called "Ratisbon" edition have been published. A special commission of persons skilled in the ecclesiastical chant was appointed, the Decree informs us, by the late

¹ The publication of the pamphlet thus mentioned led to the formal issuing of an important paper in 1880, by the Musical Commission, under whose guidance, as directed by the Sovereign Pontiff and by the Sacred Congregation, the so-called "Ratisbon" edition of the choral books was being issued. This Paper contains an elaborate exposition of the various questions, archæological, musical, and liturgical, involved in the discussion. It was printed and published by direction of the Sacred Congregation of Rites, and circulated from the Office of the Congregation, with a prefatory Note from its official Secretary.

Sovereign Pontiff, through the Sacred Congregation of Rites. The duty assigned to this Commission was the publication of a standard edition of the *Graduale*, the *Vesperale*, and the other choral books of liturgical chant. The *Graduale* was to be brought out in the first instance. It was decided that it should be reprinted, with suitable additions for all Masses of modern institution, from the Medicean Gradual which, as revised by Palestrina, had been printed in 1615 by direction of Paul V., and approved by that Pontiff in an Apostolic Brief. The Commission thus appointed, as we also learn from the recent Decree, drew up a circular, which was issued by the Sacred Congregation of Rites, on the 2nd of January, 1868, “inviting, in the name of the Supreme Pontiff, the co-operation of publishers of liturgical works, in Italy and elsewhere, who might be willing, under the direction of the Commission and the auspices of the Sacred Congregation, to take part in this honourable and useful undertaking.” Herr Pustet alone was found willing to undertake the costly and responsible task—“*unus Fridricus Pustet Ratisbonensis, Summi Pontificis atque Sacrorum Rituum Congregationis Typographus, arduo se huic operi accinxit.*” Thus, then, as a matter of course, the printing of the new edition of the choral books was entrusted to him. But at the same time matters were so arranged that the portion of the work executed in Ratisbon was to be all but purely of a mechanical kind. The Decree committing the publication of the new edition of the Gradual to Herr Pustet, is dated 1st of October, 1868. It contains the distinct proviso “*quod nec unicum ejusdem Editionis folium evulgetur, quin in suo originali Revisorum, vel Revisoris, necnon ejusdem S. Congregationis Secretarii, approbatione et subscriptionibus sit munitum.*”

Hence we may at once see how inappropriately the term “Ratisbon” has been applied as a designation of the special form of the chant published in the edition of Herr Pustet. The actual printing of the books has no doubt been executed in Ratisbon, just as, from time to time, editions of the Roman Missal, the Breviary, the Ritual, and other liturgical works, are printed there, and elsewhere, in Germany, France, or Belgium. But the chant thus published is the Roman Chant, the only authorised form of the Gregorian Music of the Church. And we are reminded by the Sacred Congregation in its recent Decree, that con-

sequently the fitting designation of this new edition of the choral books is "Roman," and that the edition is in fact to be regarded as prepared by the Sacred Congregation itself,¹ under whose direction it was "diligently revised," and, before publication, approved as "authentic." "Perfecta itaque fuit Gradualis editio," are the words of the Decree, "maturo studio et cura praedictae Commissionis, ab eaque diligenter revisa, et tanquam authentica declarata, adeo ut merito Romana, et a Sacra Congregatione concinnata, dici valeat."

In October, 1868, during the preparations for the publication of the folio edition of the *Graduale*, an exclusive privilege securing him against competition from the printing of a similar edition for thirty years, was granted to the enterprising publisher. And in the following March, a like privilege was extended to the manual, octavo, editions of the work.

In January, 1870, at the request of Herr Pustet, a formal certificate was issued by the Sacred Congregation, testifying, for the information of the Bishops then assembled in Rome during the sittings of the Vatican Council, that the edition of the *Graduale* then expected soon to appear, had been revised and corrected by the Congregation, and was being printed under its special licence.

The preparation and printing of the folio edition of the *Graduale*, however, was seriously impeded by the outbreak of hostilities between Germany and France. Hence, in the following January, 1871, Herr Pustet applied for, and obtained, a further privilege, authorising him to publish, in the first instance, the smaller or octavo edition of the *Graduale*, which was then completed—there being no prospect of the folio edition being ready for several years. On the occasion, then, of the publication of the octavo edition in the following August, the first explicit approval of the choral works of the new edition was issued by the Sacred Congregation. The following

¹The document issued by the Musical Commission as mentioned in a preceding footnote, contains in its opening paragraph a just and striking observation on this point. The pamphlet in reply to which it was published was entitled, "*Que faut-il penser des nouveaux livres de Chant Liturgique de Ratisbonne.*" Its title, replies the Commission, should rather have been, "What is to be thought of the new Edition of the Books of Liturgical Chant approved by the Holy See through the authority of the Sacred Congregation of Rites?"

is the most important passage of this Decree which is dated 14th August, 1871:—

“Licet eadem editio expensis et laboribus praedicti Typographi lucem aspexerit, tamen quoniam directa fuit singulari diligentia a Commissione peculiari ab eadem S. Rituum Congregatione deputata et continet Cantum Gregorianum quem semper Ecclesia Romana retinuit, . . . ideo eadem S. Rituum Congregatio Reverendissimis Ordinariis praefatam editionem *summo opere commendat*, ut eam adoptantes in suis Dioecesibus *exoptata uniformitas in Sacra Liturgia etiam in cantu obtineri valeat*.”

In May, 1873, the magnificent folio edition of the *Graduale* was at length prepared for publication, and on this occasion Herr Pustet was honoured with a special Brief from the Sovereign Pontiff. The edition is described by his Holiness as “sane pulchram et magnificam;” a praise which, altogether apart from the authenticity of its text, is undoubtedly due to it as an unrivalled specimen of the typographical art in this department. The Holy Father also, while thus praising the work then published, expressed in terms of singular earnestness his desire that the publication of the Gradual should be followed by that of the other choral books—“Dum te, dilecte fili, *etiam atque etiam hortamur* ut pergas tenere istam viam quam instituisti et laudum tuarum vestigiis insistere, *aliud hoc tuae operositatis argumentum expectamus*, ut quae adhuc edenda tibi supersunt de Gregoriano cantu volumina . . . in lucem proferas.” But the passage to which it is most important now to direct attention is that in which his Holiness, adopting as his own, and indeed amplifying, the approval previously expressed by the Sacred Congregation, thus commended the new edition of the Gradual:—

“Atque adeo hanc ipsam dicti Gradualis Romani editionem Reverendissimis Ordinariis, *iisque omnibus quibus Musices sacrae cura est, magno opere commendamus*; eo vel magis quod sit Nobis *maxime in votis ut, cum in ceteris quae ad sacrum Liturgiam pertinent, tum etiam in cantu, una cunctis in locis ac Dioecesibus eademque ratio servetur, qua Romana utitur Ecclesia*.”

In the November of the same year a similar commendation was bestowed by the Sacred Congregation on the octavo edition of the *Directorium Chori* then published—“praedicta S. Congregatio editionem ipsam Reverendissimis locorum Ordinariis, ac *iis omnibus qui Musicae sacrae curandae onus habent, maxime commendat*.”

It was but natural that approvals so emphatic as these

should not have been regarded with unmixed satisfaction by those interested in the continued success of the other editions of the chant that had previously been brought out, in France and elsewhere, by the praiseworthy efforts of various publishers, acting under the sanction of local ecclesiastical authorities.¹ These editions were, it is true, in no way condemned. No precept was imposed by the Holy See rendering the use of the new edition obligatory. But it was not difficult to foresee that if the successful progress of the work of Herr Pustet were not in some way obstructed, no other prospect lay before those other editions than that of absolute, though gradual, disuse. The violence of the opposition, then, excited against the new edition of the choral books was such that in 1877 the publisher found it necessary to appeal in self-defence to the Holy See. His opponents had gone so far as to impugn the genuineness of the Decrees, and even of the Papal Brief, that had been published in approval of the new edition. Some, while acknowledging the genuineness of the documents in question, made light of their authority, laying stress upon the fact that a new Pontiff had in the meantime ascended the throne of Peter, from whom "charlatanism" need expect to find no favour as against the cause of ecclesiastical science, represented of course by the opposition.

It was soon, however, to be seen that the new Pontiff was no more likely than his predecessor to be influenced by the clamour of the opponents and rivals of the Ratisbon publisher. The result, then, of Herr Pustet's application to the Sacred Congregation was the issuing of a new

¹ It may not be superfluous to note that the Decrees and Papal Briefs authenticating the choral books of the new edition, are of a totally different character from the Papal letters of commendation sent in 1854 to the Paris publisher Lecoffre, and in 1854, and 1856, to Mgr. Pasis, the Bishop of Arras, by whom the "Lecoffre," or "Rheims-Cambray" edition of the Gradual and Antiphonarium had been brought under the notice of Pope Pius IX.

The Papal letter to M. Lecoffre (23rd August, 1854), in thanking him for his present of two folio copies of the Gradual and Antiphonarium published by him, praises his zeal and his good dispositions in the cause of the Gregorian Chant. It carefully avoids all expressions of approval as to the works themselves.

The letters to Mgr. Pasis (23rd August, 1854; and 24th November, 1856), are, if possible, more guarded in this respect. The Lecoffre text is here spoken of by the Pope as, "*Is concentus Gregorianus . . . quem affirmas fuisse Graduli et Antiphonario ab Parisiensi typographo Lecoffre in lucem publicam editis, novissime restitutum.*"

Decree, dated 14th of April, 1877, in which, after renewed praise of his zealous co-operation in carrying out the views of the Sovereign Pontiff and of the Sacred Congregation, and a renewed testimony of the accuracy of his published work, the approval contained in the Decrees previously issued was emphatically reiterated, and a formal attestation was given of the genuineness of the Papal Brief of 1873. Furthermore, the most important passage of that document, including the words quoted in a preceding part of this paper, was *republished* in the Decree.

In the following year Herr Pustet was honoured with a Brief from the reigning Pontiff. The occasion of this further testimony of approval was the publication of the folio edition of the *Vesperal*. In the Brief, which is dated 15th November, 1878, the following passage occurs:—

“Itaque memoratam Editionem a viris ecclesiastici cantus apprime peritis, ad id a S. Rituum Congregatione deputatis, revisam, probamus ATQUE AUTHENTICAM DECLARAMUS, Reverendissimis locorum Ordinariis, ceterisque quibus Musices Sacrae cura est, VEHEMENTER COMMENDAMUS, id potissimum spectantes ut sic cunctis in locis ac Dioecesibus, cum in ceteris quae ad Sacram Liturgiam pertinent, tum etiam in cantu, *una eademque ratio servetur, qua Romana utitur Ecclesia.*”

Finally, in 1879, a further Decree was issued by the Sacred Congregation of Rites, approving the octavo edition of the *Vesperale* as prepared and published in full accordance with the directions of the Commission appointed by the Sovereign Pontiff, and as bringing to completion the means of attaining that unity in liturgical observance so earnestly desired by the Holy See—“utpote quae, cum ceteris choricis libris, eam unitatem in sacra liturgia complet perficitque quae in votis est huic Sanctae Sedi ut ubivis habeatur.” This Decree is dated 26th April, 1879.

This then brings us down to the last of the long series, the Decree published in the present number of the *RECORD*.

The following is a summary of the chief contents of this important document:—

1. In an introductory statement it explains the circumstances in which the Medicean edition of the *Gradual* was published; the Commission appointed by Pius IV., in accordance with the Decree of the Council of Trent, for the reform of the Liturgical chant; the care taken by that Commission to bring the chant to a simpler form, “ut ita ab omnibus divinae psalmodiae operam dantibus

recipi adoptarique facile posset;" the aid given by Palestrina in working out the reform on this principle; the publication of the Medicean edition of the Gradual, the fruit of his labours in this department; and the approval of this Gradual by Paul V., in consequence of which it has ever since been used in the Pontifical Chapel, and in the Patriarchal and other principal churches of Rome.¹

2. The Decree then proceeds to narrate the results of the action taken by Pius IX., and by the present Holy Father, for the publication of a new edition of the choral books of liturgical chant, with a view of bringing about the same uniformity in the music of the Liturgy as is so earnestly desired by the Holy See in all the other portions of the liturgical observances of the Church. Here then the Decree narrates the appointment of the special Commission; the invitation to publishers sent out by the S. Congregation of Rites; the promise of co-operation

¹ It is apparently not so generally known as it ought to be that the services rendered by Palestrina in the matter of Church Music were not confined to the magnificent compositions to which he owes his undying reputation as the prince of musical composers, but were no less beneficially rendered in the reform of the Gregorian Chant.

In the erudite paper already referred to, issued by the Musical Commission in 1880, some interesting examples are mentioned of the changes thus introduced in the Medicean edition of the Gradual. It seems to have been a main object of the great musician throughout his work in this department, to get rid of the wearisome series of notes by which, in the earlier edition of the chant, some syllables were almost indefinitely prolonged. One instance is mentioned by the Commission in which *no fewer than twenty-four notes* were thus removed from those assigned for the third syllable of the word "Domine!" In the same chant (the Tract for the Wednesday in Holy Week), *ten notes* were similarly removed from the third syllable of the word "veniat." In another case *fifty notes* were removed from the first syllable of the word "Dominus." And so on, in many other instances to be met with in almost every page of the Gradual.

Of the changes thus made in the chant by Palestrina, we read in the recent Decree, "*juxta prudentissimas normas ita Romani Gradualis emendationem perfecit, ut simul proprios ac genuinos Gregoriani cantus characteres in eo conservaret,*"—as the great musician might most surely have been relied upon to do.

The changes thus introduced in the Medicean Gradual had two most beneficial results. They did away with the wearisome prolongations that certainly were not a help, and that could scarcely fail to be a hindrance, to devotion. And they brought the chant, as it is essential for the observance of the laws of the liturgy that it should be brought, within the reach of ordinary musical capacity, "*ut ita,*" as it is expressed in the recent Decree, "*ab omnibus divinæ psalmodiæ operam dantibus recipi adoptarique facile posset.*"

from Herr Pustet of Ratisbon, and from him alone; the subsequent publication of the various works brought out by him; and the repeated testimonies of approval bestowed upon these, and upon their distinguished publisher, by the S. Congregation, and by the Sovereign Pontiffs themselves.

3. In the next place it examines the character of the opposition which, notwithstanding these repeated testimonies of approval from the Holy See, the new edition of the choral books has had to encounter; “*Nimio antiquitatis amore abrepti*,” it says of the authors and leaders of this opposition, “*negligere visi sunt recentes Sedis Apostolicæ ordinationes, ejusdem desideria pluries manifestata, pro introducenda uniformitate Gregoriani cantus, juxta modum prudentissimo¹ Romanæ Ecclesiæ usu comprobatum.*”

4. The absence of any formal *precept* in the various Decrees and Briefs issued in this matter—the pretext hitherto put forward as justifying this continued opposition to the wishes so repeatedly and so emphatically expressed by the Holy See,—is next dealt with; and those who have sought to justify their action on this plea are reminded that they have failed to bear in mind, “*uti oportebat*,” that it is the practice of the Holy See, in such cases, to endeavour to remove abuses by persuasion rather than by commands, “*eo vel maxime scientes*,” as the Decree observes, “*quod Reverendissimi locorum Ordinarii eorumque Cleri verba exhortationis Summi Pontificis loco mandati pie et religiose interpretari solent.*”

5. Then, after a reference to the effort that was made by the Sacred Congregation in 1877 to put an end to the continued opposition by a formal attestation of the genuineness of the various Decrees in approval of the new edition, the action of the Congress of Arezzo is next mentioned, and the presentation of the petition from that assembly to the Holy See.

6. It is then explained that the Holy Father, on receipt of that petition, “considering the gravity of the matter,

¹ There can be no doubt that in this expression the S. Congregation refers to the shortening of the chant effected by Palestrina, as mentioned in detail in a preceding footnote. In the same sense, the Musical Commission in its learned paper, issued in 1880, speaks of the ancient forms of the chant reproduced by several French writers, as “*le cantilène dei codici, ma ricolme di neume e perciò oggi non più adatte alla molteplicità delle funzioni.*” At the same time it says of them, “*queste cantilene possono essere utili agli eruditi, e lasciate come monumento di archeologia musicale.*”

commissioned a special body of Cardinals, selected from those who constitute the Sacred Congregation of Rites, and also certain Prelates, officials of the same Congregation, to examine into the question." The result of their deliberations is the publication of the present Decree which authoritatively declares :—

(a) That, while it is always open to students of Ecclesiastical Chant, as a matter of erudition,¹ to investigate the ancient and original forms of the Chant and its successive phases, *just as men learned in other departments* are accustomed in the most praiseworthy manner *to discuss and investigate the ancient rites of the Church* and other matters concerning Sacred Liturgy, nevertheless that form alone of Gregorian Chant is *now* to be held as *authentic* and *legitimate* ("*eam tantum uti authenticam Gregoriani Cantus formam atque legitimam hodie habendam esse*"), which, in accordance with the Decrees of Trent, has been sanctioned by Paul V., by Pius IX., by the present Sovereign Pontiff, and by the Sacred Congregation of Rites, as that which *alone* contains that form of Chant ("*quae UNICE eam cantus rationem contineat*") used by the Roman Church.

(b) That, consequently, as regards the approval thus conferred ("*de hac authenticitate et legitimitate*"), there can no longer be doubt or discussion among those who sincerely respect the authority of the Holy See.

(c) That, furthermore, as a matter of *obligation*, in all future editions of the Missal, the Ritual, and the Pontifical, since these books, from the very inscription on their title pages, profess to be in conformity with the Roman Liturgy, the musical notes, wherever occurring, must be in strict accordance ("*omnino conformes*") with the text of the edition published at Ratisbon and now approved by the Holy See as alone containing the true liturgical Chant of the Roman Church.

(d) That, as already stated, this edition has in strictness a right to be designated ("*merito dici*") Roman, and indeed, to be regarded as the edition brought out by the Sacred Congregation itself ("*Romana, et a Sacra Congregatione concinnata*").

¹ It is interesting to note the steady consistency that throughout has characterised the recent action of the Holy See in this matter of the reform of Church Music. An illustration of this may be observed by comparing this expression of the recent Decree with a similar one, quoted in a preceding footnote (page 445) from the Paper issued by the Musical Commission in 1880.

(e) And that, in fine, although the Holy See, in accordance with the prudent course which it has been accustomed to follow when there is question of introducing uniformity of liturgical usage, abstains from imposing an obligation of using this edition of the ecclesiastical chant, nevertheless it once again most strongly exhorts ("iterum PLURIMUM hortatur") all who, as Ordinaries or otherwise, are interested in Ecclesiastical Chant, to follow the praiseworthy example of those Churches in which, for the maintenance of uniformity in the Sacred Liturgy, this Edition has already been introduced.

Two extracts from the *Unità Cattolica* of Turin may bring this paper to a close.

The Decree of the Sacred Congregation was published in that journal on the 31st of last May. On the 8th of June the editor announced that he had received a Note or communication on the subject from the Abate M. G. Amelli, the President of the Congress at Arezzo, by the petition from which assembly, requesting from the Holy See a reconsideration of the official action previously taken in this matter, the Decree had been elicited. The same Note had been sent to the editor of *Moniteur de Rome*, who had refused to insert it, as it was in open opposition to the solemn decision of the supreme liturgical authority. The paragraph in which this refusal was thus expressed, was brought under the notice of the Turin editor by a telegram from the secretary of the Sacred Congregation. It was, therefore, prominently printed in the *Unità Cattolica* in explanation of the non-publication of the Abate Amelli's Note.

On the 15th of June, a more gratifying announcement is made in the same journal. We there read that on the 12th of June, a telegram was received from the Abate Amelli, by Cardinal Bartolini, the Prefect of the Sacred Congregation of Rites, in which the President of the Arezzo Congress announced to His Eminence his "formal retraction" and consequent submission to the Decree. *Causa finita est.*

WILLIAM J. WALSH.

LITURGY.

ON ALTARS—(CONTINUED).

§ 4. *The Altar-Structure is also called an Altar.*

In all that has been said up to this, we have taken the word “altar” in its exact and restricted meaning, to signify the fixed or portable consecrated stone on which the Holy Sacrifice is offered. As a matter of fact, the structure in stone, or wood, or metal, on which the consecrated stone is laid, and the table in which it is imbedded, are not, properly speaking, the altar. Hence these structures are not consecrated or blessed, except as parts of the church, by the common ceremony by which the rest of the church is blessed. They receive no special blessing.¹ Notwithstanding, the name of altar, used in a less exact and restricted sense, is given to the structure that supports the consecrated slab. Indeed, this is the more usual meaning of the term in ordinary conversation; and this form of expression is recognised in the rubrics when they speak, for instance, of the incensation² of the altar, of the manner of placing the missal on the altar for the reading of the Gospel,³ and of the sign of the cross to be made on the altar at the reading of St. John’s Gospel.⁴ On these and other occasions reference is manifestly made to the support or structure which sustains the consecrated slab, or in which, in the case of an altar-stone, it is imbedded.

§ 5. *The Steps of the Altar.*

All altars intended for the celebration of Mass, even small altars, ought to have a step or predella raised above the plane of the floor or sanctuary in which they are placed.⁵ It is in accordance with good practice to have the predella of the principal or high altar raised three steps above the plane of the sanctuary; the predella itself forming the top

¹ *Rituale Romanum, Ritus benedicendi novam ecclesiam.*

² *Rub. Miss.* pars ii., tit. 4, n. 4.

³ *Ibid.* tit. 6, n. 1.

⁴ *Ibid.* tit. 12, n. 1.

⁵ The rubrics of the Missal suppose this; for instance: “(Sacerdos) “*ascendit ad medium altaris*” (p. ii., t. 2, n. 2); again, “*descendit ad infimum gradum.*” (*Ibid.* n. 4); S.C.R. 16 June, 1663. *Granaten.*

step.¹ This arrangement is not, however, a matter of obligation prescribed by any law or rubric, though it is a very commendable custom, to which we ought to conform, when constructing a high altar. As to the small altars, it is enough if they have a single step or predella,² though they may have more than one.³

§ 6. *The Altar is not to be used as a Chest.*

It is an abuse to make the hollow space underneath the table of the altar a kind of cupboard or chest, for holding things connected with the sanctuary, even the vestments or sacred vessels.⁴ It is allowable to keep relics of saints⁵ there; but, of course, with proper respect and reverence. These observations apply to small altars also.⁶

§ 7. *The Right and Left Sides of the Altar.*

The Epistle side is the left, and the Gospel the right side of the altar. "*Osculato altare*," says the rubric,⁷ "*accedit (sacerdos) ad cornu ejus sinistram, id est, Epistolae*." Another way of distinguishing the sides of an altar is by the crucifix placed at the centre, between the candlesticks. The right hand of the crucifix points to the right side; the left hand to the left side of the altar.

This observation on the sides of the altar suggests to us to remark, that in the rubrics material articles are supposed to have a right and left side, and to face the objects before them. It is on this principle that the celebrant acts when he puts incense into the thurible, first, at the middle of it, then, to the right of the thurible, *i.e.*, on his own left, and, lastly, to the left of the thurible, or on his own right-hand side. The same order is observed in incensing the book of the Gospels, and in sprinkling and incensing the candles on the Feast of the Purification, the ashes on Ash-Wednesday, and the palms on Palm Sunday.

¹ S. Charles, *Instr. fabricae ecclesiae*, lib. i., c. 11; Gavanto, *de mensuris propriis sacrae suppellect*; Bauldry, *Appendix de forma et mensuris*; Buongiovanni, lib. ii., c. 15.

² S. Charles, *loc. cit.*; Gavanto; Bauldry.

³ Bisso.

⁴ S. Charles, Concil. Mediolan. IV., *de capellis et altaribus*; Gavanto, *de mensuris*; Bauldry, *loc. cit.*; Bisso.

⁵ S. Charles, *loc. cit.*

⁶ S. Charles, *Instr. fabr. eccles.*, lib. i., c. 15; Gavanto; Bauldry; Bisso.

⁷ Rub. Miss. par. ii., t. 4, n. 2.

§ 8. *How a Church is desecrated.*

A word in passing about the causes which produce the desecration of a church will not be out of place here.

A church or public oratory is desecrated, that is, loses its consecration or blessing:

1°. If the walls have been taken down completely, or even to a very considerable extent, so that in the renovated church the walls are new or nearly so.¹

2°. If the walls are increased in length or height, so that the new portion is larger or as large as the old.²

3°. If the part rebuilt or added is the more noble and excellent part of the church, that is, the sanctuary and altar.³

4°. If the plaster of the walls was removed completely or almost completely from even the inside of the Church.⁴

But a church does not lose its consecration because the roofing or carpentry work is changed, or when the plaster, or even the stone of the walls is gradually removed by repeated repairs, though in the course of a long time this slow process of change would lead to the total renewal of the walls. Neither does a church need re-consecration because it has been incased in marble.⁵

It was the opinion of some ancient authors that a church preserves its *blessing*, as long as the pavement or floor lasts entire, even though the rest of the church is new. Their reason for this opinion was that, according to them, the blessing is specially attached to the floor, just as the consecration is attached to the walls. But against this theory it is alleged that in the ceremony of blessing a church or public oratory, it is the walls, and not the flooring, that are sprinkled with holy water, and, therefore, specially blessed. Hence it is now the common teaching that the same causes that are followed by the desecration of a consecrated church are required to deprive a church or chapel of its blessing.

When a church or public oratory is profaned, or, to use

¹ De Lugo, *de Euch.* disp. 20, n. 64.

² Reiffenstuel, *in decretal.*; Ferraris, verb. *Ecclesia*; Bouvier *de Euch.*; Gousset.

³ Bouvier; Praelect. juris can. Sem. St. Sulpice, n. 515.

⁴ Quarti, *in rubr. Missae*; Salmanticen, *Cursus Theol. Mor.* de Sac. Missae; S. Alp. lib. vi. n. 368.; Pirhing, *loc. cit.* n. vii.; Ferraris, *loc. cit.*

⁵ Perhing, *loc. cit.* n. 14.; Gousset.

the language of Canon Law, *violated or polluted*, the fixed¹ but not the portable altars of the church are considered to be also polluted. When, however, the church is reconciled by the ceremony of purification, the altars are included in the reconciliation, and need no special ceremony for the purpose.² The pollution of the portable altars is not included, as we have stated already, in the pollution of the church.³

It is not forbidden to sell an altar-stone, fixed or portable, which has ceased to be consecrated, provided one knows, or has reason to believe, that it will be put in a decent and proper place.⁴ The most suitable use to which it could be applied, would be in the building of a church or religious edifice.

¹ Schmalzgrueber, *loc. cit.*; Ferraris, *verb. Altare*, n. 28; S. Alph. lib. xvi. n. 368.

² Pontificale, *de Reconcil. Eccles.*

³ The desecration (*execratio*) is not the same as the profanation, violation or pollution of a church. A church or other object consecrated to the Divine worship, is said to be desecrated (*execrari*) when it loses its consecrated character by reason of its destruction or substantial physical change; or because it has become unfit for its sacred purpose, though the unfitness does not arise from any crime committed within it; or, finally, because the particular part of it, which was specially consecrated or blessed, exists no longer, or has been practically destroyed. But a church or public oratory is profaned, violated or polluted, when certain acts opposed to the sanctity of the place are done within its precincts. To testify her special abhorrence of these crimes committed in such circumstances, the church in her Canon Law enacts that the church or chapel is not to be used for Divine worship before it has been purified, or, in the language of the Canon Law, reconciled by expiatory rites. This pollution or violation does not however deprive the church or chapel of its consecration or blessing.

The Canon Law enumerates four crimes which pollute a church or public oratory:—1° the unjust and copious shedding of blood;¹ 2° a culpable homicide, even independently of the shedding of blood;² 3° seminis humani effusio culpabilis; 4° the burial in the church of an excommunicated person, *nominatim denunciatus*,⁴ or of an infidel.⁵

It is important to understand that the church or chapel is not polluted, unless one of those crimes is either committed publicly or becomes public.⁶ The crime is not considered to be public, even when it is known to two or three persons.⁷

⁴ S.R.C. 9 May, 1606, *Reatina*. Bouvier, *de Euch.* p. ii., c. 6, art. 5.

1. Gregory IX., cap. *Si ecclesia*; Boniface VIII. *Si ecclesia*.

2. Innocent III., cap. *Proposuit*.

3. Gregory IX., *loc. cit.*

4. Innocent III., cap. *Consultisti*.

5. *Ibid.*

6. Suarez, *loc. cit.*; Salmanticens, *loc. cit.* n. 67; Barbosa *de officio Episcopi*, 28, n. 37; Ferraris *verb. Ecclesia*; S. Alph.

7. Suarez; Ferraris; Bouvier.

LITURGICAL QUESTIONS.

I.

The Nature of the Indulgence or Compensation granted to the Prayer, "Sacrosanctae."

REV. AND DEAR SIR—I have been a long time puzzled with regard to the meaning and nature of the so-called Indulgence attached to the prayer "*Sacrosanctae*," &c., said after the Office on bended knees. I am aware it is said not to be properly an Indulgence, but a *Compensation for defects* committed in saying the Office. Now these defects are either voluntary or not voluntary. If voluntary, they are of course sinful, and consequently no remission or compensation of them can be given by the Pope. If involuntary, they are not sinful, and consequently do not require, it appears to me, any compensation.

Would you kindly state your opinion on the matter. I am sure it will be interesting to the readers of the RECORD, and as to myself, I shall feel particularly grateful.

A SUBSCRIBER.

It is our opinion that the prayer has been raised to the dignity of a Sacramental¹ (*Sacramentale*), for the purposes mentioned in the decree. We know no other way of explaining the effects attributed to it. You have put the case so pointedly, that it is wholly unnecessary for us to say that the prayer is not simply indulgenced. Everybody knows that an indulgence relates only to the remission of temporal punishment; but in this instance the Pope grants the remission of all the defects and faults, that is to say, of our lighter venial sins, committed through frailty in the reading of the Office. Now, this is appropriate language in which to express the ordinary effect of a Sacramental. It is not meant that the Pope, by an act of jurisdiction, directly and immediately forgives our venial sins, just as he remits the temporal punishment in the case of an Indulgence, by our complying with the prescribed conditions. There is no such power in the Church, except through the Sacraments.² We know that no sin, even venial sin, is

¹ Sacramentals are not limited to the six commonly mentioned in books. Collet (*De Sac. in genere*, cap. iv. art. 2), writes—"Sacramentalia, etsi plurima numerari possint, sex tamen praeicipue recensentur."

² De Lugo writes thus on this point:—

"2°. Neque habere Ecclesiam auctoritatem aliquid instituendi ut efficax ad tollendas culpas, probatur ex usu. . . Potuit utique Christus eam potestatem Ecclesiae relinquere, si vellet; sed tamen de facto non dedit ei potestatem circa culpam ullam mortalem, vel venialem, nisi mediantibus sacramentis. Dedit quidem communicationem thesauri

forgiven except by the infusion of grace, and, since God has not communicated to the Church the power of infusing grace into the soul *extra sacramenta*, she cannot directly distribute pardon or compensation for any sin. What then is the meaning of the decree? It means that the Pope has exercised his power of assigning to this prayer, *Sacrosanctae*, the effects of a Sacramental for a specific purpose. Now the efficacy of Sacramentals is very great, owing to the fact that the Church, having instituted and adopted them, employs them as her means of impetration, to ask of God for those who use them various blessings and graces. To take the particular prayer we are considering as an illustration: this is as well the prayer of the Church as of the individual, so that the powerful impetration of the Church is united to ours to obtain for us the grace of attrition for the venial faults committed in the recitation of the Divine Office. The effect of a Sacramental is not always and necessarily attained, but, this admission being made, it is easy to understand the very great efficacy of the prayer of the universal Church.

This is the explanation that occurs to us of the special grant made in favour of the *Sacrosanctae*.

II.

The Ordo Exsequiarum when the Celebrant does not join in the Funeral Procession.

DEAR SIR—Please answer the following question in the RECORD.—It comes under the heading “Exsequiarum Ordo” in the Roman Ritual:—

Supposing the priest does not go to the house of the dead, does not say any portion of the Office, does not say Mass, does not meet the corpse at the church door before, nor accompany it to the door after the prayers, but finds the remains in the church when he enters to perform the obsequies; what is he rubrically obliged to say from the Ritual? Among my friends of the clergy quite a difference in practice obtains, and, at least in this diocese, the Ordinary has laid down no uniform rule.

Does he say, 1° Psalm 129, “De profundis;” 2° Psalm 50,

suorum meritorum, ex quo posset applicare per indulgentias pro debito poenae; non tamen dedit potestatem tollendi culpas extra sacramentum.”

“Cum ergo Deus noluerit communicare Ecclesiae potestatem dandi gratiam extra sacramenta; noluit etiam quod posset tollere culpam aliquam, vel gravem, vel levem, extra sacramenta. Nulla enim tollitur sine infusione gratiae; neque Ecclesia unquam agnovit in se talem potestatem.”—DE LUGO, vol. iv. Disp. ix. § iv.

"Miserere;" 3° "Subvenite;" 4° "Non intres;" 5° "Libera me, &c.;" 6° "In paradisum;" 7° "Benedictus;" 8° "De profundis;" this last going into the sacristy? Or does he omit 1, 2, 3, 7, and 8, as frequently happens?

RAPOTEN, U. S. A.

We think that, in the circumstances you describe, the priest should begin with the Absolution at the prayer *Non intres*, and go through the ceremony prescribed for the interment, as though he was to accompany the funeral to the cemetery. Accordingly, in our opinion, he should omit Nos. 1° ("De profundis"); 2° ("Miserere"); and 3° ("Subvenite"); and should say Nos. 4°, 5°, 6°, 7°, and 8°, that is, the "Non intres," "Libera me," "In paradisum," "Benedictus," and *De profundis*." When, however, the funeral does not take place after the Absolution in the church, the *In paradisum* or No. 6, is omitted, but not the *Benedictus* and other prayers which follow it.

1st. The prayers prescribed to be said at the house of the deceased person, and on the way to the church, are omitted, for now the corpse is in the church and the prayers would be unsuitable. Moreover, we find no authority to recommend the saying of these prayers in the circumstances.

2nd. The Absolution must be gone through, for the Ritual rubric orders:—"Quodsi etiam ea fuerit temporis angustia, vel alia urgens necessitas ut unum Nocturnum cum Laudibus dici non possit, aliae praedictae preces et suffragia (quae supra praescripta sunt dicenda post Officium et Missam) *nunquam omittenda*." The Absolution is among the prayers prescribed to be said after Mass.

3rd. The *In paradisum* is to be said in the case you make, if there exists in your diocese a custom of saying it. This was decided by the Congregation of Rites for the diocese of Brescia. It was asked:—

"Quamvis Rubrica Ritualis titulo de Exequiis praescribit Responsorium *In Paradisum*, etc., decantari debere solummodo, quum Cadaver ad sepulchrum defertur; tamen in civitate Brixien. ob epulchreti distantiam usus invaluit praedictam Responsorium cum aliis precibus decantari tempore Absolutionis; quaeritur utrum usus, an Rubrica servari debeat?"

S.R.C. resp: "Posse continuari juxta consuetudinem aliarum Ecclesiarum."

28 Julii, 1832.

It would be better to say this prayer while accompanying the funeral procession to the door of the church. If the funeral does not follow the Absolution, it would be more

in accordance with the Ritual rubric to omit the *In paradisum* after the Absolution. This must be done when the priest is to be present at the carrying of the body out of the church.

4th. The *Benedictus* and the prayers that follow it are never to be omitted. They are said at the grave when the funeral sets out soon after the Absolution, and the priest accompanies it to the cemetery; but they are said in the church after the Absolution, when the funeral is deferred. If you were to join the funeral procession to the door of the church, the *Benedictus* should, of course, be said there after the *In paradisum*. "Quod si corpus," says the Ritual, "tunc ad sepulturam non deferatur, omisso Responsorio: *In paradisum* . . . prosequatur Officium, ut infra, *quod nunquam omittitur*."

5th. The Rubricists generally add that the *De profundis* is to be said on the way to the sacristy.¹

III.

Altar Breads; how long may they be preserved.

What length of time renders Altar Breads unfit for use?

U. S. A.

The Roman Ritual lays down the general law that Altar Breads are to be fresh or recently baked, *Hostiæ vero, seu particulae consecrandæ sint recentes*. But neither the Ritual nor the Congregation of Rites has fixed the precise number of days or weeks when particles cease to be "*recentes*." It is certain that it is not lawful to consecrate Breads which have lain by for six months in summer, or for three months in winter. This point was decided by the Sacred Congregation in reply to the following question:—

"An, attenta consuetudine, Rector licite consecrare possit species a tribus mensibus tempore hyemis, vel a sex mensibus in aestate confecta."

S. R. C. resp.: "Negative, et eliminata consuetudine, servetur Rubrica." 16 Dec., 1826 (4623).

Gardellini adds, in his note on this question, that one is not justified in waiting for the appearance of even the *danger* of corruption in the Breads before he rejects them as unfit for use. Because such particles cannot be

¹ See MARTINUCCI, lib. iv., cap. ix., nn. 42-46. DE HERDT, *Praxis Lutr., Ritualis Romani*, cap. viii. §. 5, II.

considered to be *recentes*. Moreover, if each individual was free to decide when corruption began, it is to be feared that invalid matter, or at least doubtfully valid matter, would be sometimes used in the Holy Sacrifice, inasmuch as it is by no means easy to discern when corruption has begun in unleavened bread like the Hosts.

St. Charles Borromeo made a safe and reasonable regulation respecting this matter, which it would be well to adopt generally. It is that the particles to be consecrated should not have lain by baked for longer than *twenty* days, and that the consecrated Hosts should be renewed every *eight* days:—

“Octava quoque die renovetur Eucharistia, et quidem ex Hostiis non ante viginti dies ad summum confectis.” (In Con. Mediolan. IV. Provinciali.)

St. Charles repeats this regulation in his Instructions:—

“Eas (Eucharistiae particulas) octavo quoque die ad summum renovabit . . . Hostiae autem adhibeantur recentes, et a viginti diebus ad summum confectae.”

This is, as we said, a safe and reasonable rule, which it would be well to adopt generally.

IV.

The place for the Chalice at High Mass and Missa Cantata.

In your March number, p. 195, in answer to a question respecting the carrying of the Chalice to the Altar in a Missa Cantata for the dead, you say it is carried to the altar before Mass as at High Mass. May I dispute this? Is it not left on the Credence and carried by the Sub-deacon to the altar at the time of the Offertory? At least Baldeschi says so. S.

Our correspondent takes objection, we presume, not to the statement that the Chalice is to be placed on the altar before Mass at a Missa Cantata, but to the insinuation which our answer conveys, that it is to be placed on the altar before High Mass also. If this is what he means, he is quite right, and we thank him for calling our attention to the form of expression. Being chiefly concerned to tell our correspondent, in answer to his question, that the Chalice was not to be carried to the altar by the priest as at Low Mass, but placed there before the Missa Cantata commences, it did not occur to us to distinguish between the Credence and the altar properly so-called.

R. BROWNE.

CORRESPONDENCE.

I.

TESTIMONIAL LETTERS.

VERY REV. AND DEAR SIR.—Referring to the extract of a letter from Cardinal Simeoni to the Most Rev. Dr. Woodlock in the “RECORD” of last month, I am sure, speaking for others, as well as for myself, that grateful thanks are due to his Lordship of Ardagh for his zealous efforts to throw additional light on the question of “Testimonial Letters,” as a prerequisite for orders.

However, the letter of the Cardinal does not appear to be official, and even if it was, still the discussion would require the production of the precise terms, in which the matter was submitted to his Eminence, and which should set forth that “Testimonial Letters” were never used in Ireland hitherto, that other means more effectual were employed for the end and purpose they have in view, that consequently substituting them for such means would be a disadvantage to ecclesiastical discipline in the matter, and to use both would be simply self-stultifying.

The necessity of setting forth these vital circumstances results from the teaching of Canonists, who universally insist, that rescripts, and decisions of the Roman Congregations on subjects submitted to them, are vitiated by the omission in the statement of the subject of any circumstance having an important bearing on the decision of the matter in question.

Hence comes the distinction of “law” and “fact” so prominently noticed in all our treatises on Canon Law, the interpretation of the “law” being left to the tribunal consulted, whilst the responsibility of the “facts” remains with the parties consulting.

This distinction is not only allowed, but cogently urged by Benedict XIV. in the passage I quoted in the former paper you were good enough to accept from me in the April number of the RECORD, from this great oracle of Canon Law, who insists upon it as an abiding rule uniformly observed by the Roman authorities; and I find, that as far back as the time of Boniface VIII. in the thirteenth century, that distinguished Pontiff laid it down as a settled practice of administration in a celebrated Constitution in the following terms: “*Quia Romanus Pontifex locorum specialium consuetudines et statuta, cum sint facti, et in facto consistent, potest probabiliter ignorare; ipsis, dum tamen sint rationabilia, per constitutionem a se noviter editam, nisi expressè caveatur in ipsa, non intelligitur in aliquo derogare*” (*Cap. Licet de Constit. in 6 ibi*). And earlier still, in the same century, Gregory IX. in his Decretals, which constitute an integral part of Canon Law, propounds the rule: “*Licet etiam longaevae consuetudinis non sit vilis auctoritas*

non tamen est usque adeo valitura, ut vel juri positivo debeat praejudicium generare, nisi fuerit rationabilis et legitimè praescripta (*Cap. 11 de consuet.*).

From this distinction between "law" and "fact," between the general prescriptions of "law" and the facts of local custom duly established, results an axiom of Canon Law so well expressed by Cardinal Soglia in his Institutions, to the effect, that "leges particulares derogant universalibus" (*de sexto Decretalium*).

I well remember a holy Bishop here in Ireland, now more than twenty years gone to his reward, who finding some difficulty in the interpretation of one of the dispensations of the "formula sexta," wrote to Rome for an explanation of it, and was referred to the practice of his venerable colleagues for his guidance on the point.

Applying all this to the reply of the illustrious Cardinal Prefect of the Propaganda to the Venerable Prelate of Ardagh, we are warranted in concluding, that over and above the unofficial character of the reply, his Eminence had not before him the custom immemorially in operation here in Ireland on the matter in question, and securing the object of "Testimonial Letters" more effectually than can be expected from the introduction of these documents. This I know to be the view maintained in France, and for the same reasons as in Ireland, on account of the relations of the Bishops with the Seminaries, in which their subjects are educated.

But looking to the terms of the Cardinal's letter, do they appear clear for the conclusion sought to be taken from them? Let us see. The words of his Eminence are, as they appear translated in the "RECORD," "With respect to the Ordinations, which a Bishop sometimes confers on subjects not belonging to him with dimissorials of their own Ordinary, it is manifest that in this case also the certificate prescribed by the Bull *Apostolicae Sedis* is necessary. It is, however, sufficient, if this certificate be contained in the dimissorials, whenever the Ordinand has been some time outside of the diocese of the Bishop, who authorises the ordination."

Now let us fix our attention on the word "contained," and let us ask the question, is not the certificate "contained," by being *implied*, like other prerequisites, and prerequisites, let me add, of greater importance than "Testimonial Letters" in the ordinary form of "dimissorials?" By all means, the ordaining Bishop is to be satisfied, that these various prerequisites have been looked to by the Bishop whose subject he is about ordaining, but, by an official etiquette, as we may call it, which all our treatises on Canon Law recognise as quite sufficient, he is to regard the "dimissorials" as a guarantee in their ordinary form to that effect, and he is not, unless in a very exceptional case, to go behind them, in order to examine if his brother Bishop has done his duty. The Bull *Apostolicae Sedis* itself keeps clear of the point, absolutely saying nothing about it, and as it is only by *inference* that any pretension can be put forward for that point, it should be borne in mind, that *inference* derived

from the terms of a legislative enactment, is not in itself law, and its moral significance comes to nought, when the object in view is already effectually secured by means in operation to that effect, as is the case in the present matter.

From being so much at sea, although we have not been without compass and rudder, we may, I think, come safely ashore on the following summary :

1. Cardinal Simeoni does not speak officially to his Lordship of Ardagh.

2. He seems not to have in view the fact, that here in Ireland, by a long standing practice, the Bishops secure the object of the law of "Testimonial Letters" much more than the law itself could do, and it would be simply self-stultifying to superimpose its observance upon such a practice.

3. The Cardinal, therefore, is to be considered as addressing himself to the "law" in its strictly technical form, and allowing for the canonical force of customs which, as Boniface VIII. in the passage I have quoted from him, says, as being matters of "fact," and consisting "in fact," are not interfered with by a general Constitution emanating from the supreme authority of the Pope himself, unless there be an express declaration to the contrary, which is not the case as regards the Bull "*Apostolicæ Sedis*," and our custom here in Ireland on the matter in question.

4. In France the matter is so understood, because the object in view is provided for by the ecclesiastical seminaries as in Ireland.

5. There seems to be no reason why the ordinary "dimissorials" should not be held to include all the prerequisites for an ordination "testimonials" as well as others, some of which are equally, if not even more necessary ; and the Cardinal, I should say, is to be understood in this sense, as it is in accordance with the etiquette of Canon Law between Bishop and Bishop in the case.

6. And, if the case be put, what is to be done, if the ordaining Bishop know, that the Bishop, whose subject he is asked to ordain, has not procured "testimonials" for his ordination, I would say, with all confidence, the latter Prelate is to get credit for having made up his mind, that they are not necessary, and he is to be allowed the benefit of the Apostolic maxim, "*unusquisque in suo sensu abundet*." (Rom. 145.)

I put these conclusions under the shield of the fundamental principle for the interpretation and application of law "*favores ampliandi, odia restringenda*," and I feel, that I should otherwise be reversing the principle, and substituting for it, "*favores restringendi, odia amplianda*."

Allow me to remain, very respectfully and devotedly yours,
X. Z.

II.

CONDITIONAL ABSOLUTION.

TO THE EDITOR OF THE ECCLESIASTICAL RECORD.

In the May number of the RECORD, we were favoured with a very able and practical paper on the above subject by a correspondent, whose facile pen always charms, while it furnishes the sacerdotal reader with both instruction and entertainment. This time the confessor is brought face to face with his daily labours in the confessional.

The limited space at his command for so exhaustive a theme constrained C. J. M. (*Midensis*) to be so brief in certain parts, that, here and there, it was naturally rendered a little obscure.

I waited two months, hoping one of your more able correspondents than myself would advert to this important subject of Conditional Absolution. As no one has come forward, permit me to crave a little space in your next number, to call attention to that portion of C. J. M.'s valuable paper which treats of *pious adult penitents*.

At the very outset, however, I wish to disown any spirit of criticism; and if any of my remarks should savour of such, let me at once assure C. J. M. that it is altogether *præter intentionem*. I simply desire to evoke from him a clearer exposition of certain doctrinal parts. And if again I fall into any misunderstanding, I trust he will kindly put me right.

De Poenitentibus Püs (Adultis).

To avoid danger of confounding any of the paragraphs contained under the above title in C. J. M.'s interesting paper, and for greater facility of reference thereto, I will presume to divide off this portion as follows:—

I. Into that class of pious penitents who, in their frequent confessions, acknowledge such imperfections or light faults that, at best, they remain *doubtfully venial*; i.e., do not of a *certainly* reach the guilt of venial sin.

II. Into that class, who confess light sins which are *certainly venial*; in other words, who submit matter undoubtedly embracing venial sins, though of an ordinary nature.

Sub-division of the First Division.

(a) Into the penitents of this class who, *moreover*, supply *sufficient certain matter* from their past life.

(b) Into those who, nevertheless, do not supply any matter from their past life.

Sub-division of the Second Division.

(a) Into the penitents of this class, who relapse into their venial sins *through human frailty*.

(b) Into those, whose venial relapses *ex negligentia* constitute them *ordinary recidivi*.

I. Penitents who confess such imperfections or light faults that they remain *doubtfully venial*.

(a) But who, *moreover*, supply sufficient certain matter from their past life.

1. Regarding this large class of pious penitents C. J. M. says: "The duty of the confessor is clear and easy." Thus does he express himself: "When the *materia confessionis* consists of imperfections that do not of a certainty reach the guilt of venial sins, but sufficient matter is supplied from the past life, the duty of the confessor is clear and easy." (IRISH ECCLESIASTICAL RECORD, Third Series, Vol. iv., No. 5, page 290, No. 1.)

Now, as the admirable paper of your correspondent professedly deals with *Conditional Absolution*, the concluding words of his sentence somewhat exposed him to be understood to mean, that, in such cases, the confessor should absolve his penitent *toties quoties sub conditione*.¹

2. But it is not at all likely C. J. M. intends, for a moment, to convey any such idea, and therefore I take him to be simply alluding, *en passant*, to this class, which he would suggest as an evident case for absolute absolution, *toties quoties*, though his paper is *ex professo* on Conditional Absolution. Indeed, the full weight of his previous admirable reasoning on the passage of Lacroix (IRISH ECCLESIASTICAL RECORD, p. 286), and on the *dubium qualecumque* (p. 287) falls particularly on this class of penitents.

3. The only doubt that may here sometimes arise seems to be, whether the confession of a *peccatum grave vitæ præteritæ* may not be made *modo historico tantum*. But unless there be some other accompanying sign of this—for instance, in the manner or tone of voice of his penitent—I cannot help thinking that the confessor would be fully justified to resolve such a *dubium qualecumque* of his penitent's disposition (in the words of Lacroix) "*in favorem pœnitentis et resolvendum quod absolute sit danda (absolutio), quia etiam in illis dubiis melior est conditio possidentis.*" (Ibid. ut supra.)

Every confessor will readily admit that we are dealing here with a subject both important and practical; as, unlike the class of penitents we shall next consider, he has every day to meet pious penitents, sufficiently well instructed in their religious duties, who confess quite spontaneously, or with little invitation, a grave sin or sins (vel genericè vel specificè) of their past life after acknowledging their few daily imperfections.

4. As to the grave import of our subject, it may be easily gathered from Collet, who but expresses the common opinion on this: "*Absolutio regulariter loquendo absolutè est conferenda, ita*

¹ The same conclusion might, at first sight, seem deducible from or confirmed by his words on page 291; where, alluding to another class of penitents, he writes: "It is, therefore, only in the *first*, or some analogous case, that such persons are subjects for *Conditional Absolution*."

ut qui sine justa causa *conditionatè* absolverit, juxta mitiores etiam theologos peccet *letaliter*." (IRISH ECCLESIASTICAL RECORD, Ibid. T. 286.)

On these grounds may I ask C. J. M. to confirm my reading of this passage, if only to preclude the possibility of misunderstanding this part of his learned paper, and thus render, indeed, the duty of "the confessor both clear and easy."

Let us now turn to the second member of our sub-division.

I. Penitents who confess such imperfections or light faults that they remain *doubtfully venial*:

(b) But who, nevertheless, do *not* supply any matter from their past life.

This class of pious penitents differs from that we have just been considering, inasmuch as no certain matter is supplied from the past life either—(1) because there is none, or (2) because the penitent shows no willingness to supply it *propter erubesceniam*. Hence, no *certain* sufficient matter is supplied at all.

5. On this subject your correspondent has so well and clearly, though succinctly, advanced the doctrine of St. Liguori (not forgetting the holy doctor's divergence in practice with Bonacina), that there seems no necessity to add anything. The subject, moreover, can be found fully discussed by reference to Gury (Ballerini), Tom. II. de sac. Poen. No. 422; Homo Apostol. Tract. xvi, No. 6; Praxis Conf. cap. vii. § iii. No. 99; Scavini. Tom. iv. Tract. x. cap. iii. No. 81. Nota.

6. But a less ordinary case, and one neither alluded to by C. J. M. nor, indeed, as far as I know, contemplated by theologians, may be briefly dealt with under this sub-division.

Occasionally, I admit rarely, a penitent presents herself, saying that she has *nothing* to confess since her last confession. If examined on the point, she may tell the confessor what she has *not* done; ex. gr., "*that she has not missed Mass, nor cursed, nor neglected her prayers*;" but I doubt whether even a Philadelphia lawyer could extract any admission of even venial guilt. The confessor quite naturally falls back upon her past life. Equally futile. According to her, her life has been a *tabula rasa*, as far as sin is concerned. Perhaps the reader smiles, and is inclined to pooh! pooh! the hypothesis. I can only answer that I have not only had such *latter-day saints*, now and then, but that other confessors have admitted to me the same. One greatly amused me by saying that his rejoinder to one of these penitents was—"Well, then, you are a greater saint than Mary Magdalen."

But to resume. Is the confessor, under such perplexing circumstances, to doubt his penitent and discharge her with a benediction; or, if not, could he *ever* licitly absolve her? For my part I cannot understand how even Bonacina could authorise absolution, though *sub conditione*.

Again, will C. J. M. kindly advert to this *rara avis*.

We may now pass to the second division.

II. Penitents who confess light sins, which are *certainly venial*.

(a) But who relapsed into them *through human frailty*.

7. Your esteemed correspondent C. J. M. hereupon justly says: "It is first the duty of the confessor to inquire whether any proportionately serious effort has been made to avoid these relapses: and, if such has really been the case, he is to regard their recurrence as an evidence of human frailty rather than a proof of insincere contrition, *and this brings them practically under the first classification.*" (IRISH ECCLESIASTICAL RECORD, Ibid p. 291).

I hope C. J. M. will rather think me dull than presumptuous when I say that this summary dismissal of this class of penitents, by relegating them to his *first classification*, renders his intended conclusion somewhat obscure.

For his first classification comprises, either (1) those who add a peccatum grave vitæ præteritæ to doubtfully venial sins presented as new matter; or (2) those who do not add to their daily imperfections any certain matter of their past life. The former, I read C. J. M. to hold, are to be absolved *toties quoties et absolute*; the latter, according to St. Liguori, sub conditione per raro, or *semel in mense*. (Homo Apos. Tract. 16, No. 6).

To one of these two classes C. J. M. now relegates the other class we are considering under this division. In other words, he seems to imply that penitents presenting sins *certainly venial*, into which they frequently relapse, through human frailty (no mention is made of sins added from the past life), are either (1) to be absolved *toties quoties et absolute*; or (2) to be absolved *semel in mense sub conditione*. At a glance it does not seem very clear, by his words "*first classification*," which course he would adopt or recommend. This obscurity *could* possibly lead the reader to understand him to allude to the second, and, therefore, to mean them to be absolved *semel in mense sub conditione*.

For my part, I would prefer to secure, if possible, the confession of a grave sin of the past life, and then absolve, generaliter loquendo, *absolutely*; and in the event of not securing this, I should hesitate to absolve *toties quoties*, unless by dint of dilating upon the evils of even venial sin, I get manifest signs of sorrow, and of a firmer purpose of amendment; and, then, I would not hesitate to absolve *absolute toties quoties*.¹ I would much like to know if this "modus agendi" squares with your esteemed correspondent's ideas.

II. Penitents who confess light sins, which are *certainly venial*;

(a) And whose venial relapses, *ex negligentia culpabili*, constitute them ordinary *recidivi*.

¹ Another means I have often found of great efficacy, to urge a pious penitent to increased exertion to avoid venial relapses, is to diminish the number, or deprive entirely of Holy Communion *for a short time*.

9. In dealing with this unfortunately large class of penitents, C. J. M. thus truly remarks: "But if the confessor find that no honest struggle has been made against these sins, he must look upon the relapse as voluntary, and treat the penitents as ordinary *recidivi*." (IRISH ECCLESIASTICAL RECORD, *ibid.* p. 291, No. 2).

Your correspondent seems to allude principally to those who do not supply sufficient matter, in addition, from their past life: for his next prudent remark clearly implies this; namely, "Even when such sluggish souls submit a *peccatum grave vite praeeteritae*, there is some reason to fear that they do so *modo historico tantum*."

The case, then, stands thus. Suppose a weekly penitent confesses ordinary venial sins, against relapsing into which *no particular effort* has been made, nor supplies matter from the past life—such penitents, on account of voluntary relapses (often called *ex malitia*), are to be treated as *ordinary recidivi*; i.e., must furnish *extraordinary* signs of sorrow before they can be absolved.

"Istis differenda est absolutio per aliquod tempus, usquedum appareat prudens signum emendationis . . . hinc diligenter satagat confessarius ad non absolvendos indistincte tales poenitentes . . . (*Praxis Conf.*, Cap. V., No. 71). And this *norma moralis* of the Holy Doctor follows immediately the common doctrine, namely: "Nequeunt absolvi (*recidivi*), si sola ordinaria afferant." . . . (*Ibidem*).

10. Not that we are thereby to conclude that such penitents are altogether *on a par* with *recidivi* in *peccata mortalia*. St. Liguori guards against this by saying that, "It is commonly admitted that the former can be more easily absolved (*facilius absolvi posse*)." (*Ibidem*).

Nor is this difficult to understand, when we consider (1) that the relapses of *recidivi in mortalia* naturally presuppose a much greater malice than exists in those who relapse in *peccata venialia*; (2) that it is but reasonable to believe that God *more readily* bestows the grace of sorrow upon His *friends*, than upon His *enemies*, and especially upon inveterate ones, as unfortunately the *recidivi in mortalia* must be considered; (3) that this grace may well be supposed to affect more easily those who are better disposed towards Him, as again, His friends must necessarily be. Hence, because there is stronger reason for believing the *recidivi in venialia* more disposed for absolution, the Holy Doctor says: "*Posse facilius absolvi*."

The unexpected length of this letter constrains me to forego some further remarks, which I would have been tempted to make upon *recidivi in venialia*.

In conclusion, if C. J. M. will kindly take up my remarks, in his leisure moments, perhaps he will further give us his opinion (always welcome) upon the exact value of Lacroix's recommendation to priests before hearing confessions, namely: *Sic volo absolvere, sicut exigit dispositio poenitentis*.
E. A. S.

III.

SHOULD A PREACHER WEAR A STOLE ?

During the first half of the century, at all events, the practice of wearing one was general in Ireland. A contrary usage prevails in some places of late. This may arise from a growing desire to adopt everything Roman, as well as from the facility one has now-a-days of knowing what is done in Rome. However, on this point Rome is an exception. Gavantus writes :—“ *Orator Romae non utitur stole super cottam, ob reverentiam Papae, qui extra sacramenta stola utitur.*” (P. ii. Tit. vi.)

At Rome it is not used for the reason assigned, but elsewhere it is to be used by preachers, for Merati (part ii. Tit. vi. n. 38.)—“ *Si vero alius a celebrante concionari debuerit, antequam pulpitem ascendat, si sit Clericus, superpelliceo indui debet ; et cum STOLA si sit sacerdos (extra Urbem tamen, nam Romae ob Pape reverentiam Concionator non adhibet stola super cottam) si verò Concionator sit Regularis, remanet indutus solo habitu suo regulari ; si canonicus vel Dignitas, cum cappa vel almutia super rochetum ; si vero sit Episcopus, et non solemniter celebret, habitu ordinario indutus, videlicet rochetto et mozetta, ADDITA STOLA ; qui si solemniter celebret, Pontificalibus indumentis cum mitra (prout in caerem. Epis. Lib. 2, c. 8) suum munus exequitur : si verò Episcopus extra suam Diocesim concionetur, non quidem mozettam sed mantellettam habebit.*”

De Herdt is equally clear (De Concione in vol. I.)

“ *Sacerdos concionaturus, si fuerit regularis et ordine monastico vel mendicantium, in proprio sui ordinis habitu concionatur ; si autem fuerit saecularis vel alius regularis, superpelliceum et STOLAM coloris officii induere debet. Quinam rochetto uti possint.*”

Gardelline in his Clementine Instruction, says that the custom of using the Stole when preaching can be observed even when the Blessed Sacrament is exposed, and that too, whether it be veiled or not.

The great Roman modern writer on Liturgy, Martinucci (Lib. i. c. 18, n. 6) puts the matter at issue beyond all doubt in a few words :—“ *Extra Urbem Concionator stolem adhibet.*”

Is not uniformity in the use of the Stole when preaching desirable and obligatory ?

AN OLD RUBRICIST.

[We hope to return to this question in a future number—ED. I. E. R.]

DOCUMENTS.

DECREE REGARDING THE NEW EDITION OF THE CHORAL BOOKS.

Romanorum Pontificum sollicitudo, quemadmodum in reliquis quae ad Sacram Liturgiam pertinent, in eo etiam excelluit, quod ecclesiasticorum concentuum, maxime vero Gregoriani cantus, decori atque uniformitati semper consuluerit. Quocirca, cum iuxta vota Sanctae Tridentinae Synodi, Pius IV Pontifex Maximus aliquot S. R. E. Cardinales reformationi liturgici cantus praefecisset, omnem hi curam adhibuere, ut cantus eiusmodi ad aptiorem simplicioremque formam reduceretur, et ita ab omnibus divinae psalmodiae operam dantibus recipi adoptarique facile posset. Quia in re perficienda plurimum illos iuvat solers industria atque eximia peritia Magistri Ioannis Petri-Aloisii Praenestini, qui iuxta recensitas prudentissimas normas, ita Romani Gradualis emendationem perfecit, ut simul proprios, ac genuinos Gregoriani cantus characteres in eo conservaret. Graduale Romanum ita emendatum atque reductum deinceps Paulus V Pontifex Maximus typis Mediceis Romae imprimi iussit, et Apostolicis Litteris in forma Brevis approbavit. Quo ex tempore in Pontificia Cappella, atque in Patriarchalibus aliisque insignioribus Urbis Ecclesiis adhiberi illud coepit. Petri-Aloysii Praenestini aliquot discipuli coeptum ab eo opus, iubentibus Romanis Pontificibus, prosecuti erant. Aetate vero nostra cum sa. me. Pius IX Pontifex Maximus Romanam liturgiam in omnibus fere Ecclesiis feliciter adoptatam cerneret, etiam in votis habuit quoad cantum liturgicum uniformitatem inducere. Idcirco per Sacram Rituum Congregationem peculiarem instituit Commissionem virorum ecclesiastici cantus apprimè peritorum, qui sub eiusdem ductu auspiciis et auctoritate Graduale Editionis Mediceae Pauli V iterum evulgarent ceterasque partes, quae deerant eiusdem cantus, ad normam Gradualis perficerent. Huic voluntati obsecuta Sacra Rituum Congregatio, editis per praefatam Commissionem circularibus litteris die 2 Ianuarii anni 1868, nomine Summi Pontificis invitavit typographos librorum liturgicorum editores tam nostrates, quam exteros, qui vellent per honorifico atque saluberrimo huic operi, sub directione Commissionis et auspiciis Sacrae Congregationis, manus admovere. At cum illud gravissimum esse omnes agnoscerent, magnasque expensas, diligentiamque plurimam requirere, unus Eques Fridiricus Pustet Ratisbonensis, Summi Pontificis atque Sacrorum Rituum Congregationis Typographus, arduo se huic operi accinxit, ac feliciter, Graduale quod attinet, illud absolvit.

Perfecta itaque fuit Romani Gradualis Pauli V Editio maturo studio et cura praedictae Commissionis, ab eaque diligenter revisa, et tamquam authentica declarata, adeo ut merito Romana, et a Sacra Congregatione concinnata, dici valeat. Eam Summus

Pontifex Pius IX suis Brevibus litteris datis die 3 Maii anni 1873, plurimum laudavit, atque ad unitatem cantus ecclesiastici induendam Reverendissimis locorum Ordinariis, iisque omnibus, quibus Musices Sacrae cura est, magnopere commendavit: addita hortatione ipsi Editori, ut quae adhuc edenda supererant de Gregoriano cantu volumina, quibus inchoata olim a Paulo V perficitur editio, tandem in lucem proferret. Cum itaque deinceps idem Typographus, pari studio ac diligentia, et iuxta praedictas normas, eam partem edidisset Antiphonarii atque Psalterii quae Horas diurnas complectitur, Sanctissimus Dominus Noster Leo XIII alias edidit Apostolicas Litteras in forma Brevis die 15 Novembris anni 1878, quibus praedecessoris sui decreta confirmans, eam Editionem a Viris ecclesiastici cantus apprime peritis, ad id a Sacra Rituum Congregatione deputatis, revisam approbavit atque authenticam declaravit; adiecta, iisdem verbis, quibus sa. me. Pius IX usus fuerat pro edito Graduali, vehementi Editionis eiusdem commendatione ad Reverendissimos Ordinarios omnesque Musices sacrae cultores, *ut sic cunctis in locis ac dioecesibus, cum in ceteris quae ad Sacram Liturgiam pertinent, tum etiam in cantu, una eademque ratio servetur, qua Romana utitur Ecclesia.*

Interea temporis plures ecclesiasticae Musices cultores subtilius inquirere coeperunt, quatenus esset primogenia Gregoriani cantus ratio, quaeque fuerint per subsequentes aetates variae eiusdem phases. Verumtamen plus aequo huius investigationis limites praetergressi, ac nimio antiquitatis amore fortasse abrepti, negligere visi sunt recentes Sedis Apostolicae ordinationes, eiusdem desideria pluries manifestata pro introducenda uniformitate Gregoriani cantus, iuxta modum prudentissimo Romanae Ecclesiae usu comprobatum. Scilicet, posthabito hoc iam sapienter constituto tramite, adhuc sibi integrum esse putarunt contendere ut ad eam, quam ipsi putant, primaevam concentuum formam Gregorianus cantus reducatur, eo etiam sub obtentu, quod Apostolica Sedes cantum Editionis ab se nuper approbatae authenticum quidam declaraverit, et magnopere commendaverit, at minime singulis Ecclesiis imposuerit; quin adverterent, uti oportebat, constantem esse Summorum Pontificum praxim ad nonnullos abusus tollendos persuasione magis quam imperatis uti voluisse; eo vel maxime scientes quod Rmi locorum Ordinarii, eorumque Cleri, verba exhortationis Summi Pontificis loco mandati pie et religiose interpretari solent. Quae quidem arbitrandi rationes cum per ephemerides, ac varia edita opuscula vulgarentur, ipsaque Editionis praefatae approbatio in dubium vocaretur, Sacra Congregatio sui officii esse duxerat Apostolicas Litteras sa. me. Pii IX iam editas, authenticas declarare, et eiusdem editionis approbationem iterum confirmare decreto edito die 14 Aprilis anni 1877.

Nihilominus neque eo decreto, neque subsequentibus Apostolicis litteris Sanctissimi Domini Nostri superius memoratis, illi acquiescere visi sunt: quin imo suas opinioniones adhuc validius inculcare

perrexere in eo conventu cultorum ecclesiastici cantus, qui ut Guidoni Monacho solennes deferrentur honores, superiore anno Aretii habitus est; non sine illorum offensione, qui Apostolicae Sedis auctoritatem, non minus quam in reliquis ad Sacram Liturgiam pertinentibus, in cantus etiam ratione et uniformitate, unice sequendam esse iure merito existimant. Sed quidquid hac in re improbandum irrepserit, quoniam ii qui Aretii hac de causa convenerant nonnulla eadem de re vota, seu postulata Sanctissimo Domino Nostro Leoni XIII humiliter porrexerunt, eiusdem oraculum exquirentes, idem Sanctissimus Dominus Noster, attenta negotii gravitate, peculiari Sacrae Rituum Congregationis Coetui ab se delecto quorundam S. R. E. Cardinalium Sacris tuendis Ritibus praepositorum, atque aliquot Praesulum Officialium eiusdem Sacrae Congregationis illud expendendum commisit. Quae peculiaris Congregatio ad Vaticanum infrascripta die adunata, re mature accurateque perpensa, ac resumptis omnibus ad rem pertinentibus, exquisitisque etiam peritissimorum virorum sententiis, ita, si Sanctissimo placuerit, decernendum censuit:

Vota seu Postulata ab Aretino Conventu superiore anno emissa, ac Sedi Apostolicae ab eodem oblata pro liturgico cantu Gregoriano ad vetustam traditionem redigendo, accepta uti sonant, recipi probarique non posse. Quamvis enim ecclesiastici cantus cultoribus integrum liberumque semper fuerit, ac deinceps futurum sit, eruditionis gratia, disquirere quaenam vetus fuerit ipsius ecclesiastici cantus forma, variaeque eiusdem phases, quemadmodum de antiquis Ecclesiae ritibus, ac reliquis Sacrae Liturgiae partibus eruditissimi viri cum plurima commendatione disputare et inquirere consueverunt; nihilominus eam tantum uti authenticam Gregoriani cantus formam atque legitimam hodie habendam esse, quae iuxta Tridentinas sanctiones a Paulo V, Pio IX sa. me, et Sanctissimo Domino Nostro Leoni XIII, atque a Sacra Rituum Congregatione, iuxta editionem Ratisbonae adornatam, rata habita est et confirmata, utpote quae unice eam cantus rationem contineat, qua Romana utitur Ecclesia. Quocirca de hac authenticitate et legitimitate inter eos, qui Sedis Apostolicae auctoritati sincere obsequantur, nec dubitandum, neque amplius disquirendum esse. Ut vero cantus, qui in Sacra Liturgia, stricto sensu accepta, adhibetur, uniformis ubique existat, in novis editionibus Missalium, Ritualium, ac Pontificalium, eae partes, quae musicis notis designantur, ad normam Editionis praedictae a S. Sede approbatae, upote continentis cantum liturgicum proprium Ecclesiae Romanae (ut praefert ipse titulus in fronte cuiusque libri appositus), exigantur, ita ut illius textui sint omnino conformes. De cetero quamvis, iuxta prudentissimam Sedis Apostolicae agendi rationem cum de uniformitate in ecclesiastica liturgia inducenda actum est, praefatam editionem singulis Ecclesiis non imponat, nihilominus iterum plurimum hortatur omnes Reverendissimos locorum Ordinarios aliosque ecclesiastici cantus cultores, ut illam in Sacra Liturgia, ad cantus uniformitatem servandam,

adoptare curent, quemadmodum plures iam Ecclesiae laudabiliter amplexae sunt.—Et ita decrevit die 10 aprilis 1883.

Facta autem de his omnibus per infrascriptum Secretarium Sanctissimo Domino Nostro Leoni XIII fidei relatione, Sanctitas Sua Decretum Sacrae Congregationis ratum habuit, confirmavit, et publici iuris fieri mandavit die 27 eiusdem mensis et anni.

D. CARDINALIS BARTOLINIUS,

L. ✠ S.

S. R. C. Praefectus.

Laurentius Salvai S. R. C. Secretarius.

TIME FOR BEGINNING THE DIVINE OFFICE.

EX S. POENITENTIARIA APOSTOLICA RESPONSUM RESPICIENS TEMPUS MEDIUM, QUOAD IEIUNIUM NATURALE SERVANDUM, ET OFFICIUM DIVINUM RECITANDUM.

Die 29 Novembris, 1882.

Hac sub die s. Tribunali s. Poenitentiariae Apostolicae sequens propositum fuit.

DUBIUM.

“Utrum, ubi horologia adhibentur, tempori medio accommodata, ipsis sit standum, tum pro onere divini officii solvendo, tum pro ieiunio naturali servando; vel debeat quis, aut saltem possit uti tempore vero?”

Sacra Poenitentiaria huic dubio respondit: “*Fideles in ieiunio naturali servando, et in officio divino recitando, sequi tempus medium posse, sed non teneri.*”

USE OF GAS FOR THE ALTAR.

EX SACRA CONGREGATIONE RITUUM.

NOVARCEN.

Usus invaluit in Dioecesi Novarcensi, ut super Altaria, una cum candelis ex cera confectis, lumina ex gaz accendantur, ad maiorem splendorem obtinendum. Dubitans porro hodiernus Episcopus Novarcen. utrum id liceat, a Sacra Rituum Congregatione exquisivit: An super Altari, praeter candelas ex cera, tolerari possit, ut habeatur etiam illuminatio ex gaz, vel an usus praedictus prohiberi debeat? Sacra vero eadem Congregatio, ad relationem subscripti Secretarii, eiusmodi dubio rescribere censuit: *Negative ad primam partem: Affirmative ad secundam.* Atque ita declaravit ac rescripsit Die 8 Martii, 1879.

Ita reperitur in Actis et Regestis Secretariae Sacrorum Rituum Congregationis. In quorum fidem etc. Ex eadem Secretaria hac die 13 Aprilis 1883:

Pro R. P. D. LAURENTIO SALVATI S. R. C. Secretario.
IOANNES Can. PONZI Substitutus.

NOTICES OF BOOKS.

The Catholic Prayer Book and Book of Meditations. Compiled by the Right Rev. PATRICK F. MORAN, Bishop of Ossory.

We beg to call the special attention of our readers to this beautiful "Catholic Prayer Book," compiled by the Bishop of Ossory, and just published by Messrs. Browne and Nolan, Nassau-street, Dublin. Most of the Manuals of Devotion in common use are certainly very defective, and some of them are worse than defective—they contain prayers that are not only unauthorised, but sometimes theologically erroneous or inexact. Dr. Moran's great learning both in theology and liturgy, and the *Imprimatur* of the Cardinal Archbishop of Dublin, furnish a sufficient guarantee that the "Catholic Prayer Book" is worthy of its name, and is in every respect theologically accurate. The compiler has also, as might be expected, shown great skill in the selection and arrangement of the materials of this work, and, what is not often found in prayer books, much literary taste in the composition and revision.

There are some specially noteworthy features in this manual. Very clear instructions are given regarding the nature of the sacraments and the dispositions necessary to receive them, which are even of more practical importance than the beautiful prayers that are directed to be used by the faithful before and after the reception of the sacraments. Several "Methods" of hearing Mass are also given, which can hardly fail to stimulate devotion and gratify the spiritual longings of all classes of devout souls. We find no less than thirteen different Novenas for the principal Feasts in the circle of the year; and at the end of the book there is a collection of hymns in English admirably suited for private or public worship, when their use is permitted by liturgical rules.

There is one point in particular which should recommend this book to the faithful both at home and in America—it gives them the means of cultivating special devotion to the national saints of Ireland. The calendar at the beginning of the book notes the feast-days of the principal Irish saints; we have besides, "Six Prayers to St. Bridget," and a truly wonderful "Old Irish Litany to the Blessed Virgin," so full of poetry, purity, and love, that it might be chanted by angelic chorus in the halls of heaven. Another Irish prayer deserving special mention is the "Lorica, or Breast-plate of St. Patrick," portions of which in the original Irish are still recited at night by many a peasant's hearth in various parts of the country. The saint composed this prayer on the road to Tara to meet King Laeghaire and his Druids, and its words of faith were to him as a coat of mail by which he "bound himself round about in the strong virtue of the invocation of the Trinity."

We venture to hope that in the next edition Dr. Moran will insert some authentic prayer of St. Columba, or if he cannot find one, that he will extract from Adamnan, himself a saint, some prayer in honour of the third of the glorious Three whose names are honoured by the sea-divided Gael. We think, too, that an alphabetical index to the prayers would be a convenience, and that a few of the short and well-known Latin indulgenced prayers, like the *En Ego*, the *Memorare*, the *Angele Dei*, &c., &c., might also be usefully introduced, especially for priests and nuns. We have only to add that the book is beautifully printed and bound, and we hope it will have, as it deserves to have, a very large circulation amongst our Catholic people.

J. H.

Bertha de Mornay, Sister of Charity. Translated from the French of NATALIS DE WAILLY. Dublin: BROWNE & NOLAN.

This is a very charming little book. It is a careful translation from the elegant French of M. Natalis de Wailly, member of the Institute. It is in great part, however, a biography, not, indeed, of the entire life, but of the inner Christian and religious life of Bertha de Mornay, daughter of the Marquis de Mornay, and grand-daughter of the famous Marshal Soult. This young lady belonged to a type, of which not a few specimens may be found in every large city. She was highly educated, but wordly minded, proud of her family, a nominal Catholic, with something of contempt for the faith and its practices. She was, however, about the age of twenty, brought into contact with the daughters of Vincent de Paul, at Soult-Berg, and by degrees a wondrous change was wrought in her character. Step by step she ascended the ladder of Christian perfection, but she ascended it by self-abasement. In these pages she traces as it were unconsciously, the workings of Divine grace in her soul, and the story of her hidden life is very beautiful and very instructive. It will edify all; and its perusal may bring to God souls that have long been wandering, like Bertha de Mornay, through the high ways of the world. It would be a very suitable book for premiums in convent schools.

J. H.

The Wild Rose of Lough Gill. By P. G. SMYTH. M. H. GILL & SON, Dublin.

This is a very entertaining and instructive historical novel, which originally appeared in the columns of the *Weekly News*. The author, however, did well to reprint it, for it will now, we are sure, be read with pleasure by many persons who would never dream of looking into the columns of that newspaper. The style is pleasing, although perhaps a little overloaded with epithets, and both the time and place have been well chosen. The so-called rebellion of 1641 furnishes events as stirring and momentous as any recorded

in our chequered history, and the author ingeniously introduces into his story many of the scenes and men of that time. We have an account of the rising, the burning of Manorhamilton, the siege of Duncannon, and the Battle of Benburb, and we are introduced Preston, M'Mahon, and Owen Roe, as well as to Hamilton, Harrison, and their bloodhounds. The scenery around Sligo and Lough Gill is described with vigour and fidelity; and nowhere else in Ireland do lake, and stream, and wood, and mountain, combine to form a fairer scene than in that sweet valley which still smiles as it smiled of old on the "pilgrim" who vainly sought Dervorgilla's lamp to light him home through the gathering darkness. There is indeed no pretence of subtle delineation of character nor of deep moving passion; but the story is not without its own dramatic interest; the historical and local references show that the author is familiar with the place and with its history; and we think that this novel may be read with interest and profit not only by the men of Sligo and of Leitrim, but of all Ireland.

Professor Maguire on Perception. By the Rev. WILLIAM HAYDEN, S.J.
M. H. GILL & SON.

This little brochure will be found very instructive reading. We all remember when Professor Maguire delivered his Lecture in Trinity College, and how the *Freeman* called attention to it next morning, being, by the way, not at all illiberal in its praise. It was an inviting subject, and the present writer invested his shilling, hoping to find something clearer and more consistent than what we have grown accustomed to from the modern English school. We were disappointed; there was the same loose stringing together of philosophic terms, the same parade of names, the same confusion of the subjective and objective, as one may find in any one of the thousands of books and articles which emanate from our self-satisfied latter-day philosophers.

Take for example Professor Huxley's analysis of consciousness approved by Mr. Maguire:—"When a red light flashes across the field of vision, there arises in the mind an impression of sensation which we call red. It appears to me that this sensation, red, is a something which may exist altogether independently of any other impression or idea as an individual existence." Here, then, is a fair specimen of our modern Philosophy. Red is a sensation, an impression, an idea. And remark the fine confused collection of learned Latin words. How much more natural Father Hayden's analysis is: "When a red light flashes across the field of vision, there arises in the mind a sensation; this sensation represents to us the colour, red; besides this perception we are aware that we see red. Thus, in the present instance, we have two kinds of knowledge—one direct, the other reflex. By the first we perceive red; by the second we know that we perceive it."

Further analysis of Professor Huxley's Philosophy leads to queer conclusions. For instance, there is no redness or hardness in bodies at all; it is all in your eye or in your hand! And surely that is true if redness be, as Professor Huxley says, a "sensation of redness." But is it? It may be—in the new Philosophy.

Again Mr. Maguire accepts "as above suspicion Professor Huxley's statement that 'co-existence and succession are mental phenomena not given in the mere sense experience.'" Remark again the learned Latin names: we are nothing if not Latin—that is, except we are Greek. Co-existence, then, is only a mental phenomenon; so is succession; so that, if no one troubled his mind about us, we should not even exist, or should co-exist with Cæsar, or we might not be our father's sons! That's consoling.

After such statements we are not surprised to be told that "matter and motion" are only "names which we give to the phenomena of consciousness;" that "a series can have no meaning [cannot exist, perhaps?] except for a subject which is not a series;" that "without some subject the facts of common sense and of science can have no existence." Hear this, all you good little boys, who puzzle your little minds so much over the series of propositions and the science of Euclid. Now you have your revenge: only don't think of him, and Euclid is nothing and nowhere. And this is the *new* light!

Why haven't we more of such criticisms from Father Hayden and others? Why are these people to have the field so much to themselves?

W. McD.

Praxis Synodalis: Manuale Synodi Diocesanae ac Provincialis Celebrandae. BENZIGER BROTHERS, New York, 1883.

We cannot give a more correct or concise account of the object and value of this useful Manual than by adopting the words of the Most Rev. Dr. Corrigan, Coadjutor to His Eminence Cardinal McCloskey, Archbishop of New York: "Modico huic libello concinnando occasionem dedere Synodi Neo-Eboracenses, tum Diocesana, tum Provincialis, nuper indictae. Cum enim aurei tractatus olim a cl. Gavanto conscripti, cui titulus *Praxis Celebrandae Synodi Diocesanae* exemplaria omnia jam dudum vendita ac distracta sint, neque prae manibus habeatur pro Concilio Provinciali celebrando compendium aliquod, Praxeos Gavanti ad instar, operae pretium visum est utrique defectu pro viribus mederi. Cui satis consultum iri sperabatur, si e libro cl. Gavanti ea omnia caute seligerentur quae conditioni nostratium magis accomodata sunt, atque hisce subnec-terentur alia, ex authenticis fontibus hausta, quae Provincialis Synodi ritus et ordinem spectant. Labor Manuale hujusmodi conflandi Sacerdoti cuidam hujus Provinciae in scientiis sacris apprime versato atque rei Liturgicae haud mediocriter perito, demandatus est.

qui, assiduus licet curis distentus, tractatum composuit, eximiae, ni fallor, utilitatis. Quemnam vero scopum sibi potissimum proposuerit, ex epistola quadam ipsius, paucis exponere liceat.

Manuale hoc, inquit, haud inepte vocari potest *Gavantus redivivus*; cum tota libelli ratio ac dispositio ex cl. illo Rubricista petita sit:—ita scilicet, ut 1^o loco statuatur circa actiones et officiales Synodi quaedam regulae generales, quibus 2^o loco succedunt caeremoniae et ordo sessionum, ac 3^{io} demum, formulae diversae tam Promotori quam Secretario perutiles.

Quae hoc Manuale *nova* praestat, sunt regulae, ordo, atque formulae in Concilio Provinciali servandae: unde haec nova Praxis Synodalis non solum Diocesanae, uti illa Gavanti, verum etiam Provinciali Synodo celebrandae, aequè inservire poterit.

Quod auctoritatem attinet regularum in Manuali prostantium, unicuique persuasum sit nihil alicujus momenti proprio Marte excusum esse. Quae Synodum Diocesanam spectant, ea plerumque e Gavanto et doctissimo Pontifice Benedicto XIV., desumpta sunt: quae vero Concilium Provinciale respiciunt, fere unice atque ad verbum ex norma agendi quam secuta sunt Concilia Provincia Viennense, Pragense, et Coloniense, annis 1858 et 1860 celebrata. Ideo autem haec prae aliis sequi placuit, quod eorumdem celebrandorum normae expresse fuerint a S. C. Concilii in antecessum approbatae. Ita enim e.g. ad Card. Archiep. Coloniae scripsit Emus. Praefectus S. C. Concilii, die 29 Julii 1859: ‘Quod pertinet ad normam et ordinem in Synodi celebratione sequendum, nihil non recte, nihil non sacrorum canonum praescripto consentaneum prae se ferre compertum est.’ (Ita in Collect. Lacensi. tom v., p. 234. Quibus consona alia extant ibidem, p. 121 et p. 388.) Quod de norma celebrandi Synodum Provinciale dictum est, de formulis quoque, infra exhibitis, data proportionem intelligi debet. Hactenus Epistola citata.

Porro Manuale hoc, meo quidem qualicumque iudicio, duo habet quae mirifice ipsum commendant: prius quidem *lucidus ordo*. Namque licet de Synodo tum Dioecessana, tum Provinciali disserat auctor, tamen ita apte intertextit sermonem, ut unus tantum efformetur tractatus de Synodo, indivisus atque bene ordinatus, Ea porro methodo materiam universam tractat ut nec claritati rerum nec libelli facilitati, sive usui ejus expedito, detrimentum oriatur. Alterum est, quod libellus iste est totus quantus *practicus*. Neque enim quaestionibus juridicis et speculativis de Synodo expendendis indulget: sed ea tantum exponit quae omnium Synodaliū sive Episcoporum, sive Cleri, tam officialium quam caeterorum, utilitati conducant ac commodo, unde liber iste acquissimo jure *Praxis Synodalis* vocari meretur.

Quae cum ita sint, profecto sperare licet hoc Manuale, opitulante Divino Numine, sine quo nihil est in homine, tum amplissimorum Praesulum quum Venerabilis Cleri summae utilitati cessurum fore.”

Ed.

The Return of the King: Discourses on the Latter Days. By HENRY JAMES COLERIDGE, S.J. BURNS & OATES: London, 1883.

The thirty-eighth volume of the "Quarterly Series," the title of which we have given above, is no less interesting than any of its predecessors. In this volume Father Coleridge collects twenty-one sermons which he had preached on various occasions, but all having reference to what will come to pass in "the latter days." When we read of the signs that shall precede, and the circumstances that will accompany the Day of Judgment, we are apt to imagine that it is only at a far future time such signs and circumstances will present themselves to the eyes of the observant. But it is a main part of Father Coleridge's purpose in these sermons to show that, "even now," in the words of St. John, "there are become many Antichrists, whereby we know that it is the last hour."

The style of these sermons is clear, interesting, and energetic. In reading more than one passage we have been reminded of the sympathy created between the writer and the reader by the marvellous power of the great Oratorian.

To all who wish to look at the events of the present day in the light of the prophecies uttered regarding the "Return of the King," we strongly recommend this thoughtful and graceful volume.

ED.

Horatii Flacci Carminum, Libri IV. Edited with Introduction and Notes, by T. E. PAGE, M.A. M'MILLAN & CO.: London, 1883.

The editor of this valuable edition of the "Odes of Horace," proposes to himself to give "such notes as may enable a student to obtain a distinct and accurate conception of the meaning of each Ode (1) as regards the exact force and construction of individual words and sentences; (2) as regards the general idea and purpose of the Ode as a complete and connected whole." This comprehensive plan the editor has adhered to, throughout, with much painstaking, and with signal success.

ED.

Maxims and Counsels of St. Francis de Sales for Every Day in the Year. Translated from the French, by Miss ELLA M'MAHON. GILL & SON.

These are some of the choicest flowers gathered in the garden of that gentle Saint, whose every utterance is filled with the odour of sweetness, simplicity, and sanctity. It is needless to say that they are eminently worthy of the attention of the reader.

ED.

APPENDIX.

MONTHLY NOTES.

STANDING COMMITTEE OF CATHOLIC HEAD-MASTERS.

A Sub-Committee of the Standing Committee met at the Catholic University, Dublin, on Wednesday, the 13th of June, for the purpose of considering some of the details of the intended General Conference of Catholic Head-Masters.

The Very Rev. Dr. EGAN in the Chair.

There were also present:—Rev. Richard Bodkin, C.M., Rev. Wm. Delany, S.J., Rev. Paul MacDonnell, O.C.C., and Rev. J. E. Reffé, C.S. SP.

An apology was read from Rev. Wm. E. Bourke, Carlow College.

It was resolved:—

1. That, in order to carry out the wish expressed by a large number of Head-Masters, a General Conference of Catholic Head-Masters be held during the midsummer holidays.

2. That Tuesday, the 21st August, seems to be the least inconvenient time to hold the Conference.

3. That the Conference be held in the Catholic University, Dublin.

4. That the Very Rev. Dr. Walsh, President St. Patrick's College, Maynooth, be invited to take the chair on that occasion.

5. That invitations to attend the Conference be forwarded to the Head-Masters of all the Catholic Intermediate Schools.

6. That suggestions as to the subjects to be discussed, notices of papers intended to be read, and of resolutions to be proposed, should be forwarded to the Secretary or the Chairman of the Standing Committee, on or before the 10th of July.

Among the topics to be discussed, the Committee suggest:—

(a) The steps to be taken to induce the Intermediate Education Board to apply their Balance of £3,000, for the year 1882, to supplementing the Results Fees of that year.

(b) To take some joint action to obtain from Parliament an additional grant to the Intermediate Fund.

(c) To consider the best means to raise the Mathematical Teaching on a level with teaching of other subjects in our schools,

(d) The training and status of Assistant-masters.

(e) Religious Instruction in Intermediate Schools.

(f) Text-books.

(g) The working of the Intermediate Act, considered educationally and financially.

N.B.—An Agenda Paper will be prepared by the Standing Committee, to be sent to the Head-Masters, who will have, before the 10th of July, intimated to the Secretary of the Standing Committee their intention of attending the Conference.

WM. J. CANON WALSH, *Chairman.*

Dublin, the 13th June, 1883. J. E. REFFE, *Hon. Sec.*

THE IRISH ECCLESIASTICAL RECORD.

AUGUST, 1883.

ON THE EFFICACY AND FRUITS OF THE SACRIFICE OF THE MASS.—CONCLUDED.

BEFORE examining in detail the questions specially reserved for consideration in this concluding Paper, it may be useful briefly to sum up the more important results at which we have, so far, arrived. We have seen, then,

(a) That the Mass contains in itself the fourfold efficacy of *worship*, of *thanksgiving*, of *propitiation*, and of *impetration*, which in the Old Law was vested in sacrifices of as many various kinds;¹

(b) That in the Mass, the source of all this efficacy is twofold: the *Victim* offered in sacrifice, and the *person* or *persons by whom* the sacrifice is offered;²

(c) That its efficacy, as viewed under this latter aspect, is derived from its being offered (1) by *our Lord* Himself; (2) by *the Universal Church*, and (3) by *the priest as an individual*, and by all those who by any *personal* act take part in the offering;³

(d) That the *impetratory* efficacy of the Mass, as of an *offering* or *action* distinct from formal *prayer*, is in its nature *indirect*, and consists in this, that an offering so excellent as that of the Adorable Victim offered to the Eternal Father in this sacrifice cannot fail to strengthen the impetratory efficacy of any prayer of petition in aid of which the offering is made;⁴

¹ See I. E. RECORD (Third Series) vol. 3, No. 12 (December, 1882), page 707.

² Ibid. page 708. ³ Ibid. pages 708-711. Ibid. pages 712, 713.

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(e) That the *propitiatory* efficacy of the Mass is twofold —this sacrifice being efficacious (1) for the remission of the *guilt* of sin (*reatus culpae*), whether mortal or venial, and (2) for the remission of the debt of *temporal punishment* (*reatus poenae*) due for sins forgiven;¹

(f) That the efficacy of the Mass for the remission of *temporal punishment* is, in the first place, (1) *direct* and *immediate*, “per modum directae solutionis;” and that it is furthermore (2) an efficacy of *impetration*, at least to this extent, that by its means, (*a*)graces may be obtained leading to the performance of works of satisfaction, and (*β*) the Divine mercy may be moved to accept such works when performed by others, and to apply them in discharge of the debt of temporal punishment due by the person for whom the Mass is thus offered;²

(g) That its efficacy for the remission of the *guilt* of sin is, in the first place, (1) an efficacy of *impetration*, inasmuch as, by its means, the assistance of special graces may be obtained from God, inspired and aided by which the sinner may be led to perform those acts of repentance without which, in the present order of Providence, no sin can be forgiven; and that (2), according, at least, to a very probable opinion, its operation is, furthermore, *direct* and *immediate*, inasmuch as by this offering the anger of God is *appeased*, and an obstacle is thus removed which should otherwise impede the operation of His mercy in granting those graces that might lead to repentance, and thus to the forgiveness of sin;³

(h) That this efficacy of the Mass in *appeasing* God's anger is similar in its operation to the *direct* efficacy for the remission of temporal punishment;⁴ so that the *propitiatory* efficacy of the Mass, for the remission, whether of the guilt, or of the temporal punishment of sin, may be considered under two heads, (1) its *direct* or *expiatory* efficacy, or efficacy of *satisfaction*, and (2) its efficacy of *impetration*;

(i) That the Mass as offered by our Lord is not in itself *meritorious* or *satisfactory*, but that it is efficacious

¹ See I. E. RECORD (Third Series) vol. 3, No. 12 (December, 1882), page 715.

² Ibid. pages 716-718. As to the question whether the impetratory efficacy of the Mass is more *directly* available for obtaining the remission of temporal punishment, see *ibid.* pages 719, 718, No. 35.

³ Ibid. 715, 716.

⁴ See I. E. RECORD (Third Series) vol. 4, No. 1 (January, 1883), page 20, n. 70.

Supra, paragraphs (f) and (g.)

for the *application* of His merit and satisfaction, stored up in infinite abundance, the fruits of His passion and death; and that it is, moreover, a sacrifice of *impetration* even in the sense in which He is spoken of by the Apostle as “*semper vivens ad interpellandum pro nobis* ;”¹

(k) That as offered by the *Universal Church*, it is a sacrifice only of *impetration* ;²

(l) That as offered by the *priest*, considered as an individual, and by all those who by any *personal* act take part with him in the offering, it has the threefold efficacy of all good works, when duly performed in the state of grace,—the efficacy, namely, of *impetration*, of *merit*, and of *satisfaction* ;³

(m) That the *impetratory* efficacy of the Mass is subject to the ordinary law of *impetratory* efficacy, and consequently is *not infallible*,⁴ except indeed in the qualified sense stated by Cardinal Bona, that is to say, that God, if He do not grant the object for which the sacrifice is thus offered, will in its stead grant some other benefit “*quod hic et nunc magis judicat expedire* ;”⁵

(n) That in the absence of an *obex*,⁶ its efficacy of *propitiation* is *infallible*, but only as regards its two *direct* effects—the direct *remission* of temporal punishment, and the *appeasing* of God’s anger in the sense already explained ;

(o) That in no sense, whether as *impetratory* or as *propitiatory*, is the Mass of *infinite* efficacy, in the sense that it can produce an infinite *effect* ;⁸ but that its efficacy of *impetration* is subject in this respect to no other limit than that which necessarily arises from the arrangements of the present order of Providence, inasmuch as, to use the words of Suarez, “*quidquid per orationem impetrabile est, potest per hoc sacrificium impetrari* ;”⁹ and that its efficacy of *propitiation* is, in the more common opinion of theologians, both *limited* in its effect,¹⁰ and, within this limit, *dependent on the dispositions* of the person for whom it is offered.¹¹

¹ See I. E. RECORD (Third Series) vol. 3, No. 12 (December, 1882), page 714.

² Ibid. page 708, n. 7 ; page 713, n. 21. ³ Ibid. page 713, n. 20.

⁴ See I. E. RECORD (Third Series), vol. 4, No. 4 (April, 1883), page 235.

⁵ Ibid. page 236, n. 78.

⁶ Ibid. page 238, n. 86.

⁷ Ibid. pages 237, 238 ; and *antea*, paragraph (g.)

⁸ Ibid. vol. 4, No. 1 (January 1883), page 12, n. 41.

⁹ Ibid. page 14, n. 48.

¹⁰ Ibid. pages 17-20.

¹¹ Ibid. page 20. n. 71

With these conclusions, then, in view, we may proceed to examine the two questions reserved for consideration in this concluding Paper, namely,

§ 8. *To whom, and according to what law, are the Fruits of this Sacrifice communicated? And how far can those to whom these Fruits may thus in the first instance be communicated, voluntarily deprive themselves of them, so as to communicate them to others?*

In dealing with these questions the distinction most important to be kept in view is that derived from the three-fold offering of the sacrifice, its offerings namely, (a) by our Lord, or by the priest as His minister; (b) by the Church, or by the priest as her representative, and (c) by the priest, as an individual, and by all those who by any personal act take part in the offering.

I. *The Fruit of the Mass as a Sacrifice offered by our Lord.*

The teaching of theology regarding this branch of the subject may be summed up as follows:—

1. This fruit, which is technically designated, sometimes as the *fructus specialis*, sometimes as the *fructus medius*,¹ is manifestly, in the sense already explained, *ex opere operato*.²

2. It is altogether at the disposal of the priest;³ and it is this fruit that he is bound to apply for the benefit of those for whom, *ratione stipendii* or *beneficii*, he may be bound to offer the Mass.⁴

3. The fruit of the Mass thus applicable is both *propitiatory* and *impetratory*.

4. It is, in both respects, altogether independent of the sanctity, devotion, or other dispositions of the priest.⁵

5. Not so, however, as regards the condition and dispositions of the person for whom the Mass is offered.

For, in the first place, we find that in certain classes of cases an absolute *incapacity* exists for receiving the fruit of the sacrifice, so far at least as it is offered in *satisfaction* for the temporal punishment of sin.

¹ It is thus distinguished from the *fructus specialissimus* which is received by the priest himself, and from the *fructus generalis*, or *generalissimus* which is divided among the faithful generally. See Suarez, Disp. 79. sect. ix., n. 4; Dicastillo, Disp. 3, dub. vi. n. 158.

² I.E. RECORD (Third Series) vol. No. 4 (April, 1883) page 241.

³ See Suarez, Disp. 79. sect. viii. n. 2.

⁴ Suarez, Ibid. n. 6; Dicastillo, Disp. 3, dub. vi. n. 159.

⁵ See Suarez, Disp. 79., sect. viii., n. 9; Dicastillo, Ibid. n. 160.

Thus, for instance, the unbaptised—even those who, as catechumens, may in a certain sense be classed among the faithful—are incapable of receiving the fruit of the Mass as thus offered in satisfaction for sin. “Concors,” says De Lugo,¹ “est theologorum sententia.” Some few theologians, indeed, went so far as to maintain that the unbaptised are shut out from all participation even in the *impetratory* efficacy of the sacrifice as offered by our Lord. But, as De Lugo in an elaborate discussion of the point very clearly shows, this opinion, although held by so eminent an authority as Vasquez, is at variance with the fundamental principle by which the extent of the impetratory efficacy of the sacrifice is so clearly defined. “Hoc sacrificium,” he says, “ut impetratorium, offerri potest *pro quacunq[ue] re a Deo juste obtinenda*, atque adeo non solum pro baptizatis, sed etiam pro rebus inanimatis, et pro expertibus rationis.”²

Again, we must keep in view those limitations that restrict the efficacy of *every* means established for the direct remission of temporal punishment. Thus (a) the Mass can be of no avail for the remission of the punishment due for any sin, whether mortal or venial, the guilt of which has not yet been forgiven. And (b) if the person on whose behalf it is offered is in the state of mortal sin, it can be of no avail for the remission of punishment, not even of that due for sins, the guilt of which has previously been

¹ Disp. 19, sect. x., n. 166.

² Ibid. n. 179. It is manifestly needless then to fall back upon the subtle distinctions by means of which not a few theologians have endeavoured to maintain the opinion thus rejected by De Lugo, while at the same time they felt themselves constrained to admit the lawfulness of offering the Mass in impetration, for instance, for the conversion of individual nations, or of an infidel or Pagan people. Thus we find it laid down by some theologians that for such objects Mass can be offered only *indirectly*, by offering it, for instance, “pro augmento fidei,” “pro dilatatione ecclesiæ in toto orbe vel in aliqua provincia,” “pro iis qui occupantur in conversione infidelium,” etc. etc.

But, as De Lugo (Disp. 19, sect. x., n. 169) argues, relying on the fundamental principle above quoted, “mirum est quod possit offerri ad impetrandum sanitatem bovi aut equo, non autem ad impetrandam salutem spiritualem filio vel amico infideli.”

So too Suarez (Disp. 78, sect. ii. nn. 7–8) with still greater explicitness, after laying down the principle, “hoc sacrificium, *quatenus impetratorium est, absolute et sine limitatione est institutum, et cum qualibet iusta oratione conjungi potest ut impetrandi efficaciam augeat*,” goes on to teach that it is lawful to offer the Mass for infidels, not only “indirecte,” but even “directe,” that is, as he explains it, “*pro bono ipsorum infidelium vel spirituali vel etiam temporali, vel in communi, vel in particulari, pro hac aut illa natione aut persona.*”

forgiven. In this case, indeed, some theologians apply the theory of "reviviscence;" but the common opinion is altogether on the other side.¹ Finally (c) "*indigentia actualis*" is to be set down as a further condition necessary for the efficacy of the Mass in satisfaction for temporal punishment. In other words, if there be no *reatus poenae*, this efficacy can produce no effect. In such a case, of course, the only question could be, whether the efficacy might not remain, as it were, stored up, and thus available for future need. This then is what is here denied by theologians. Their reasoning is thus summed up by Dicastillo. "Probant," he says, "a simili *indulgentiarum*, quae non acquiruntur pro peccatis futuris. Item *satisfactionis sacramentalis*, quae non tollit reatum poenae pro peccatis committendis. . . . Essetque quodammodo dare impunitatem peccandi."² So far, then, as regards cases of *incapacity*. And here it may not be superfluous once more to observe that in no case is it to be supposed that any incapacity exists as regards the *impetratory* efficacy of the sacrifice.³

6. As regards those capable of receiving the fruit of the sacrifice, no actual devotion, and indeed no knowledge of the offering, is required on the part of the person for whom it is offered. "Non requiritur cooperatio," says De Lugo,⁴ sed ignorans et nihil agens poterit illum fructum acquirere." Indeed De Lugo goes so far as to say that the sacrifice, thus applied by the intention of the priest, will produce its effect, even though the person for whom it is offered is positively *unwilling* to receive the remission thus procured for him.⁵

¹ On the doctrine of "reviviscence" as applied generally to works of satisfaction, to sacramental satisfaction, and to indulgences, see Suarez, *De Poenitentia*, Disp. 37, sect. ii. n. 6; Disp. 38, sect. viii., n. 4; Disp. 52, sect. ii., n. 12; and De Lugo, *De Poenitentia*, Disp. 24, sect. ii., n. 26; Disp. 25, sect. iii., n. 40; Disp. 27, sect. vi., n. 84.

It is the common teaching of theologians that "reviviscence" is not to be recognised in the case of ordinary *works of satisfaction*. So also as regards *indulgences*. But it is generally regarded as the more probable, as it certainly is the more common, opinion of theologians, that the satisfaction enjoined in the Sacrament of Penance stands upon a different footing. The reasons of this difference are pointed out by Suarez (*loc. cit.* Disp. 38, sect. viii., n. 5), and by De Lugo (*loc. cit.*, Disp. 25, sect. iii., n. 42.)

² Dicastillo, Disp. 3, dub. vi., n. 172.

³ On the case, for instance, of the absence of "actual need," see De Lugo, *De Eucharistia*, Disp. 19, sect. x., n. 209; and Dicastillo, Disp. 3, dub. vi., n. 172.

⁴ Disp. 19, sect. x., n. 196.

⁵ Id. Ibid.

7. But at the same time, it is, as we have already seen, the more common and the more probable opinion of theologians, that the effect produced in any case will depend upon the more or less perfect dispositions of the person for whom the Mass is offered.¹ "Fit satisfactoria," says St. Thomas,² "illis pro quibus offertur, vel etiam offerentibus, secundum quantitatem suae devotionis." And again—"Illis prodest plus vel minus, secundum modum devotionis eorum."³

8. The Church may prohibit, so as to render *unlawful*, the application of this fruit of the sacrifice to certain persons, or classes of persons, as, in fact, she does prohibit its application to the excommunicated, at least to those who are "vitandi."⁴

9. But no such prohibition can effect the *validity* of any application of this fruit, if actually made by the priest. "Si offerat ut minister Christi, et ejus nomine," says De Lugo, speaking of this case, "*illicite* quidem id faciet . . . sed tamen *valide*, quia quoad illam actionem non dependet ab Ecclesia, sicut nec ad *valide* consecrandum."⁵

10. It has been held by not a few theologians, that in every Mass a portion of the fruit resulting from the offering of the sacrifice by our Lord is, by Ecclesiastical precept, if not by Divine institution, to be applied by the priest for the benefit of *all the faithful*.⁶ Vasquez, especially, holds that not only the efficacy of *impetration*, but also that of *satisfaction*,⁷ is to be thus applied.

It is, however, practically certain (a) that at all events as regards the efficacy of *satisfaction*, no such obligation exists. It is, indeed, certain (b) that as regards this efficacy, the priest is bound to apply its fruit, without diminution or division, to the person for whom he is bound, *ratione stipendii*, for instance, to offer the Mass. And (c) even as regards the efficacy of *impetration*, which no doubt can, by a special offering,⁸ be thus generally applied

¹ See I. E. RECORD (Third Series), vol. 4, No. 1 (January, 1883), page 20, n. 71.

² In. 3. Quaest. 79, art 5.

³ *Ibid.* art. 7, ad 2.

⁴ See De Lugo, Disp. 19, sect. x., nn. 185, etc. Suarez (De Censuris, Disp. 9, sect. ii. extends this to the "*tolerati*."

⁵ De Lugo, *Ibid.*

⁶ On this point see Suarez, Disp. 78, sect. ii., n. 3; Disp. 79, sect. ix, n. 4; De Lugo, Disp. 19, sect. x., n. 219; Dicastillo, Disp. 3, dub. vi., nn. 141-3.

⁷ Disp. 231, cap. vi., n. 36.

⁸ See I. E. RECORD (Third Series), vol. 4, No. 1 (Jan. 1883), page 16, n. 56.

without diminishing the fruit received by the person who has acquired a right to the offering of the Mass, it is in no way established that any such obligation exists.

Indeed, it is far from clear that many of the theologians who seem to maintain the obligation in question, had not rather in view the efficacy resulting from the offering of the sacrifice by the Church, and not in any way the efficacy resulting from its offering by our Lord, which alone we are here considering.

11. It may be useful to mention here a singular opinion maintained by Vasquez,¹ that the various fruits of the sacrifice, that is to say, the fruits of *impetration* and of *propitiation*, cannot be separated so as to apply them for the benefit of different individuals. Of this view it is sufficient to say that it is rejected as devoid of foundation by the practically unanimous judgment of subsequent writers.²

12. As regards the manner in which the application of this fruit may be made by the priest, the following points are to be borne in mind:—

It is the application *really* made, and not some other that for some reason *ought* to have been made, that is effective.³

A *habitual* intention, that is to say, an intention previously formed, and not withdrawn, suffices.⁴ Neither a present *actual* intention, then, nor one *virtually* persevering, is required.⁵ Lacroix,⁶ indeed, and some other theologians, speak of an *interpretative* intention as sufficient. The case thus contemplated by them is that in which no specific application of the Mass is made by the priest, but in which he may be *regarded* as intending to apply it for his own benefit, or in discharge of some obligation, inasmuch as he would have thus applied it but for inadvertence. For reasons, however, elsewhere⁷ explained, the intention present in such cases, when any effective intention is present,

¹ Disp. 231, cap. vi. n. 36.

² See, for instance, De Lugo, Disp. 19, sect. x. n. 222.

³ See De Lugo, Disp. 19, sect. x., nn. 210-218; and Dicastillo Disp. 3, dub. vii. nn. 173-189.

⁴ Vasquez and some others require at least a *virtual* intention; their view is well refuted by Struggl, *Theol. Moral.* Tract. 10. quaest. ii. n. 49. See also De Lugo, *De Sacramentis in genere*, Disp. 8, sect. vi., nn. 91-99; and Dicastillo, *De Sacramentis in genere*, Disp. 3, dub. vi. n. 79, nn. 130-143.

⁵ *Tract. de Act. Humanis*, nn. 66-86.

⁶ Lib. 6, part ii., n. 206.

⁷ *Tract. de Act. Humanis*, n. 87, 5°, 6°.

should rather be designated as an *implicit habitual* intention than as merely *interpretative*.

13. It remains, then, under this heading, only to examine in what way, if at all, this "special" fruit of the Mass is applied, in case of the priest's omitting to make any application of it.

It is of course clear that in the absence of any *special* or *explicit* intention, his *general* or *implicit* intention, of discharging his obligations, or of advancing his own spiritual interests, or relieving the suffering souls in Purgatory, will be of avail. And, as theologians observe, it is difficult to suppose that at least such an intention is not present in every case.

De Lugo,² especially, relies on the words accompanying the offering of the host,—“pro innumerabilibus peccatis et offensionibus et negligentis meis,” and “pro omnibus fidelibus christianis, vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam aeternam,”—as securing the presence of a sufficient intention for the application even of this “special” fruit of the sacrifice in cases where no other application of it may happen to be made. But contemplating, as the question is raised, the occurrence of a case in which no sufficient intention has been formed by the priest, we must conclude that this fruit remains altogether unapplied.

As regards the efficacy of *impetration*, this is obvious. “Qui nihil petit,” says De Lugo, “non dicitur impetrare . . . Qui ergo per sacrificium nihil a Deo petit, non impetrabit eo genere impetrationis.”

As regards the efficacy of *satisfaction*, it is the opinion of some theologians that in such a case the fruit of the sacrifice is obtained by the priest himself, for such, they say, is the nature of a sacrifice, that it is efficacious for the benefit of the person by whom it is offered, so long as he does not apply its fruit to the benefit of another. This

¹ Intentio vix deesse potest ; nam omnis sacerdos, quando alteri non applicat sacrificium, saltem habet virtualement intentionem *fruendi* fructus illius. Applicat ergo sibi ipsi, vel si aliquo titulo obligatus sit ad offerendum pro alio, etiam habet unusquisque intentionem virtualement *implendi obligationem* suam, et similiter in eo casu quo applicatur sacrificium ei qui non indiget vel non est capax fructus illius, unusquisque habet intentionem ut vel *ad se redeat*, vel *animabus purgatorii* aut *aliis indigentibus* applicetur Itaque si sacerdotes mediocriter sint instructi, et aliquam diligentiam in sacrificando et offerendo adhibeant, vix praedictus casus eveniet.” Suarez, Disp. 79, sect. ix. n. 6.

² Disp. 19, sect. x., n. 228.

principle, however, can hardly be regarded as applicable here. For as De Lugo points out,¹ our present question does not regard the fruit that results from the offering of the Mass by the priest, but that which results from its offering by our Lord; and even on the general principle just now set forth, there is no reason why this fruit should be applied to the priest rather than to any one else.² In such a case, then, we must conclude that the "special" fruit of the Mass remains altogether unapplied.³

II.—*The Fruit of the Mass as a Sacrifice offered by the Church.*

On this point the general teaching of theologians may be set forth as follows:—

1. The efficacy of the sacrifice thus considered, is, as we have already seen, an efficacy of *impetration* only.⁴

2. The application of this fruit of the sacrifice is clearly indicated by the Church herself, in the prayers of the Missal.

Thus, for instance, of this offering we may understand the words recited by the priest at the offering of the host, "*hostiam quam . . . offero tibi . . . pro innumerabilibus peccatis, et offensionibus, et negligentibus meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis, ut mihi et illis proficiat,*" &c.; those also at the offering of the chalice, "*Pro nostra et totius mundi salute;*" so also those in the beginning of the Canon, indicating the offering of the sacrifice for the Church, for the Pope, for the Bishop, and for all the faithful, "*omnibus orthodoxis atque Catholicæ et apostolicæ fidei cultoribus;*" and the special prayers for those commemorated in the *Memento*. Here too we must include all those special persons, or classes of persons, whether living or dead, and all those special objects, for which special forms of prayer⁵ have been inserted in the Missal. When such prayers are said at Mass, either as prescribed by the Church herself or by competent ecclesiastical authority, or as permitted by

¹ Disp. 19, sect. x., n. 227.

² See De Lugo, *ibid.* n. 228.

³ See Suarez, Disp. 79, sect. ix., n. 6; and Dicastillo, Disp. 3, dub. vi., n. 164.

⁴ See *antea*, page 481, paragraph (k), and the previous paragraphs there referred to.

⁵ See the explanation already given of the nature of the impetratory efficacy of the Mass as offered by the Church, I. E. RECORD, vol. 3, No. 12 (Dec. 1882), page 708, n. 7; page 713, n. 21.

her liturgical law, the priest is to be regarded as pleading in his representative capacity before the throne of God, and as thus offering the Sacrifice of impetration in the name of the Church, and by her authority.¹

3. The fruit of impetration thus communicated to the members of the Church generally, is known as the "*fructus generalis*," or, as it is sometimes termed, "*generalissimus*." In reference to it, we must bear in mind the important principle already explained, regarding the diminished efficacy of impetration when extended to a number of persons or of objects.²

4. Theologians are divided as to whether a priest can *validly* exclude any member or members of the Church from the benefit of this offering. Suarez³ maintains the negative: De Lugo⁴ the affirmative. But all theologians are agreed as to the grievous sinfulness of such an act of exclusion. "*Respondetur*," says Suarez,⁵ "*graviter peccare, vel propter scandalum, si publice id faciat, vel propter odium, formale aut virtuale; nam licet non tenemur ex charitate pro singulis orare, tenemur tamen eos a communibus orationibus non excludere*."

5. There can be no doubt that, at least in one case, the Church herself, in the exercise of her jurisdiction, restricts this application of the fruit of the Sacrifice. "*Ecclesia*," says De Lugo,⁶ "*non habet intentionem offerendi pro excommunicato*."

It was formerly a question warmly discussed among theologians, whether, notwithstanding this restriction, it was open to a priest to offer the Mass in the name of the Church, for an excommunicated person who was "*toleratus*," or "*non vitandus*." Suarez⁷ and some other theologians held that it was not; but the opposite opinion, maintained by De Lugo,⁸ has come to be generally received as more probable.

As regards the "*vitandi*" or "*non tolerati*," all theologians are agreed that it is not competent for a priest *directly* to admit them to the benefit of this suffrage of the

¹ "*Ecclesia fere nunquam explicat in actu signato se offerre pro impetranda hac vel illa re, sed solum orat pro illa re dum sacrificium celebrat; et hoc ipsum est offerre . . . ad illam impetrandam*." De Lugo, Disp. 19, sect. x., n. 173.

² See I. E. RECORD, vol. 4, No. 1 (Jan. 1883), pages 15-17, nn. 51-56.

³ Disp. 78, sect. 2, n. 4.

⁴ Disp. 19, sect. ix., n. 224.

⁵ Disp. 78, sect. 2, n. 4.

⁶ Disp. 19, sect. x., n. 185.

⁷ *De Censuris*, Disp. 9, sect. ii. n. 17.

⁸ Disp. 19, sect. x., n. 187.

Church.¹ But of course no difficulty exists as to offering the Sacrifice *indirectly* on their behalf, in the manner referred to in a preceding paragraph.²

6. It is to be understood that a censure of excommunication affects also the position of the priest as a representative of the Church. All theologians are agreed that an excommunicate "vitandus" is deprived of this representative character.³ Some² extend this to the case of "toleratus;" this, however, is, with much probability, denied by others,⁴ and the point must be regarded as doubtful.

7. The persons commemorated in the *Memento* have been mentioned in a preceding paragraph⁶ among those to whom the fruit of the Mass as offered by the Church is specially applied. For although the selection of the individuals to be thus commemorated is left to the choice of the priest, the prayer in which they are commemorated, and the offering of the sacrifice consequently made for them, is set down in the Missal as a portion of the liturgical rite not only authorised, but prescribed by the Church to be followed in the offering of the Sacrifice.

Theologians, however, are agreed that a priest may, in the *Memento*, if he think fit to do so, divest himself of his representative character. "Respondetur," says Suarez, "quantumvis sacerdos gerat personam publicam etiam in illo actu, nunquam ita exuere privatam quin possit ex sua intentione sub hac ratione orare pro excommunicato, et non in persona ecclesiae."⁷

It is also very commonly taught that the same is true of all the other prayers of the Missal, as, for instance, of the general prayer in which "the whole world" is prayed for, or of any special prayers, such as those for the bene-

¹ See De Lugo, disp. 19, sect. x.

² See page 483, footnote (2); and also Struggl, *Theologia Moralis*, Tract. 10, quaest. ii., n. 78, and Lacroix Tract. 6, part. ii. n. 31.

³ See Suarez, *De Eucharistia*, Disp. 77 sect. ii., n. 6; and *De Censuris*, Disp. 9, sect. iv., n. 2.

⁴ Suarez *ibid.*

⁵ See Dicastillo, Disp. 3, dub. 8, n. 211; Bonacina, *De Eucharistia* Disp. 4, quaest. ult. punct. vi., n. 7; Viva, *Theol. Moral, De Eucharistia*, Quaest. 5, art. v., n. 3.

⁶ See page 488.

⁷ *De Censuris*, Disp. 9, sect. v., n. 6, where Suarez goes on to say "et postea cum subjungit illa verba 'pro quibus tibi offerimus,' etc., [possit] ex eadem intentione, ad eos qui sunt capaces illius oblationis, vel pro quibus ipse in persona Ecclesiae oraverit, se convertere." See also Suarez, *De Eucharistia*, Disp. 78, sect. ii., n. 10; also Coninck, *De Censuris*, Disp. 14, dub. vi., n. 37; and *De Eucharistia*, Quaest. 83, art. i., n. 159.

factors of an institution, or the like; “*quia non repugnat*,” as Suarez¹ points out, “*candem orationem duplici intentione, et quasi in duplici sensu, exterius proferri*.” But it is hardly necessary to add that this in no way justifies such a use of a special prayer for an individual, as, for instance, of the prayer for the sovereign, if, in fact, the individual to whom it applies, comes within the class of those to whom the Church forbids her sufferages to be applied.

III.—*The Fruit of the Mass as a Sacrifice offered by the Priest as an individual, and by those who by any personal act take part in the offering.*

In this concluding section of our subject, we shall have, at least to a great extent, merely to apply to the personal acts in question, the common principles of theology, regarding the efficacy of good works. The following, then, is a summary of the theological teaching on this third and last branch of the subject:—

1. The personal acts of the priest and of all those who in any way take part by a personal act in the offering of the Sacrifice, have manifestly all the ordinary efficacy of personal good works. And as the acts here in question are to be regarded as capable also of assuming, in the sense already explained, the especial efficacy of impetration,² we may here consider them as invested with the threefold efficacy, of *impetration*, *merit*, and *satisfaction*.⁴ “But,” as was explained in these pages twelve months ago,⁴ “this is so only in the just. A person in a state of sin cannot perform a work either of merit or satisfaction; by fervent prayer, however, he can obtain, and obtain infallibly, the grace of repentance. His prayer therefore [or other work thus performed], has, so far, the first effect, but not the second or third.”⁵

It is no less manifest that the acts here in question *may* be so performed that all benefit from their impetratory efficacy is lost:⁵ in this case they will be efficacious only for *merit* and for *satisfaction*.

2. The *impetratory* efficacy of these acts, as is true of all impetratory efficacy, is of its nature capable of being exercised for the benefit of others. As works of *satisfaction* also (but not, of course, as works of *merit*), they may be applied

¹ *De Censuris*, Disp. 9, sect. v., n. 6.

² See I. E. RECORD, Vol. 3, No. 12 (December 1882) page 712, nn. 17 & 18.

³ *Ibid*, vol. 3, No 8 (August) 1882, page 452, n. 20.

⁴ *Ibid*, page 455, n. 21.

⁵ See *antea*, page 487.

with effect, whether to the souls in purgatory or to the living. This application, whether of the *impetratory* or of the *expiatory* efficacy of all these works, can of course be made only by the person by whom the work in question is performed, that is to say, by the priest, the clerk who serves Mass, the person by whose request it has been celebrated, the sacristan who arranges the vestments or the altar, the individual members of the congregation hearing the Mass, &c., &c. The personal works in question are theirs; it is they alone, each of them for his own work, that can deprive themselves of the fruit to which they thus acquired a title, so as to transfer this fruit by communication to others.

3. The efficacy thus far considered under this heading is mainly an efficacy *ex opere operantis*—mainly, but not indeed exclusively, for, in a certain sense, the efficacy of *impetration*, inasmuch as it derives its chief and substantial value from the priceless gift thus offered to God, may be regarded as in this sense *ex opere operato*.

4. It is a question among theologians whether, over and above all this, there is not a special efficacy of *satisfaction* also, *ex opere operato*:

Suarez² strongly advocates the affirmative view, that is to say, he teaches that apart from the efficacy, whether of impetration or of satisfaction, resulting from the offering of the Mass by our Lord, and by the priest as His representatives, there is a further efficacy, even of *satisfaction*, the benefit of which, *ex opere operato*, is obtained by the *priest as an individual* and by all those who by any *personal* act, in the sense so frequently explained, take part in the offering.

The following passages³ are of interest as fully explaining this opinion of Suarez:—

“Si constituamus hominem assistentem vel ministrantem sacrificio Missae, cui sacerdos nullum fructum sacrificii ex opere operato applicet, de hujusmodi homine pie ac probabiliter credimus consequi proprium fructum ex opere operato⁴ . . .

“Atque infero sacerdotem offerenti sacrificium Missae *duplicem fructum* ex opere operato respondere. Propter publicum ministerium quod gerit, non exuit rationem personae privatae, sub qua etiam concurrit. . . .

¹ This application of the term is not, however, in general use. Suarez, indeed, with many other writers, confine the expression *ex opere operato* exclusively to the efficacy in satisfaction for temporal punishment. But see I. E. RECORD, vol. 4, No. 4 (April 1883), page 240, n. 92.

² Disp. 79. sect. viii. nn. 5-10.

³ See Suarez, Disp. 76, sect. viii., nn. 5-8; sect. ix. n. 10.

⁴ On the sense in which the words *ex opere operato* are here employed by Suarez, see footnote (1) above.

“Fructus qui privatis offerentibus respondet, *ex se et absque alia applicatione* est uniuscujusque offerentis. . . .

“Hinc fit ut hujusmodi offerens *excludi nullo modo possit* a participatione hujus fructus, etiamsi sacerdos velit aut tentet eum excludere.

“Adde etiam, ad obtinendum hujusmodi fructum, *non esse necessariam* in tali offerente specialem *intentionem* consequendi illum.

“Censeo probabilius esse . . . *non posse* hujusmodi offerentes *aliis applicare* hunc fructum, quia in universim censeo omnem effectum ex opere operato esse proprium et personale beneficium, et quasi privilegium personae concessum, quod non potest ipsa in alium transferre.”

This opinion of Suarez is not, however, very generally adopted by theologians. “Probabilis est, et deservit ad commendandam magis utilitatem audiendi Missam,” says De Lugo,¹ “sed non video fundamentum firmum ad eam persuadendam.”

Yet we must not overlook the fact that it is sustained by the authority of many theologians of eminence, some of whom, indeed, rejecting one of the limitations insisted upon by Suarez, teach that the fruit *ex opere operato* thus recognised to exist may be applied for the benefit of others, at the discretion of those to whom in the first instance it belongs.²

5. The fruit of the sacrifice, whether *ex opere operantis* or *ex opere operato*, specially available for the benefit of the priest himself, is technically known as the *fructus specialissimus*. In reference to it some interesting speculations are indulged in by theologians. Thus, for instance, we find various estimates formed as to its value or extent—some writers setting this down as equal to that of the “*fructus specialis*,” others estimating it at *one-third* of this amount, &c., &c.³

6. Finally, it is to be remembered, in reference to the personal offering of the sacrifice by the priest, that in the *Memento*, and in all the other prayers of the Missal, the priest, as has already been explained, is at liberty to apply to the benefit of persons for whom it is unlawful for him to pray or to offer sacrifice as the representative of the Church, that portion of the efficacy of the sacrifice, whether *ex opere operantis* or *ex opere operato*, which, on the principles already laid down, it is within his power to apply to others.

WILLIAM J. WALSH.

¹ Disp. 19, sect. xi., n. 233.

² On this point see Dicastillo, Disp. 3, dub. vi. n. 157.

³ See, for instance, Viva, *Theol. Dogm.* part 7, disp. v. quaest. 4 n. 2

QUESTIONS OF ETIQUETTE.

OUR mode of addressing bishops differs from that of Englishmen and Americans. Of course I must exclude the thousands of Irish in England and America, who through thick and thin will cling to the Hibernian fashion. In Ireland we speak of every bishop as "Dr. So-and-so," while "Bishop So-and-so" is very unusual. So that whether the bishop has had the title of "Doctor" at his consecration or not, he always receives it by way of courtesy from the Irish priests and people during his episcopal career.

"Doctor" is very vague. When the Orangemen of Belfast call for groans for the "Doctor" the uninitiated would have imagined that some man of pills and drugs was for the moment unpopular. When I tell an American that Dr. Keane or Dr. Moriarty used to say so-and-so, he may fancy I was speaking of some medical man, or perhaps a graduate of some university.

In Ireland we address letters to their lordships thus:—"Most Rev. Dr.," &c., while in England the form is "Right Rev. Patrick" or whatever the Christian name may be, and when the Christian name is not known I have seen bishops described in English newspapers as:—"Right Rev. Bishop So-and-so."

With regard to the mode of addressing bishops, as well as all titled people, in conversation, a distinction must be made regarding the social position of the person who addresses them. The author of the latest and most reliable work on Etiquette¹ makes a distinction between those who come within the category of "gentry" and those who do not. The aristocracy and "gentry"—and among the gentry he ranks "clergymen"—are privileged to address titled people in a manner different from the lower classes. In order to bring out what I have in view it is necessary to premise the following from the above source. It rather upsets long established notions, but the hints may be useful. It must be borne in mind that the clergy rank with the "gentry" and are distinct from the middle and lower classes. "An English duke is addressed as 'Duke' by the aristocracy and gentry, and never as 'Your Grace,' by members of either of these classes—all other classes would address him colloquially as 'Your Grace;' and an English

¹ Manners and Tone of Good Society By a Member of the Aristocracy. London, Fred. Warne & Co.

duchess is likewise addressed as 'Duchess' by all persons conversing with her belonging to the upper classes; and as 'Your Grace' by all other classes." Then he goes on to tell us that marquises, marchionesses, earls, countesses, &c., are addressed as "Lord" or "Lady B." by the aristocracy and gentry; and as "My Lord" or "Your Lordship," "My Lady" or "Your Ladyship" by all other classes. "For a member of either class, aristocracy or gentry, to address any person bearing a title as 'My Lord' or 'My Lady,' 'Your Lordship' or 'Your Ladyship,' would be to evince a want of knowledge of the usages of society, but in strictly official or business intercourse it would be the correct mode of address . . . An archbishop or bishop would be addressed in conversation, the former as 'Your Grace' by persons on ceremony with him, and as 'Archbishop,' by persons very intimate with him; and the latter as 'My Lord' by persons very slightly acquainted with him, and as 'Bishop' by his brother bishops and by persons well acquainted with him." So that the American "What do you think of that, Archbishop?" or "What is your opinion of this, Bishop?" is, according to this most reliable English authority, at times right. The "Member of the Aristocracy" goes on: "A dean would be styled 'Mr. Dean' by persons slightly acquainted with him, and 'Dean' by brother deans and intimate friends."

A controversy was started in the *Tablet* a few years ago with regard to the title "Father" as addressed to secular priests. I do not wish to re-open the controversy, but merely to remark that generally on the Continent there is a distinction made between the mode of addressing regular and secular priests. Every priest is familiar with the *Life of the Curé of Ars* and the French author of it, who is spoken of so frequently as "M. Monnin," that is "Monsieur Monnin," or "Mr. Monnin," as we would say in English. In Ireland he would be called "Father Monnin," while "le père Monnin," though it would be translated "Father Monnin," would convey the additional information that the clergyman was a member of a religious order. Formerly "Mistering" priests was pretty general in the North of Ireland. It is still heard, though not among the rising generation.

M. J. O'BRIEN.

RECENT BOOKS ON IRISH GRAMMAR.—CONCLUDED.

FOLLOWING close upon Dr. Moore's, came Father M'Swiney's Translation. Though we expected, and had right to, sound scholarly work from a member of a teaching body, it was not until we saw the book reviewed in favourable, perhaps extravagant, terms that we procured a copy. It is a handsome octavo volume, bound in cloth of the (supposed) national colour. We were somewhat surprised to find the Compiler's Preface omitted, and some "preliminaries" put in its place. Passing over these, we came to the body of the work. The opening pages, we confess, fairly took away our breath. Why, we involuntarily said, this is a Travesty, not a Translation! At last, we took down the Original, and, on comparing the first paragraph with that of the Translation, we found no less than seven interpolations in the same number of lines. One was enclosed in brackets, the others had no distinguishing marks. Having thus begun, we went on collating through the whole of the book, and the effect was something like the irritation produced by the drudgery of correcting a pile of dull school-exercises. The omissions and insertions are so amazing in their number and kind, the sentences so slovenly in construction and punctuation, and the blunders so multiplied and multiform, that we can call to mind no instance where the execution has fallen so lamentably short of the design.

The object of a Translation, it is evident, is to enable us to understand in our own, what we cannot in a foreign language. Good faith, then, demands that a Translator shall, first of all, in justice to the author and to the reader, give a faithful rendering of the whole Text, leaving nothing out, and putting nothing in. *Nihil innovetur nisi quod traditum est* is the golden rule for good translation. This done, two courses lie open to the Editor of a work like the present. He can either, with Dr. Moore, presuppose in his readers the knowledge necessary to understand the book, and so publish without more ado. Or he can supply the requisite information in an Introduction and explanatory Notes, as Dr. Sullivan has done so well in his edition of Ebel's Celtic Studies.

But Father M'Swiney follows none of these ways. Rather, he plods along a *via media* of his own, omitting and inserting at will, and jumbling together the original Text

and the intruded Gloss. The result is a sort of *Textus Corruptus*, misrepresenting the purport, and bringing fresh ridicule upon the Compiler, of the Grammar. We subjoin extracts to illustrate this new method of combining explanation with translation. Moore's version is annexed for comparison in two instances.

§ 1. Die altirische Schrift ist eine besondere Form der lateinischen Schrift und wird noch jetzt gebraucht.

Moore.

The Old Irish writing is a peculiar form of the Roman character, and is in use to this day.

M'Swiney.

The so-called O. Irish character, which is still used for Irish Gaelic, is a form borrowed from the Latin MSS. of the Merovingian epoch.

§ 3. *Dh* hat im Neurischen die Aussprache von *gh*: beide Laute klingen vor oder nach breitem Vocale wie der Spirant in deutsch *Magen*, vor oder nach dünnem Vocale wie deutsches *j*; auslautend sind sie verstummt.

Dh has in Modern Irish the pronunciation of *gh*; both sounds before or after a broad vowel resemble the spirant in the German word *Magen*, and both before or after a slender vowel sound like the German *j*; as terminal sounds they become silent.

In Modern Irish *dh* and *gh* are pronounced alike: before, or after a broad vowel in the beginning of words, or of the second element of a compound, they are sounded with a deep guttural burr (Cfer. Arabic Ghain, and the Dutch pronunciation of initial *g* in *God*); if the vowel be slender, they sound in the beginning of words exactly like *y* in *York*. In the middle and end of words they are not pronounced.

Windisch.

§ 354^d. *Cloithe* convictus Ml. 32^b, Pl. Dat. *donaib—clothib* victis 67^b, Praet. Sg. 3 *ro chlói* vicit 37^a, Pass. Praes. Sg. 3 *cloithir* involvitur 16^b, *clóither* Gl. zu vinci 30^c.

§ 354^d. *Cloithe* convicted, defeated, Pl. Dat. *donaib—clothib* to the vanquished, Pret. Sg. 3, *ro chlói* he conquered, Pass. Pres. Sg. 3. *cloithir* he is conquered, entangled, *clóither* gloss on vinci, from *cloim* 3rd. Conj. I vanquish, Inf. *clod*.

The foregoing are fair specimens of the whole. It will thus be seen that Windisch's book has not been translated, but rather transformed. The completeness with which the transformation has been carried out appears in the following figures. The omissions amount, in round numbers, to 230; the interpolations to 1,300: making in all the in-

credible total of more than 1,500 changes in a work of 114 pages. How inextricably the intruded is mixed up with the original matter, is shown in the fact that only eleven insertions are distinguished by being enclosed in brackets. If this be not a breach of literary good faith, we have yet to learn what constitutes it.

The injustice thus done is aggravated by the misrepresentations which it causes. "The form of language I have chiefly had in view," says the Compiler, "is the old Irish." Yet, by the omission of the Preface in which this statement is contained, and by the use of the word *Gaelic* as a generic term, the Translator conveys, perhaps unconsciously, the erroneous impression that the Grammar is suitable for Middle, and Modern, as well as for Old, Irish. Thus, *Gaelic*, signifying Irish in general, occurs twice in the Translator's Introduction, and is substituted three times where the word *Irish* is found in Windisch's work. Again, *Irish Gaelic* is interpolated once, and *Scotch Gaelic* five times.

Another misleading idea of a similar kind arises in reference to the present language from the insertion of eight interpolations respecting modern Irish; and from having given, not always accurately, the living forms of one hundred words.

Now, had Fr. McSwiney studied the *Texts* with a tithe of the attention he bestowed upon the *Dictionary*, he would easily have discovered that Windisch means by *Gaelic* the form of Irish spoken in the Scottish Highlands. "A *Gaelic* text," we read, p. 60, "has not yet come to light for Macpherson's *Darthula*." Moreover, he ought to have known that what the Compiler has done for Middle and Modern Irish amounts to this, neither more nor less—he discusses, or refers to, each of them thirty-eight times; not, be it remembered, for itself, but to illustrate the Old Irish. Finally, there is no excuse for not knowing that *Gaelic* in any guise—Modern, or Irish, or Scotch—does not occur so much as once from beginning to end of the *Grammar*.

By the same omission of the Preface, combined with a long series of insertions, a third misconception is caused regarding those for whom the Grammar is intended. "In order," writes Windisch, "to bring the language within easier reach of the beginner, I have treated the Phonology comparatively." Here *beginner* means one possessing a knowledge of Comparative Philology. In the Translation *beginner* evidently means one who knows neither Latin, nor Greek, nor the A B C of English Philology: nothing,

in short, beyond the acquirements of the Bourgeois Gentleman.

Le Maître de Philosophie.

N'avez-vous point quelques principes, quelques commencemens des sciences ?

M. Jourdain.

Oh ! oui. Je sais lire et écrire.

Accordingly, the *reader and writer* is supplied with an explanation of "certain technical terms"—such as vowels, diphthongs, and consonants—"which else might puzzle and discourage" him, as well as with the English equivalents for all the Latin and Greek words that are met with in the Grammar. Nor, it should be added, has the "mature student" been forgotten. *He* will find equations like window = *wind-eye*, house of drinking = *public-house*, field of the smith = *Smithfield*; instances of valid induction like *vel* from *velle*; and a reference to Herodotus ready copied from the large Liddell and Scott. In his admiration for such polyglot learning, he will forget to ask whether an *Irish Grammar* is, after all, the proper place for its display.

The interpolations contain errors which even Windisch could not commit; and, as there is nothing to distinguish them from the original text, the result is a new rendering of *Sic vos, non vobis*:—*The Translator blunders; the Author is blamed*. They consist of words, phrases, clauses, or sentences. Some are original; some selected. They touch, to mention some topics, upon grammar and philology; personal names and local names; hagiology and archæology; palæography and epigraphy! Differing in form, in origin and in matter, in one thing they most of them agree—that of being totally irrelevant.

It would be beside our present purpose to point out any errors except those which have immediate reference to the subject-matter of Windisch's book.

Zeuss remarks, p. xvii., that parts of the writing in the Würzburg St. Paul bear some resemblance to the Merovingian writing, in having the tops of the letters long and curved. Upon this, probably, is based an interpolation in § 1: "The so-called O. Irish character is a form *borrowed from the Latin MSS. of the Merovingian epoch*." But the statement is at variance with facts familiar to all palæographers. First, very few MSS were written during that period. Secondly, fewer still were executed in the Frankish Cursive. Because, thirdly, that writing never

attained to any degree of perfection. And, fourthly, it was not a *book*, but a *diplomatic*, character. One must have lingered over the wonderful tables in the fifth Volume, and in the Supplement, of Mabillon's *Magnum Opus*, and have studied Irish MSS., to enjoy the delicious drollery of the assertion that the beautiful letters of the Vatican *Marianus*, the Milan *Columbanus*, or the *Antiphonary* of Bangor, were "borrowed" from the tall, fat, hideous characters of the Merovingian diplomas.

The St. Gall Priscian, we are told, p. 173, 'is referred to the eighth century; where it was written, whether in Ireland or on the Continent, and how the Monastery of St. Gall came to possess it, are questions still unsolved.' This is copied from the *Grammatica Celtica*, p. xvi., and was written thirty years ago. But it is ancient history now. Since that time a fully competent critic has devoted six-and-a-half quarto pages to a discussion of these questions, and summed up as follows: "It can, I think, be concluded: 1, that the compilation of the MS. is undoubtedly anterior to the year 869 . . . ; 2, that it cannot, however, in all probability, be carried back to the eighth, but must be limited to the first half of the ninth, century; 3, that the MS. was compiled in Ireland, and carried thence to the Rhenish provinces towards the middle of the ninth century; 4, finally, that the MS. passed into the Monastery of St. Gall at an epoch subsequent to the drawing up of the Catalogue of that Library which took place towards the end of the ninth century."¹

On the same page we read that the Berne Codex contains a few Irish glosses at fol. 117*a*. The Translator must have a short memory, or peculiar ideas of what constitutes a gloss. At p. 135, No. 50, of his own book we find the supposed gloss: Brigit *diuit*: Isel fri art, tailcuid fri gargg, cáith a uuair, each óin dod-géna samlid bid reid riam cach-amreid.

Since even Dr. Stokes was unable to explain this sentence satisfactorily, we can only admire the profound wisdom of its introduction into an elementary Grammar. The assistance given to the beginner in the Translation is quite in keeping. The laughable combination *cach-amreid*, it may be pleaded in excuse, stands thus in the German Edition. No doubt it does; yet, not

¹ Reliquie Celtiche raccolte da Costantino Nigra. I. Il Manoscritto Irlandese di S. Gallo. Firenze, Torino, Roma, 1872, pp. 14, 15.

to mention Zeuss,¹ or Stokes,² or Zimmer,³ Windisch himself, in two places of his *Dictionary* (pp. 363, 735), would have taught anyone willing to learn that a letter was erroneously omitted, and that the true reading has two words: *cach n-amreid*. But, as if to show how some persons can stumble upon things without seeing them, the Vocabulary contains an interpolation under the word *reid* taken from one (p. 735) of these very references. The text is elucidated on the *lucus a non lucendo* principle by the omission of *art*, *tailciud*, *gargg*, *uuair*, *samlid* and *riam*—nearly one-half of the words—from the Index Verborum.

Let us see how this linguistic problem is to be solved. No one can have studied our ancient literature without perceiving that civil and ecclesiastical enactments, remarkable events, and noteworthy sayings are often conveyed in verse. They were thus easily committed to memory, and transmitted unaltered through many generations. Poetry, in the language of an old writer,⁴ was their preserving shrine. Passages of this kind are generally introduced by such formulæ as *Ol Patraic* (Patrick said, *Adomnan dixit*, poeta cecinit).

To economise space they were incorporated with the text, or carried continuously along the margins, being thus to all appearance prose. Upon investigation they will be found metrical in structure, and not infrequently rhymed. The apothegm attributed to St. Brigit is a case in point. It is written on the top margin, and divided into five arbitrary and unequal divisions by full stops. These marks doubtless represent the number of times the Scribe paused for a moment from his allotted task of copying Latin to jot down the precious words of the "Mary of the Irish." Would that we had more of the native, and less of the foreign, language from his pen! Arranged in the ordinary way, the dictum runs as follows:—

Isel fri art,
Tailciud fri gargg,
Cáith a uuair:
Cachóin dodgéna samlid,
Bid reid riam cach namreid.

Humble to the exalted, submissive to the harsh, pure from pride: each one who acts thus, every thing rough shall be smooth before him.

¹ Gram. Celt. p. 642.

³ Gloss. Hib., p. 263.

² *Goidelica*, Ed. 2, London, 1872, p. 56.

⁴ *Senchus Mor*, vol. i, p. 38.

Uuair and *riam*, it has to be noted, are dissyllables; the *ai* of *uuair* is sounded like the *ai* in *failte* (welcome); and the accent is placed on the *a* in *samlid* and *namreid*.

Similar metrical examples occur in the Hymn composed by St. Patrick; but we cannot call to mind any other instance of four-syllable verses in rhyme, except the first part of the well-known druidical prophecy about the coming of our national Apostle.

Uuair is the only word which presents a difficulty. Dr. Stokes renders *Cáith a uuair* by "pious his conduct," and adds:—"I conjecture *uuair* to be¹ **muair* (the *m* infected by the masc. possessive pronoun) borrowed from the Latin *mórem*."² Of this explanation we need only say that the Irish words for the Latin *mos*, *moris* are *bés* and *béssi*. They are found in MSS. centuries older than that preserved in Berne, and are in use at the present day.

Uuair, the context leaves little or no doubt, is identical with the modern *uar* (*uabhar*), pride. It is here the Ablative governed by the preposition *a*. Other cases extant in Middle and Old MSS., and preserving the radical consonant intact or aspirated, are the Genitive *uabair*, in the *Saltair na Rann*, just published by the Delegates of the Clarendon Press, Oxford, and edited by Dr. Stokes, *uabar*, *uabhair*, in two independent copies of Fiac's Hymn on St. Patrick, *obar* in the Würzburg St. Paul; and the Nominative *uabar*, in the same Codex. Its appearance in this form so early as the first half of the ninth century is a clear proof that phonetic spelling was employed in our national MSS. at a period more remote than some scholars are prepared to admit.

Note c, p. 1, contains the following:—"Old Irish had six diphthongs." But Zeuss, from whom the note, less the mistake, is copied, only says (p. 29) it could have had them. As a matter of fact, it possessed, he tells us (p. 36), but five; perhaps, indeed, only four.

Two other pieces of information are given (pp. 42, 49) which, being partly correct and partly incorrect, are wholly useless; simply because what is found in the *Grammatica Celtica* (pp. 233, 268) has in neither instance been transferred in full.

The same is to be said of a "purple patch" rather neatly put on (p. 97) by having the next sentence introduced by

¹The asterisk prefixed means that the word is hypothetical.

²Goid., p. 56.

"We therefore give." The sentences from which it is taken occur in Zeuss (p. 470). We give the original and the translation side by side, that our readers may see how the omission of one word makes the rule nonsensical in English.

Gram. Celt. p. 470.

Vix dubium est, quin in vestusta lingua Celtica per passiv. quoque verbi tempora extiterit omnium personarum flexio. . . Sed evenit frequenti usu flexionis impersonalis, quo personae prima et secunda utriusque numeri significari poterant per tertiam personam numeri *singularis*, infixis modo pronominibus huius vel illius personae, ut perierint ceterae praeter hanc personae, quarum vix reliquiae quaedam sunt servatae.

M'Swiney, p. 97.

It may scarcely be questioned that the primitive Celtic had distinct forms for each person throughout the several moods and tenses of the passive, but the prevalent use of an impersonal construction whereby the Sg. and Pl. 1. and 2. were expressed by the 3. with the pronouns of the 1. or 2. persons infixed, has caused their all but complete disappearance. We therefore give only, &c.

We come now to the Vocabulary, which occupies forty-eight columns in the original. The change in this portion is even more radical than that effected in the rest of the book. Of words and word-forms, no fewer than 303 have been omitted. Windisch gives 600 references to the Grammar or the Pieces, to MSS. or printed books. Of all these, only seventy-two have been retained. On the other hand the interpolations, which are the most marked feature of the transformation amount to nine hundred and thirty-one. Here, therefore, we have a total of one thousand seven hundred and sixty-two changes in 24 pages! Yet, the Vocabulary is said to be translated. Anyone having occasion to consult a dictionary will not be disposed to grumble at the amount, or, as a rule, to question the accuracy, of the information brought together under the different words. Hence, on looking through the Index Verborum in the Translation for the first time, its usefulness, we considered, was materially enhanced by entries giving, for instance, Number and Person, Mood and Tense. A doubt of their originality or of their accuracy never crossed our mind; our feeling was one of regret that, in the absence of brackets, the credit for such a serviceable innovation would be given to Windisch. Thus favourably predisposed, we began to collate the Original and the Translation. But we had only reached the third interpolation, when our idea as to the origin of some of the infor-

mation was rudely dispelled. The sentence we found transferred stands too near the beginning of the Compiler's *Wörterbuch* to be easily forgotten by the reader of that work.

Irish Texts with Dictionary,
p. 339, col. 1.

M^cSwiney, p. 144, col. 1.

Der einst vorhandene conson-
antische Auslaut ist bisweilen
folgendem *l*, *m*, *n* oder *r* assi-
milirt.

Its former consonantal ending
is, at times, assimilated to the
l m n or *r* of the following
word.

Having thus by the merest accident discovered one of the sources, we proceeded to test the correctness, of the inserted items. Nor were we destined to wait long for a decisive example. When we came to the top of the fourth column we made a discovery which, we venture to say, is unique in the Annals of Lexicography.

A few observations will explain what we found out. Many words in any two Latin Authors must be identical in form and meaning; others may chance to be; others, in fine, alike in spelling, may differ, *toto cælo*, in what they signify. But what would be said of an Editor who should take meanings of words, say, in Virgil, and affix them, regardless of the sense, to identical letter-combinations in Horace; teaching the beginner to construe the *Qui* in *Qui fit Mæcenas* in the same way as the *Qui* in *Qui primus ab oris? Naviget Anticyram* we imagine would be our readers' judgment. But truth is sometimes stranger than fiction. Here we have this very absurdity carried out in all seriousness. Many explanations are copied from the *Dictionary*, and affixed mechanically in the Vocabulary to the forms employed in the *Reading Pieces*. We append a few of the numerous striking results; and to obviate any misconception, we have to repeat that the Glossarial Index appended to the Grammar is *special*, not *general*. Hence, when words not given in the *Exercises* are quoted by Windisch as illustrations, they are always accompanied by references, as will be seen in the following extract:—

Moore.

Airchissim I have mercy;
airchissi parcit Wb. 4^e; airchis.

Rannaim I divide; roind
I, 49.

M^cSwiney.

Airchissim, 3rd, I spare, I
compassionate; *Pres. Sg.* 3 air-
chissi he spares; airchis expos-
tulation, complaint.

Rannaim, 2nd, I divide, distri-
bute; *Inf.* roind, rand, rann, F.

We give the context necessary to explain the above.

The reference in Fr. M'Swiney is I. 51, and the extract is taken from the so-called Leabhar Breac. *Roind do bairgin.* . . . *Airchis diib. Deal thy bread. Have pity on them.* *Roind*, it may be remarked, is a living word. Itself and *Airchis* are, of course, *Imperatives second singular*. The matter inserted under *Airchissim* is to be found in the *Wörterbuch*, p. 353; that under *Rannaim* on p. 731. The first interpolation informs the luckless "beginner" *that a Verb is a Noun*; the second, *that an Imperative is an Infinitive!*

Again, we find at p. 159 in the Vocabulary—"Pres. Sg. 3, *gaib*, *gaibid*." This entry, *pres. sg. 3*, is copied from the *Wörterbuch*, p. 584. Windisch there gives *Praes. Sg. 3, gaib (capit)*, from a gloss on Rom. vii. 21 in the Würzburg St. Paul. But in the same column he quotes the same form, *gaib*, as an Imperative 2nd singular, from the S. Gall Codex, p. 229, *gaib do chuil. The latter is the word given in the Reading Pieces*, p. 136, for the plain reason that the Verses in which it is found constitute the second reading Exercise of the *Grammatik*. The three words are rendered *occupa angulum tuum* by Nigra in the *Reliquie Celtiche* (p. 25). The sentence is as readily intelligible to any Irish-speaking person at this day as it was to the writer more than a thousand years ago. *Gaib*, no doubt, is difficult, just as *occupa* is difficult to one who has forgotten, or never learned, *As in presenti*.

Gaibid (capit) Windisch (*ib.*) gives as an Indicative present third singular, from a gloss upon 1 Cor. iv. 9 in the Würzburg Codex. *But gaibid of the Reading Pieces* (p. 133) *is an Imperative second plural*. It is found in the same MS. in a gloss on Coloss. iii. 12, *Induite vos. Gaibid immib, put you on*. Withal, the Latin suggested nothing to the Translator in regard to the meaning of the Irish!

Here, therefore, in *three* interpolated words we find *five* blunders, and such blunders! all owing to forgetfulness of the fact that to edit a Grammar and Vocabulary something more is necessary than scissors and paste.

Many more instances equally, perhaps more, gross we had marked; but to quote them were, in the words of the old Irish chronicler, fetching water to a lake.¹

The Translator has added an Appendix. This we have not read, and we therefore pass it over without comment.

¹ *Ferta tra Patraic de innisin duibsi, a fhiru hErend, is usce do loch insin.* But to recount the deeds of Patrick to you, O men of Erin, that thing were water to a lake. *Lebar na hUidri*, p. 4, col. 1.

We regret that we have been compelled to speak thus of a Volume from which we expected better things. But the time has come when plain speaking becomes an unavoidable duty in the interest of students whose acquaintance with Irish as a living tongue may lead them to seek a more intimate knowledge of its older forms, and of its position in the Indo-European linguistic group. When, at length, our national Language and Literature have obtained a tardy, though inadequate, recognition in our University system, and entered upon a new era as parts of a liberal education, the occasion is inaugurated amongst us by the publication of a Grammar, which is not a Grammar, in a Translation characterised by a lack of editorial and grammatical knowledge which the most ordinary diligence would have supplied.

Non tali auxilio, nec defensoribus istis,
Tempus eget.

Celtic Studies, we are happy to say, have not yet sunk so low as to be content with methods of exposition and standards of scholarship which no sane person has ever attempted to apply to the elements of Latin and Greek.

B. MACCARTHY.

ERRATUM.—Page 329, line 4, for *early* read *latter*.

RECENT BOOKS ON IRISH GRAMMAR.

AN interesting review with the above heading on *Windisch's Irish Grammar* and its several translations appeared in the last number of the RECORD. The ability displayed in the review makes me regret that I have not yet got either the grammar or its translations by Dr. Moore, Cambridge, and Rev. Father M'Swiney, S.J. I am not then in a position, nor indeed disposed, to offer an opinion on the grammatical shortcomings noticed by Rev. Dr. McCarthy in the author of the grammar and its translators. The task may well be left to him; it could not fall to more competent hands. But as to one blunder, as pointed out by him, in *Exercise VI.*, I fully agree with Dr. McCarthy; and his emendation of it has my fullest assent.

The reading with which he justly finds fault is indefensible as it is unmeaning. It is taken from a metrical rule of religious life, and exhibits a touching phase of old Irish Catholic discipline. Dr. M'Carthy is to my mind quite correct in rejecting the text as given by the grammarian and his translators; and for *glunmama* he properly suggests *gluni nama*. The correct reading then he gives thus:—

“Arroisam ind eclais
Slechtam co bo tri
Nis fillam glun i nama
In-domnaigib De bii.”

That his emendation is well founded is made abundantly evident by a version of it given in a manuscript of the eighth century.¹ The fourth quatrain runs thus:—

“Mar rohisam in neclais
Slechtam co bo thri
Ni fillem gluine nama
In domnach De ui.”

But while accepting his reading, Dr. M'Carthy will bear with me for questioning the statement—that the (his) translation presents no difficulty. His translation of it is:—

“When we reach the church,
Let us prostrate ourselves full thrice;
We bend them not,—the knees alone,
In churches of the living God.”

Immediately he adds:—“The connecting particle is omitted before the causal sentence, and a contrast is drawn between *prostration* and *genuflection*.”

I fail to catch the meaning of the first clause; and from the last clause in the sentence I totally dissent. Now, with great respect for Dr. M'Carthy as a good Irish scholar, I venture to say that his translation is not good, and that his reasons for it are worse. *Abyssus abyssum invocat*. He contrasts things that are united or identical, and identifies others with an essentially different meaning. In other words, he groundlessly contrasts *slechtam* with *fillem*, translating them respectively by prostration and kneeling, and then identifies *eclais* with *domnaigib*, as if both meant a church. Now, by proving that *slechtam* and *fillem* are not contrasted, but always coupled, and sometimes, as here, identical, I am making my way to a proof that *eclais* *domnaigib* are different words.

¹ *Trin. Coll.* classed, H. 2, 16. Col. 225.

O'Cleary, in his glossary on the word *vigil*, explains it by saying *uṡnaṡṡte ṡo ní ṡuine ṡi ṡ ṡlunib maṡi ṡta ṡleachtain no meṡṡtaṡio*. "A prayer which a person makes on his knees, such as genuflection (*sleathain*) or meditation." Here we see that *sleathain*, so far from being contrasted with genuflection, is identical with it. Many think that the original meaning of *sleathain* is *flectio genuum*.¹ Then, as kneeling was the usual posture for adoration, the word *sleathain* came to signify adoration as well as kneeling. Sometimes the word *ṡillem*, 'to kneel,' is coupled with *sleathain*, to show that the kneeling was not merely a physical but a moral act. They are sometimes coupled, but never contrasted, for they can mean the same thing.

While of course it may be asserted that prostration was sometimes used in Churches, it were monstrous to maintain that there was no genuflection in them.

Kneeling was of the four, one of the most ordinary postures of the body in the Church. And in a quatrain several stanzas below the one I have quoted in the MS. referred to, it is stated that there were three genuflections before and after each celebration. I beg to refer Dr. M'Carthy to a few passages in support of the meaning given by Lexicographers and Glossarists to the word *Sleathain*. A writer of the life of St. James, Bishop of Jerusalem, writes in the *Leabhar Breac*.²

ṡa beṡ ṡo ṡin ṡul ṡin tempul ṡoenuṡ ṡo etṡṡṡuṡe taṡ cenṡ na cuṡtaṡṡe ṡṡur ṡo ṡnṡo cc. ṡleṡṡain ṡin ṡo ṡṡur. cc. ṡin ṡroche ṡoṡ leccaṡb maṡmaṡi lomma tempul moṡi ierupaleṡ combameṡṡaṡo ṡṡu ṡlunib cámaṡ ṡ ṡluine. comṡ ṡṡeṡin ṡṡbeṡṡa iacob ṡlunech ṡṡur. "He had the habit of entering the temple alone to make intercession for the Christians, and he performed 200 genuflections (*sleathain*) by day, and 200 by night on the bare marble flags of the great temple of Jerusalem, so that his knees were hardened like those of a camel, and from this he has been called James the Kneel." Here we see that *sleathain* does not mean prostration or contrast with genuflexion but is an equivalent for it; and the position in prayer is determined by the effect on the knees. The kneeling posture of St. James (*sleathain*) described by the *Leabhar Breac* harmonizes with the account given of him by tradition and Eusebius.³

¹ Lu. 9^a. "da cet dec *sleathain*=210 genuflexiones."

² p. 151, col. i.

³ Lib. 5, ch. 5, γόνυ θέντας ἐπὶ τήν γῆν κατὶ τὸ δικεῖον ἡμῖν των ἐνχων ἄθος.

There is another passage in the *Leabhar Breac*, which I select out of many, because it not only proves that *sleathain* means adoration, or prayer while kneeling, but affords a clue to the proper translation of the quatrain in question. The writer tells us that "following the customs handed down by our ancestors we neither fast nor bend the knee on Sunday in honour of our Lord's resurrection; and that the honour due to the Sunday is paid to every day from Eastertide to Pentecost." And what puts the meaning of *sleathain* beyond doubt is a rendering of the phrase in Latin, *nec genua esse flectenda*.¹

Again in a preceding sentence it is stated that during the Paschal time the² genuflections of the *Cross-fihill* (*sleathana*) do not take place during fifty days. That the *sleathain* of the crossfihill meant not prostration but genuflection, is made manifest by O'Clery's Glossary. In explanation of the word *crossfihill* he writes: *urraighe no faige do gni duine ari a g'umblh a'gar a lama iunte a'gpoir*. "Prayers or meditation which a person performs on his knees, &c. From this we see that the *sleathain* of the crossfihill is not opposed to, but identical with, adoration on the knees. My translation then of the quatrain in question is this:—

"When we enter the church
We kneel three times.
Only on Sundays of the living God
We bend not the knee."

While Dr. McCarthy groundlessly contrasted *sleathain* and *fillem*, being identical in meaning, he makes *domnaigib*, a church. Sometimes indeed *domnach* means a church, but not in the above passage. *Domnach* is a loan word from the Latin *dominus* or *dominicus*. Whether it means the Lord's Day, or house, is determined by the context. In our text it means the Sunday. The contrast or opposition is only between the Sundays and the other days of the week, outside the Paschal time, and between prayers said in a standing and kneeling posture. Our practice of saying the *Angelus Domini*, or its substitute, on Sunday at present is a continuation of that alluded to in the old Irish quatrain, just as this, according to the statement in the *Leabhar Breac*, was³ an echo of the patristic and apostolic teaching.

St. Augustine testifies to the practice of praying in a

¹ *L. Breac*, p. 55, col. i. ² *Ibid.* p. 54, col. 2, second line from bottom.

³ *Majores nostri nec jejunium nec genua esse, &c. L. Breac*, p. 55, Col. i.

standing posture on Sunday, and defends it.¹ Cassian,² in his *Conferences*, Tertullian,³ and St. Jerome⁴ speak for the Western Church; while Epiphanius,⁵ St. Chrysostom,⁶ and St. Basil speak for the Eastern Church. The author of the *Apostolic Constitutions* speaks for the East and West, when he states that on the Lord's Day we pray standing in honour of Him who rose from the dead after the third day.⁷ It was in reference to the mystery of the Resurrection, that the three genuflections and prayer in a standing posture were prescribed in the Irish quatrain. Dr. Mc'Carthy has rendered good service in drawing attention to inaccuracies in connection with *Windisch's* Grammar, which if uncorrected would place our ancient discipline in a ridiculous, if not an unintelligible light.

SYLVESTER MALONE.

PRIMITIVE IRISH MONASTERIES—No. III.

“Ris reve mirabilis quod sic cum Deo perpetuo Colloquobantur.”

IT should be unnecessary to add that those Sacred practices which form a necessary part of our holy religion are strongly inculcated in St. Ailbe's Rule. Many would dwell with a particular pleasure on the evidences which this ancient document afford for showing that the Holy Mass, the practice of Confession, Prayers for the Dead, and the like, were for our ancestors over a thousand years ago, all that they are for us. We must, however, limit our remarks in this concluding paper, to the study of the recitation and chant of the Divine Office, as observed by our early monks. It is certain that the recitation of the Divine Office was regarded by them as a most important daily duty. In St. Ailbe's Rule, it is even represented as amongst the most important. In Strophe 22—

“The perfect observance of the Canonical hours
I. is reckoned as the chief rule.”

And in another passage the religious is cautioned against a neglect of this important duty.

“The Canonical hours he should not neglect.”

We are informed by a learned writer on this subject that

¹ Ep. 119, ad Januar, cap. 17.

² *Collat. Lib.* 21, cap. 20.

³ De coron. militis. ⁴ Dialog. contra. Lucif., cap. 4.

⁵ *Expos Fidei.* n. 22. ⁶ Hom. 2, in 2 Corinth.

⁷ Lib. 2, ch. 20. *μνήμης χάριν τῶν διὰ τριῶν ἀναστάντος ἡμερῶν.*

the office recited then "was chiefly composed of Psalms and of lessons borrowed from the inspired writings of the Old and New Testament." And we find in St. Ailbe's Rule that the number of Psalms recited at Matins alone was thirty. We know on the authority of St. Augustine, that in his time, as now, the "Venite Exultemus" was the prelude to the Canonical hours. Even the portions of the Canonical hours referred to in St. Ailbe's Rule are designated "Matins," "Tierce," "None," &c., as in our own times. It would also seem that the recitation of Matins for a particular day might be anticipated as in modern times; for we find it fixed for

"The close and the beginning of the day."

The privilege of chanting the Divine Office was highly prized by the monks of our early Irish Church. No doubt they experienced those holy sentiments regarding Sacred Psalmody which caused St. Chrysostom to exclaim: "Oh, wonderful goodness of Christ! The host of angels sing glory to God in Heaven! Choirs of men in the Churches imitate their chant on earth. The same thrice holy hymn, which Seraphim chant in Heaven is sung by multitudes of men on earth. Earth unites with Heaven, and men form one choir with the angels. And we may infer even from the legendary history of our Church, with what touching sweetness the Divine praises were chanted in those days.

Carthage, afterwards celebrated as the holy founder of the Monastery of Lismore, was, while yet a boy, engaged in keeping his father's flock; while thus occupied on a certain occasion, a Bishop with his retinue of Ecclesiastics passed by, engaged in singing the Divine praises. So enchanted was the youth by the Sacred melody, that he abandoned his herds, and followed the religious to their Monastery, where he was afterwards found by his anxious friends. When urged to return the boy refused; and, resisting all entreaties, he added: "I want but one thing, to learn the chant which I have heard sung by the saints of God." Indeed we shall see that a love of Sacred music was widespread throughout Ireland in this early period, and that its practice was cherished and encouraged by our Monasteries.

It should be remembered that a passionate love of music has been from the remotest periods an Irish National characteristic. That it had largely developed itself in the Pagan period of our history, is a fact strongly attested by the learned

O'Curry. He writes: "If there ever was a people gifted with a musical soul and sensibility, in a higher degree than another, I would venture to assert that the Gael of ancient Erin were that people." Extraordinary indeed must have been their success if, as O'Curry assures us, the attainments of the Ollamhs in music should be such that they could, by their musical strains move their hearers to tears or laughter, or cause them to sink into a delicious slumber, according to their good pleasure.

The conversion of the nation, far from impeding largely, helped to cherish, develop, and consecrate this love of music. That it was actively encouraged by our National Apostle is proved by the Canons of a Synod celebrated by St. Patrick, A.D. 450. The converted bards were amongst the most zealous in consecrating the art of music to the honour of religion and the glory of the one true God. As remarkable instances of this holy zeal, we might refer to Fiach, Bishop of Hetley, and to Duvach, Chief Poet of our first Christian king. There is therefore abundant evidence to show that from the earliest period of our Christian history Sacred music was assiduously cultivated in Ireland in our monasteries. Ireland was the instructor of the surrounding nations in music also, as in science: Caradoc and Venerable Bede declare that Wales and England are indebted to Ireland for their early knowledge of music. The same is incontestably true of Scotland. The Irish Missionaries invited to England by King Oswald, were careful to instruct their pupils in Sacred music throughout all the schools which they established among the Anglo-Saxons. Nor was the duty of instructing in Sacred music committed solely to lay teachers, or even to the inferior clergy, it was frequently discharged by Abbots and by Bishops themselves. In the Bards they had also powerful and skilled assistants. The protection extended to that body through St. Columba, at the Convention of Dromceata, effected an enduring union between the Church and the Bardic order, while it secured for the Monasteries the most accomplished teachers of the sister arts of Poetry and Music.

In this connection it may be interesting to inquire to what extent instrumental music was utilised by our early Church? It is certain that in this country the Christian poet and pagan druid were alike familiar with the use of the harp. Our National Apostle learned to wake the melody of its chords. Following his example, many of our abbots and bishops not merely loved its weird strains, but

became themselves skilled performers. St Kevin, of Glendalough, is referred to as an instance : and it is well known that the number of bishops and of other high ecclesiastical dignatories who at the period of the English invasion were skilled performers on the harp, elicited the unwilling admiration of Gerald Barry. It is much to be regretted that not even one specimen of those early harps has been preserved to us among the many priceless relics of that remote period, now happily treasured in our National Museum. O'Curry, writing upon this subject, says, with the true spirit of an enthusiast for our ancient music, "I confess I would rather have preserved the harp of the Apostle Patrick, or that of the gentle Kevin of Glendalough, which we know to have been so long preserved, than their bells, shrines, or crosses, or any other of their relics."

It was not for purposes of mere recreation that the ecclesiastics of our early Church devoted portions of their precious time to instrumental music. The most tender strains of their harps were inspired by their private devotions. But though instrumental music was regarded as commendable in domestic psalmody, it was not tolerated in the public services of religion in the early ages of the Church. And this prohibition, which continued in force for "more than six hundred years," included even the harp. It was owing to the popular association of instrumental music with Jewish worship, and partly, too, owing to a knowledge of the base purposes to which it was degraded by paganism, that its use was strictly prohibited in the public worship of the early Church.

But the simple chant of our primitive Church had a beauty of its own, through which the most sublime and sacred thoughts found harmonious expression—an expression which proved to be both the happy medium through which the soul might be won to the elevating influence of religion, and the most tender piety find expression for its yearnings and its love. Indeed, such was the universally acknowledged influence of this simple religious chant, that in those Monasteries in which the inmates were sufficiently numerous, the Divine praises were publicly chanted without intermission, *night and day*. In such Monasteries the brethren were divided into seven choirs, each of which was to engage in turn, in choir duty ; and thus the praises of the Most High were ever heard before the altars. This beautiful practice, known as the *Laus perennis*, and worthy of the deep piety of our early saints, was observed in the

.

Monasteries of Bangor, of Lismore, and Clonard. The three thousand monks of Bangor were, we are assured, divided into choirs of three hundred singers each. And when St. Columbanus founded his celebrated Monastery at Luxeil, he established there the same religious observance ; so that the solitudes of the Vosges soon became familiar with the “voices of the monks, unwearied as those of angels,” in chanting their sacred anthems.

Evidence reach us which show that the same practice prevailed in some of the earliest Monasteries of Egypt and Palestine. The sister of St. Gregory, of Nysa, devoted her days and nights to prayer and psalmody. A Syrian monk named Alexander, who died A.D. 430, founded a Monastery on the river Euphrates, and a second at Constantinople, in which this observance was maintained ; and such was the zeal of his monks in sustaining the *Laus perennis*, that they received in consequence the designation of “Aermetes,” or the sleepless. In a life of St. Mary of Egypt, we are informed that the same practice was observed in a Monastery near the Jordan.

It was perhaps inevitable that simultaneous efforts made for the development of music in different countries, and by individuals independent of each other, should lead to a diversity of method in sacred chant. Such diversity was naturally regarded as out of harmony with that spirit of unity which forms a striking characteristic even of the Church's discipline. Hence, from an early period, the manner of chanting the Divine praises in the public churches was regulated, not merely by local custom, but also by positive ecclesiastical enactments. The most famous patriarchs of Monasticism also laboured zealously for the advancement of sacred music, and the establishment of uniformity. St. Athanasius laboured zealously at Alexandria, and Flavian laboured at Antioch for the promotion of the same object ; while the energies of St. Basil and St. Gregory Nasiansen were also directed to its advancement. It would appear that the system then advocated by St. Basil had much in common with that of Flavian, and was general from the Nile to the Euphrates. We think it extremely probable that the system of sacred chant prevalent in the East, was introduced into Europe wherever the rules and Monastic traditions of the East were accepted. In Europe, however, it must be said that it was the Ambrosian reform which first stamped sacred music with a character which, in course of time, became permanent,

and universally accepted. This harmonious uniformity effected at Milan, was soon after perfected at Rome by Pope Gregory, of holy memory. Indeed, admirable as were the reforms of St. Ambrose, it was the authority of the Pope alone which secured for it universal acceptance. Dr. Renehan, in his "*History of Music*," refers to the Councils of Vannes, Gironne, Tours, Auxerre, and others, celebrated in the fifth and sixth centuries, the canons of which insist strongly on a uniformity in "choral service." The necessity of such decree would seem to argue that the acceptance of the Ambrosian reform was not as general on the Continent, even in the sixth century, as is generally believed. And hence we think it may be argued, that the opinion generally accepted, that St. Patrick introduced the Ambrosian chant to Ireland, may be fairly questioned. Dr. Renehan, who adopts the opinion, and who by its adoption gives it perhaps its highest sanction, states that our Apostle was instructed in that system at Tours. Contrary to his custom, however, he quotes no authority for this statement. On the other hand, we think it can be shown, by reference to accessible evidences regarding the character of our primitive Irish chant, that it had much in common with the sacred chant prevalent in the early Eastern Church. It shall be also seen that in the liturgical remains of our primitive Church, there are no evidences of Ambrosian reform.

It is admittedly difficult to form a correct idea of the musical tones adopted in the service of the early Church. The broad fact of its extreme simplicity is, however, well established. Few of the Eastern Fathers laboured more assiduously for the cultivation of Sacred music, than did St. Athanasius. Of the character of the Sacred Chant which he established at Alexandria, St. Augustine speaks in the following words: "The psalms were chanted with so slight an inflection of the voice, that it was more like reading than singing." Dr. Renehan insinuates that each composer adopted the system prevalent in the particular province or country in which he lived; and that therefore the Greek system of music was very commonly used in the early Eastern Church. Indeed the rules of Grecian and Roman melody would have been lost to us, had they not been embodied in the hymns of the Catholic Church, and in her "*Canto firmo*," which still supplies a nearer approximation, and a more useful clue to the musical system of the Greeks, than any other record of antiquity extant."

The foregoing quotations may aid the reader in estima-

ting that simplicity which formed one of the chief characteristics of the music of the early Church. Now in estimating the character of primitive Sacred music in Ireland, it is a fact worthy of special notice, that the characters used by the Irish for writing their music resembled the musical accents of the Greeks, "which the Irish are said to have learned from the early Latin clergy." Dr. Sullivan, in his laboured introduction to O'Curry, seems to imply, that in early Irish music the same affinity to classic melody may be traced. And considering the fact that Ireland received her Monastic rules from the East through Gaul, it is not unnatural to suppose that the Sacred Chant which our Apostle had learned at Tours, was that with which SS. Athanasius and Cassian had made the West familiar. And this opinion receives additional confirmation from an ancient "Tract on various Liturgies," fortunately published in Dr. Moran's valuable essays. It has merited the attention of Usher, as well as of modern scholars. It is said to have been copied from a manuscript supposed to belong to the seventh century. Under the title of "*Cursus Scotorum*," it speaks at considerable length of the Irish Liturgy. It tells us that it originated with the Evangelist, St. Mark, by whom it was spread throughout Egypt and Italy; and that it was adopted in the East by St. Gregory and St. Basil, St. Anthony, St. Paul, and the early monks. It was subsequently introduced into Lerins by St. Cassian and St. Honoratus, where it was still followed when St. Germanus—one of the principal Masters of our Apostle in spiritual life—was a student there. St. Patrick adopted the same liturgy, and by him it was "*CHANTED*" in Ireland.

It is very noteworthy that M'Geoghegan advances the same opinion, and quotes Usher in support of his views. "The first and most ancient Liturgy of this new Church," (writes M'Geoghegan) "took its origin from St. Mark. It was introduced into Provence, Languedoc, and some other provinces by St. Cassian and St. Honoratus, St. Germanus and St. Lupus established it in Gaul: and St. Patrick brought it into Ireland, where it has been scrupulously observed by his disciples." We can conclude therefore, if not with certainty, at least with a high degree of probability, that the sources from which our Apostle received his knowledge of Sacred Chant were the same from which he received his knowledge of Liturgy; that his knowledge of Liturgy and Sacred Chant reached him through the most celebrated patriarchs of Monasticism in

the East. And if our early Christian art and architecture, our early Monastic rules and Monastic observances, bear upon them the impress of Eastern influence, it is not strange that our early Ecclesiastical Chant should have much in common with the system of Sacred Chant prevalent in the East, and with which the West was made familiar through Cassian and Athanasius. The esteem in which those holy men were held at Rome, and throughout the West, was at once the source and explanation of their influence.

It is hardly necessary to advance any proofs for the purpose of showing that in the remains of our early Irish Liturgy, no evidence of the Ambrosian reforms can be discovered.

The Missal of St. Columbanus is justly regarded as amongst the most ancient and valuable of the interesting memorials of our Early Church. It was in the beginning of the last century pronounced by Mabillon to be more than a thousand years old. The opinion of the learned Bishop of Ossory regarding this venerable memorial of our Early Liturgy, may be cited here, both for its intrinsic interest, and for the light which it casts on the subject of our inquiry. "Everything connected with it," he says, "bespeaks its Irish origin: its material writing is that of the ancient Scotie school; its special forms of Latinity, are those peculiar to Irish writers; its multiplicity of prayers was a characteristic feature of the Irish Liturgy; whilst its penitential Canons strikingly and unmistakably proclaim its origin in our island. In a word, the whole Missal attests its connection with St. Columbanus, and probably it was used by him in his Monasteries of Luxieu and Bobbio, to both of which, as is recorded by a writer of the seventh century, he bequeathed the Irish Liturgy." Mabillon, indeed, *contends* that its origin is Gallican; *and proves* that it was *not* Ambrosian. But while thus asserting the claims of the Church of Gaul to the Missal, "the learned Benedictine candidly acknowledges that in many important points it was entirely at variance with every text known to represent the Gallican Liturgy." Dr. Moran, however, urges with much force, that it was natural certain points of affinity should exist between the Irish Liturgy and those known to us as Gallican. Considering our Apostles connection with the great Saints of Gaul, who were his masters in sacred learning, and as St. Germanus and St. Martin of Tours were in communication with the Holy See, it was natural, perhaps inevitable, that the knowledge of Liturgy which our apostle

should receive from them should combine many features common to the approved liturgies of Rome and Gaul. "Now," continues Dr. Moran, "the liturgy of Bobbio is precisely such as we should expect to arise from a combination of Gaul and Rome, retaining the chief prayers and Canon of Rome, and adopting from the Gallican liturgy, all that it had most beautiful in its outward arrangement of the Sacred Festivals."

The Stowe Missal may be referred to as a still more ancient monument of our Early Liturgy. Dr. Todd considered that it might be regarded older than the sixth century. And he even thinks it not impossible that it may have been the Missal of St. Ruadhan, who died A.D. 584. It is particularly note-worthy that the Stowe Missal strikingly coincides with that of Bobbio. "Indeed," writes Dr. Moran, "the coincidence of the Bobbio Missal with that of Stowe is so frequent and so striking, that it supplies a clear proof of the question which we are examining." This similarity of character clearly argues identity of origin. Our learned men, therefore can trace no affinity whatever between the Ambrosian and Early Irish Liturgies. These facts must be regarded as a strong negative argument to show that the Liturgy which St. Patrick "CHANTED" in Ireland was not Ambrosian.

The simplicity which I have already referred to as a striking characteristic of early Church music, is not, perhaps, likely to be duly appreciated in modern times. Yet, simple as it was, it was capable of exciting the highest and purest emotions of the soul. Now its tones come upon the ear softly as the whisperings of a "gentle breeze;" or as the breaking of the wavelets on the shores of some sheltered bay. Again they would swell in power and volume, till they recall the deep and far-sounding murmurs of the ocean. Borne aloft, as it were, on the wings of hope, the "congregational Amen" bursts upon the ear like a thunder peal, as if conscious of the all-sufficient power of earnest, heartfelt prayer. Such were some of the qualities of early Church music which even St. Ambrose and St. Jerome considered worthy of special notice, and which may we think, be fittingly referred to here. Its powerful pleadings were frequently attested by the penitent's tears, and by the joy with which it filled holy souls. Its sacred power proved an effective means of elevating the will, and of intensifying the longings of the soul for the pure and enduring harmonies of the New Jerusalem. Such, however,

are results which the far more complex development of modern music can but seldom flatter itself on effecting.

We have written at greater length than we intended on this important subject, and yet we feel that our sketch of early monastic life in Ireland is very incomplete. We have left many things unsaid, which might with interest be referred to, if space permitted. Yet in our brief review of the lives of austere penance—of poverty and constant prayer—of heroic devotion to the claims of charity—of unselfish interest in the religious and social well-being of Europe—led by our early monks—we have, perhaps, said enough to establish the justice of the record of their triumphs, which we read with pride in the Litanies of Aengus and in the Martyrologies of Palaght and Donegal. The strength and character of the Nation's supernatural life was shown by its wonderful religious activity, and by the grand results of its elevating and energising influence. And though the brightness of that period was frequently obscured by the crimes of ambitious chiefs, and of their turbulent followers—in a word, by such blemishes as are inseparable from human history—still we shall look in vain among the nations for the counterpart of the picture which Ireland presents in the early centuries of her Christian history.

J. A. F.

PONTIUS PILATE AND THE CRUCIFIED.

DID the Roman Governor condemn Jesus Christ to death according to the dictates of his conscience? Or was the death sentence wrung from him through fear or cowardice? Can it be said that he sincerely wished to save our Lord? Is Pontius Pilate to be held up for execration, because he sentenced Jesus Christ to be crucified?

Did he afterwards suffer from remorse of conscience, and deeply regret his condemnation of our Blessed Redeemer? What sort of character was Pontius Pilate? Was he a hard-hearted Roman—a superstitious Pagan—a weak and vacillating governor, or all of these together? Was he finally converted, or did he die a pagan?

1. I have little doubt that most, if not all, of these questions have, some time or other, suggested themselves to the majority of reflecting Christians. *How did we find ourselves answering them?*

My present paper may suggest, if not deliver the whole truth.

Not that I will attempt to answer these eight questions *seriatim*. For this there is no need, even if space in this valuable monthly would permit. The reader himself will easily dispose of the first four by a few references to the sacred text; upon the remainder I hope to throw a little light by the body of this paper.

2. The Biblical narrative of our Redeemer's Passion deals largely with Pontius Pilate; and without much study of the four gospels, we can satisfy half the above enumerated queries. In other words, we may fairly conclude that:—

(1) PONTIUS PILATE CONDEMNED JESUS EX MALA CONSCIENTIA.

"For he (Pilate) knew that for envy they had delivered him." (St. Matt. xxvii. 18, and St. Mark xv. 10.)

"I find no cause in this man." (St. Luke xxiii. 4, and St. John xviii. 38.)

"I, having examined Him before you, find no cause in this man, in those things wherein you accuse Him." (St. Luke xxiii., 14 and 22.)

(2) PILATE PASSED SENTENCE THROUGH FEAR OR OUT OF COWARDICE.

"Seeing that rather a tumult was made, taking water he washed his hands before the people, saying, I am innocent of the blood of this just man, etc." (St. Matt. xxvii. 24.)

"And so Pilate, being willing to satisfy the people, delivered up Jesus." (St. Mark xv. 15.)

"But the Jews cried out, saying: 'If thou release this man thou art not Cæsar's friend. . . . Now when Pilate heard these words he brought Jesus forth. . . . Then, therefore, he delivered Him to them to be crucified.'" (St. John xix. 12, 13, and 16; St. Luke xxiii. 24).

(3) HE, NEVERTHELESS, DESIRED TO SAVE JESUS.

And Pilate again spoke to them, desiring to release Jesus. St. Luke xxiii. 20.)

And from thenceforth Pilate sought to release him. (St. John xix. 12.)

(4) PILATE, WELL KNOWING THAT JESUS WAS NEITHER GUILTY NOR PROVED GUILTY, AND THAT HE WAS ONLY ARRAIGNED OUT OF ENVY AND MALICE, FOR FEAR OF OFFENDING THE JEWS, BASELY CONDEMNED HIM TO DEATH.

See *St. Matt.* xxvii., 18; *St. Mark* xv. 10, 15; *St. Luke* xxiii. 4, 14, and 22; *St. John* xviii. 38, and xix. 12, 13, and 16.

3. The remaining four questions are unanswerable by

reference to the Written Word, though tradition may furnish us with sufficient data.

If an old Latin manuscript, carefully treasured up in a monastery, which seems to throw a mantle of protection over the very tomb of Pontius Pilate, may be accepted as a witness of tradition, the reader shall now study it for himself.

4. The traveller in his eager passage down the beautiful Rhone, which flows through the province of Dauphiny in France, would light upon the ancient capital of transalpine Gaul, called Vienne. On the left bank of that picturesque stream, is pointed out a tomb, unmistakably of ancient architecture, and which, according to tradition, is the very burial place of Pontius Pilate, under whose government the Crucified paid the price of our redemption. "*Passus est sub Pontio Pilato.*" Nor is Vienne remarkable for this alone. There the Wandering Jew revealed himself in 1777, and thus the very spot which contained the ashes of the Judge of the Righteous was trodden by a descendant of His accusers, though in so remote a quarter from Jerusalem the Golden. And there in a Viennese monastery the following chronicle is religiously guarded, and which I now give as a translation from the old and original Latin manuscript.

It was under the reign of Caligula, when Caius Marcius was prætor at Vienne, that an old man, literally bent down with age, yet of tall stature, might have been seen to descend from his litter and to enter a house of little pretensions, near the temple of Mars. Over the doorway of this modest house was written in red characters the name F. Albinus, a man no other than an old acquaintance of Pontius Pilate.

After mutual salutations, Albinus observes to his aged visitor that many years had elapsed since their separation. "Yes," replied Pilate, "many years—years of affliction and misfortune. Accursed be the day on which I succeeded Valerius Gratus in the Government of Judea! My name seems ominous, it has been fatal to whosoever bore it. One of my ancestors imprinted an indelible mark of infamy on the fair front of Imperial Rome, when the Romans passed under the *Caudinae Furculæ* in the Samnite war. Another perished by the hands of the Parthians in the war against Arminius, and I, miserable me!"

"You miserable!" asked Albinus, "what have you done to entail misery on you? True, the injustice of Caligula has exiled you to Vienne, but for what crime? I have examined your case at the Tabularium. You are, indeed,

denounced by Vitellus, the prefect of Syria, and your enemy, for having chastised the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves to Mount Garizim. You are also accused of having done so out of hatred of the Jews."

"No!" replied Pilate, "no, by all the gods, Albinus, it is not the injustice of Cæsar that afflicts me."

"What, then, is the cause of your affliction?" pursued Albinus. "Long have I known you—a man, *sensible, just, humane*. I see it—you are the victim of Vitellus."

"Say not so, Albinus. Say not that I am the victim of Vitellus." No, I am the victim of a *higher power*. The Romans regard me as an object of Cæsar's disgrace; the Jews, as the severe pro-consul; the Christians, *as the executioner of their God!*"

"Of their God, did you say, Pilate? Impious wretches, to adore a God born in a manger, and put to death on a cross."

"Beware, Albinus, beware!" rejoined Pilate. "If Christ had been born under the purple, he would not have been adored. Listen. To your friendship I will submit the events of my life, you will afterwards be better able to judge whether I am worthy of your hospitality."

"On my arrival at Jerusalem, I took possession of the Pretorium, and ordered a splendid feast to be prepared, to which I invited the Tetrarch of Judea, with the High Priest and his suite. At the appointed hour no guest appeared. This was a decided insult to my dignity. A few days afterwards the Tetrarch deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Gentiles, and to offer up libations with them. I deemed it expedient to accept his excuse, but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors."

"At that time Jerusalem was of all conquered cities the most difficult to govern. So turbulent were the people that I lived in momentary dread of an insurrection. To repress it, I had but a single centurion and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who replied that he had scarcely troops sufficient for the defence of his own province. Oh, insatiate thirst of empire—to extend our conquests beyond the means of defending them!"

"Among the various rumours which came to my ears,

there was one which particularly attracted my attention. It was said that a young man had appeared in Galilee, preaching, with a noble unction, a new law in the name of the God who had sent him. At first, I was apprehensive that his design was to stir up the people against the Romans, but very soon my fears were dispelled. *Jesus of Nazareth* spoke rather as a friend of the Romans than of the Jews.

“One day as I was passing by the place called Siloe, where there was a great concourse of people, I observed in the midst of the group, a young man leaning against a tree and calmly addressing the multitude. I was told that this was Jesus. Easily might I have suspected this, so great was the difference between him and those who were listening to him. He appeared to be about thirty years of age. His golden-coloured hair and beard gave a celestial aspect to his appearance. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions! Unwilling to interrupt him by my presence, I continued my walk, but signified to my secretary to join the group and listen. My secretary’s name was Manlius. He was the grandson of the chief of the conspirators who encamped in Etrusia waiting for Cataline. Having been an ancient inhabitant of Judea, he was well acquainted with the Hebrew language. He was devoted to me, and in every way worthy of my confidence.

“On returning to the Pretorium, I found Manlius, who related to me the words Jesus had pronounced at Siloe.

“Never have I heard in the Portico, or read in the works of the philosophers, anything that can be compared with the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Cæsar or not, Jesus replied: ‘Render unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s.’

“It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested and exiled to Pontus; but this would have been contrary to that justice which has always characterised the Romans. This man was neither seditious nor rebellious. I extended to him my protection unknown, perhaps, to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples, unrestrained by any pretorian mandate.

“Should it ever happen—may the gods avert the omen!—

should it ever happen, I say, that the religion of our forefathers be supplanted by the religion of Jesus, it will be to his noble toleration that Rome shall owe her premature obsequies; whilst I, miserable wretch! shall have been the instrument of what the Christians call Providence, and we Destiny.

“But this unlimited freedom granted to Jesus, revolted the Jews, not the poor, but the rich and powerful. It is true Jesus was severe on the latter, and this was a political reason, in my opinion, not to control the liberty of the Nazarene. ‘Scribes and Pharisees,’ would He say to them, ‘you are a race of vipers, you resemble painted sepulchres.’ At other times He would sneer at the proud alms of the Publican, telling him that the mite of the widow was more precious in the sight of God.

“New complaints were daily made at the Pretorium against the insolence of Jesus; I was even informed that some misfortune would befall him; that it would not be the first time Jerusalem had stoned those who called themselves prophets, and that, if the Pretorium refused justice, an appeal would be made to Cæsar. This I had, however, prevented by informing Cæsar of all that happened. My conduct was approved of by the Senate, and I was promised a reinforcement of troops after the termination of the Parthian war. Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish tranquillity in the city, without subjecting the Pretorium to humiliating concessions. I wrote to Jesus, requesting an interview with him at the Pretorium. He came.

“Oh Albinus! now that my blood runs cold in my veins, and that my body is bent down under the load of years, it is not surprising that Pilate should sometimes tremble; but *then* I was young, in my veins flowed the Spanish mixed with the Roman blood, as incapable of fear as it was of puerile emotions (*where was this vaunted courage, when out of craven fear he delivered up our Lord?*)

“When the Nazarene made his appearance I was walking in my basilic, and my feet seemed fastened with an iron hand to its marble pavement. He the Nazarene was calm, calm as innocence. When he came up to me, he stopped, and by a simple gesture, seemed to say to me, here I am.

“For some time I contemplated, with admiration mixed with awe, this extraordinary type of man, a type unknown to our numerous sculptors, who have given form and figure to all the gods and to all the heroes.

“ ‘Jesus,’ said I, to him at last, and my tongue faltered, ‘Jesus of Nazareth, I have granted you for the last three years, ample freedom of speech, nor do I now regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato, but this I know that there is in your discourses a majestic simplicity that elevates you far above those great philosophers. The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against *you* on account of your sayings; against *me* on account of the liberty I have extended towards you. They even accuse me indirectly of being leagued with you, for the purpose of depriving the Hebrews of the little civil power which Rome has left to them. My request—I do not say my order—is that you be more circumspect for the future, and slower to rouse the pride of your enemies, lest they raise up against you the stupid populace, and compel me to employ the instruments of justice.’

“ The Nazarene calmly replied : ‘Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of its mountain fall, because it will uproot the trees of the valley; the torrent will answer you, that it obeys the laws of the Creator. God alone knows whither flow the waters of the torrent. Verily I say unto you (*How like the Gospel language*), before the rose of Sharon blossoms, the blood of the just will be spilt.’

“ ‘Your blood shall *not* be spilt,’ replied I with emotion. you are more precious in my estimation, on account of your wisdom (*Surely he is remembering the tribute to Cæsar*), than all these turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Cæsar, and construe our bounty into fear. Insolent wretches! They are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. *I will protect you against them.* My Pretorium is open to you as a place of refuge—it is a sacred asylum.’

“ Jesus carelessly shook his head, and said with a graceful and divine smile : ‘When the day shall have come, there shall be no asylum for the Son of Man, neither on earth nor under the earth. The asylum of the just is there (pointing

upwards). That which is written in the books of the prophets must be accomplished.' (*Again how strikingly it has the Gospel ring.*)

" 'Young man,' answered I mildly, 'you oblige me to convert my request into an order. The safety of the province which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe my orders; you know them. May happiness attend you! Farewell.'

" 'Prince of the earth,' replied Jesus, 'I come not to bring war into the world, but peace, love, and charity. I was born the same day on which Cæsar Augustus gave peace to the Roman world. Persecution proceeds not from me. I expect it though from others; and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the Victim at the foot of the tabernacle (*Altar, perhaps, would be a better translation*) of expiation.'

" So saying he disappeared like a bright shadow behind the curtains of the basilic.

" Herod the Tetrarch, who then reigned in Judea, and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred (*Already exercised in the beheading of the Baptist*). To him the enemies of Jesus addressed themselves, in order to wreak their vengeance on the Nazarene. Had Herod consulted his own inclination, he would have immediately ordered Jesus to be put to death; but though proud of his regal dignity, yet he was afraid of committing an act that might diminish his influence with Cæsar. Herod called on me one day at the Pretorium, and on rising to take leave, after some insignificant conversation, he asked me what was my opinion concerning the Nazarene. I replied that Jesus appeared to me to be one of those grave philosophers that great nations sometimes produce; that his doctrine was by no means dangerous; and that the intention of Rome was, to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and, saluting me with ironical respect, he departed.

" The great feast of the Jews was approaching, and their intention was to avail themselves of the popular exultation, which always manifests itself at the solemnities of the Passover. The city was overflowing with a tumultuous populace, clamouring for the death of the Nazarene. My emissaries informed me that the treasure of the Temple had been employed in bribing the people.

"The danger became pressing; already a Roman centurion had been insulted. I wrote to the Prefect of Syria, requesting a hundred foot-soldiers and the same number of cavalry. He declined. I saw myself alone with a handful of veterans in a rebellious city, too weak to suppress disorder, and having no other choice than to tolerate it.

"They seized upon Jesus; and the seditious rabble, although they knew they had nothing to fear from the Pretorium, believing, on the faith of their leaders, that I winked at their sedition, continued vociferating, '*Crucify him, Crucify him!*'

"Three powerful parties, at that time, had combined together against Jesus. First, the Herodians and Sadducees, whose seditious conduct appeared to have proceeded from a double motive; they hated the Nazarene, and were chafing under the Roman yoke. They could never forgive me for having entered their holy city with banners that bore the image of the Roman Emperor; and although in this instance, I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility. My proposal was scowled at. Then, also, the Pharisees were the avowed enemies of Jesus. They cared not either for the Governor; and they bore with bitterness the severe reprimands which the Nazarene had, during three years, been continually throwing out against them wherever he went. Too weak and too pusillanimous to act by themselves, they had eagerly embraced the quarrel of the Herodians and Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join in a sedition, and to profit by the disorder and confusion that result therefrom.

"Jesus was dragged before the Council of the Priests and condemned to death. It was then that the High Priest, Caiphas, performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation, and to secure his execution. I answered him that as Jesus was a Galilean, the affair came within Herod's jurisdiction, and ordered Jesus to be sent thither. The wily Tetrarch professed humility, and protesting his deference to the lieutenant of Cæsar, he committed the fate of the man to my hands.

"Soon my palace assumed the aspect of a besieged citadel; every moment increased the number of the seditious.

Jerusalem was inundated with crowds from the mountains of Nazareth, the towns of Galilee, and from the plains of Esderlon. All Judea appeared to be pouring into that devoted city.

"I had taken to wife a girl¹ from among the Gauls, who pretended to see into the future. Weeping and casting herself at my feet, 'Beware!' said she to me, 'Beware and touch not that man, for he is holy. Last night I saw him in a vision. He was walking on the water; he was flying on the wings of the wind. He spoke to the tempests, to the palm trees, to the fishes of the lake; all were obedient to him. Behold! the torrent of Mount Cedron flows with blood, the statues of Cæsar are soiled with the filth of the Gemoniæ, the columns of the Pretorium have given way, and the sun is veiled in mourning like a vestal in the tomb. Oh, Pilate, evil awaits thee! If thou wilt not listen to the words of thy wife, dread the curses of a Roman Senate—dread the frowns of Cæsar!'

"By this time my marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me.

"I proceeded to the Hall of Justice, followed by my guards, and I asked the people in a severe tone, what they demanded? 'The death of the Nazarene,' was the reply. For what crime? 'He has blasphemed; he has prophesied the ruin of the Temple; he calls himself the Son of God—the Messiah—the King of the Jews.'

"Roman justice,' said I, 'punisheth not such offences with death.' 'Crucify him, crucify him!' shouted forth the relentless rabble.

"The vociferations of the infuriate multitude shook the palace to its very foundations. One man alone appeared calm in the midst of the tumult. He was like unto the statue of Innocence placed in the temples of the Euminides. It was the Nazarene.

"After many fruitless attempts to protect him from the fury of his merciless persecutors, *I had the baseness* to adopt the measure which, at the moment, appeared to me to be the only one that could save his life. I ordered him to be scourged; then calling for an ewer, I washed my hands in the presence of the clamorous multitude, thereby signifying to them my disapprobation of the deed. But in vain. It was his life that these wretches thirsted after.

"Often in our civil commotions, have I witnessed the

¹Claudia Procles who was converted about the time of the Crucifixion.

furious animosity of the people, but nothing could ever be compared with what I beheld in the present instance. It might have been truly said that, on this occasion, all the phantoms of the infernal regions had assembled together at Jerusalem. The crowd appeared not to walk; they were borne off and whirled about as a vortex, rolling along like living waves, from the portal of the Pretorium even unto Mount Zion, with howlings, screams, shrieks, and vociferations, such as were never heard either in the seditions of Panonia or in the tumults of the Forum.

“By degrees¹ the day darkened like a winter twilight, such as had been seen at the death of the great Julius Cæsar.

“It was now towards the Ides of March. I, the contemned governor of a rebellious province, was leaning against a column of my basilic, contemplating athwart the dreary gloom, this theory of Tartarus dragging to execution the *innocent Nazarene*. All around me was a desert. Jerusalem had vomited forth her indwellers through the funeral gate that leads to the Gemoniæ. *An air of desolation and sadness enveloped me.* My guard had joined the cavalry, and the Centurion, to display a shadow of power, was endeavouring to maintain order. I was left alone, I say, and *my breaking heart* admonished me, that what was passing at that moment appertained rather to the *history of the gods than to that of man.*

“Loud shouts were heard proceeding from Golgotha, which, borne on the winds, appeared to announce an agony such as never had been heard by mortal ear.

“Dark clouds lowered o’er the pinnacle of the temple, and their heavy pall settled over the city and covered it as with a heavy veil. So dreadful were the signs that were manifested, both in the heavens and on the earth, that Dionysius the Areopagite, is reported to have exclaimed: ‘*Either the Author of Nature is suffering, or the Universe is falling apart.*’

“Towards the first hour of the night I threw my mantle around me, and went down into the city towards the gate of Golgotha. The sacrifice had been consummated. The crowd were returning home, still agitated it is true, but gloomy, sad, taciturn, desperate. What they had witnessed had struck them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief; and I overheard some of the soldiers murmuring strange words which I did

¹ He passes over the condemnation itself.

not comprehend. Others were recounting prodigies almost similar to these which had so often smote the Romans with dismay by the will of the gods. Sometimes men and women would halt in groups, then, looking back towards Mount Calvary, would remain motionless in the expectation of witnessing some new prodigy.

"I returned to the Pretorium, *sad and pensive*. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several women in tears. He threw himself at my feet and wept bitterly. *It is painful to see an old man weep*. 'Father,' said I to him mildly, 'who are you, and what is your request?' 'I am Joseph of Arimathea,' replied he, 'and I am come to beg of you, on my knees, the permission to bury Jesus of Nazareth.'

"'Your prayer is granted,' I replied, and at the same time ordered Manlius to take some soldiers with him to superintend the interment, *lest it might be profaned*.

"A few days afterwards the sepulchre was found empty. The disciples of Jesus published all over the country that he had risen from the dead, as he had foretold.

"A last duty remained for me to perform; it was to communicate to Cæsar the details of *this deplorable event*. I did it the same night that followed the fatal catastrophe, and had just finished the communication when the day began to dawn. At that moment the sound of clarions playing the air of Diana, struck my ear; and, casting my eyes towards the Cæsarean gate, I beheld a troop of soldiers, and heard at a distance other trumpets sounding Cæsar's March. It was the reinforcement that had been promised me—two thousand chosen men, who, to hasten their arrival, had marched all night.

"'It has been decreed by the fates,' cried I, wringing my hands, 'that *the great iniquity* should be accomplished—that for the purpose of averting the deed of yesterday, troops should arrive to-day! *Cruel destiny!* how thou sportest with the affairs of mortals! Alas! it was but too true what the Nazarene exclaimed, when writhing on the cross: '*Consummatum est: All is consummated!*'"

6. If this MSS. be spurious and the monks are open to the charge of handing down a false tradition, then the least we can say is: "*How like the truth doth fiction here appear!*"

If, on the other hand, this chronicle be true, may we not conclude of Pontius Pilate that, ever after his con-

sciously unjust sentence of the "Crucified," he was the unhappy victim of *remorse*; that though he might in character be a vacillating prince—a Roman puffed up with pride and possessing meanness enough to perform even an unjust action, provided it served his worldly ends—a pagan drowned in the superstition of his class, and a man intoxicated with the exaggerated notions of the greatness and sacredness of Cæsar—he, nevertheless, had some redeeming traits of kindness of heart, of admiration for order, law, and justice, of consciousness of injury and wrong inflicted.

These thoughts alone awake in our souls a regret that Pontius Pilate died a stranger to those saving waters which, tinged with the last drops of the blood of the Crucified, his own more favoured centurion caused to leap from the riven side of Jesus Christ on Calvary.

E. A. SELLEY, O.S.A.

MODERN ERRONEOUS SYSTEMS OF BIBLICAL INTERPRETATION.—IV.

THE SYSTEM OF ACCOMMODATION.

THOUGH the direct object of our present paper is to explain and refute the systems of interpreting the Bible invented by the Rationalists, still it may for many reasons be useful and opportune here to supplement, by way of preface, the rough outline of the growth and progress of Biblical Rationalism, given in *RECORD*, April, 1882. To understand its history, we must bear in mind the distinction between criticism and exegesis or interpretation. The office of a critic is to judge of the value and authority of a book, that of an interpreter to understand and explain its meaning. Hence biblical criticism is the science which treats of the authority, historic and human, as well as divine and canonical, of the Sacred Books: biblical exegesis is the art of discovering and explaining their true sense and meaning.

In both departments of sacred science, the supreme authority, with Luther and his followers, was private judgment. Before the bar of individual reason, not only the true doctrine, but also the source of that doctrine had to be tested. The "*stat pro ratione voluntas*" superseded the hitherto universally accepted proofs of canonicity and rules of sacred hermeneutics. Hence the epithets of disgust

which it pleased Luther to heap on the Books of Ecclesiasticus, Tobias, and the other Books of the second Canon; while those of the first Canon did not escape his sneers. In rejecting the Apocalypse, the new Reformer clearly laid down his standard of criticism—"Let every man think of it, as his spirit suggests. My spirit cannot adapt itself to the production, and this is reason enough for me that I should not highly esteem it, for Christ is neither thought nor perceived in it, which is the great business of an Apostle."

This principle produced widespread confusion in the ranks of the Reformers. Everywhere there was difference of usage, laxity of opinion, individual reason or caprice being the sole arbiter of what writings were the Word of God. So great was the embarrassment on the question of the Canon among Protestant theologians, even at this early stage of the Reformation, that Mr. Westcott (*"Bible in the Church,"* p. 248), candidly confesses "the Book itself was in danger of falling in pieces under the free treatment of Luther."

Little opportunity was afforded for the full and systematic development of this principle up to the beginning of the eighteenth century. In the interval, the literature of theology consisted chiefly in wearisome controversies with Catholics, or petty discussions amongst the numberless sects into which Protestantism divided itself, in which there was little room either for originality of thought or scientific research. At this period, the old systems of private judgment and spirit-whispering, as final judges of controversy in biblical criticism and exegesis, began to be abandoned. In the pursuit of a substitute, an impulse was given to at least a partial revival of biblical learning. Philology, archæology, and historic evidence began to be regarded as the supreme test and safest guides in scriptural studies. Theologians became grammarians; the life and spirit of the Sacred Writ were lost in the insipid criticism of the letter; no system of Christian doctrine could be built on such sandy foundations, and the consequence was, that scepticism became the fashion of the day, and hurried on the systematic Rationalism which was ready to carry out the true spirit of the older Protestantism.

Dr. Semler, of Halle, laid the foundation of Rationalism, of which he is deservedly styled the parent. Though the father of Rationalism, he was still a true disciple of Luther, as his theory of subjective dogmatism and historic scepticism

is simply the systematic expression of the natural and logical development of the first Reformer.

As a body, the Rationalists may as well assume their conclusions as their premises, but professing to be philosophers, such a course would be fatal to their pretensions, and hence they are driven to invent arguments, and give a show of reasoning in support of their preconceived theories. This is the key to their position. Starting with a deep-rooted dislike of the supernatural, the prevailing instinct with all, to whatever school they may belong, their aim is to eliminate it altogether from Sacred Writ. At first they proceeded cautiously. Semler clung tenaciously to a skeleton of historic truth in the Gospel histories; but, he says, the moral essence of scripture must be separated from scripture in gross, the wheat from the chaff; hence he set about stripping it of all that was spiritual and supernatural. For this purpose he invented his system of "accommodation" for interpreting Scripture, which reduces all the mysteries and dogmatic truths exceeding the comprehension of reason, to mere vulgar prejudices and popular superstitions to which Christ and His Apostles adapted themselves.

Dr. Paulus, Professor in Heidelberg, holding by the historic truth of the Evangelists, by the aid of a new system called the "psychological," endeavoured to explain away or reduce to natural events the Gospel miracles. According to this exegesis, the celestial glory revealed to the shepherds at Bethlehem, was the reflection of a lantern light, or perhaps some nocturnal phenomenon, so common in pastoral countries. The vision of Zachary was the result of an excited state of mind—his blindness, the consequence of a fit, and the apparition of the angel, a flash of lightning. The Transfiguration was nothing more than the confused recollection of half-dreaming, half-waking men, who saw Christ standing and talking to two men unknown, with a beautiful mountain light shining on them. The Resurrection was a delusion—it was all in appearance. Christ did not die on the cross—He merely fainted, and while in a swoon was buried: the cool atmosphere of the grotto tomb, and the application of refreshing ointments, restored animation. And so on with the other miraculous Gospel facts, in explaining which, Dr. Paulus fell into the most glaring extravagances and puerile absurdities.

The dissolving process of Rationalistic criticism and exegesis soon began to be applied to the Old Testament,

especially the Pentateuch, which contained many marvels distasteful to modern progress. Eichorn, superior to most of his contemporaries in learning, led the way in stripping the Mosaic history of its apparent legendary dress. The fruit in the Garden of Eden was forbidden, because it was poisonous; the voice of God was nothing more than a clap of thunder. The flame on Sinai was a bonfire kindled for theatrical effect, and the fiery column in the desert was simply a torch preceding the caravan, while the shining of Moses' countenance was either the result of electricity, or the effect of strong and excited feelings. The healing from the bites of the venomous serpents was an artifice. The brazen serpent was erected at a considerable distance from the multitude—those who were bitten were commanded to run towards it with all haste—the result being a violent perspiration, which had the desired medicinal effect.

Nearly fifty years ago the Christian world was shocked and scandalized by the publication of an impious work on the life of Christ. It was written by Strauss, the Hegelian philosopher and critic, founder of the school of Tübingen. It opened up a new era in the history of Biblical Rationalism. In this work the author completely overthrew the systems of his predecessors. While abhorring his blasphemous tenets and impious attack on the very foundation of Christian belief, we cannot deny him the merit of having taken up a more consistent stand, and adopted more logical reasoning than the early Rationalists. Holding with them that the supernatural is opposed to sound reason, and a miracle an impossibility, he concluded that the Gospels could not claim to be historic in any sense, for the history of the miracles in the Gospels is so inextricably interwoven with the rest of the narration, if the former be rejected, not even a skeleton of historic truth can be claimed for the latter. As for the inane attempt of Paulus and others to reduce the miracles to mere natural events, or explain them away by an exegetical sleight-of-hand, this, so far from disposing of the difficulty, substituted a series of other wonders more extraordinary than the miracles themselves.

Divested thus of historic truth, what are the Gospels according to Strauss? They are a collection of myths, which form a grand ideal, a kind of beautiful poem. All these stories about the miracles of Christ, His Death, Resurrection and Ascension, symbolize human nature. "Humanity," he says, "is the miracle-worker, the sinless

one, that which dies and rises again, and ascends towards heaven. Through faith in *this* Christ, and especially in His Death and Resurrection, is man justified before God."

The growth and collection of these myths are thus accounted for. A Messiah was expected, and *it was* believed that his life would be full of wonders, and shrouded in mysteries. Christ passed for the expected Messiah, and though He never wrought a wonder, still on account of the universal expectation and prepossessions of the popular mind, an impression gradually sprung up, that wonders had really taken place. Towards the close of the second century, collections of stories about these imaginary wonders began to be made, put in writing, and moulded into shape according to the tastes of the different authors, and finally came, no one knows how, to be attributed to the disciples of Jesus Himself.¹

As the exegetical imposture of Dr. Paul regarding the Gospel miracles fell before the mythical theory of Strauss, so Eichorn's endeavour to torture the miracles of the Old Testament, especially the Pentateuch, into commonplace descriptions of mere natural phenomena was supplanted by DeWette's application of the mythology of the new school. It was no easy task, as a myth must have some basis, however unsubstantial, to rest upon. The Gospel myths were fed by the Messianic hopes, and rested on the Hebrew stories about the wonders of the patriarchs and prophets of the old dispensation; but where were they to find a foundation or exemplar on which to base and account for the wide, varied, and truthlike literature of the Old Testament, if Moses, the patriarchs and prophets, the desert, the giving of the law, the passage through the Red Sea, were themselves a series of myths?

It does not come within the scope of this prefatory notice to explain in detail their method of adapting the mythic system to the wonders of the Old Testament; suffice to say, that idealists and theorists can assume axioms, create facts, and establish systems in support of foregone conclusions with a peculiar ease and *naïveté*, and

¹ While Ernest Renan adopts the theory of Strauss regarding the Gospel myths, he is not so explicit in rejecting the authenticity of the Gospels, which is of necessity the basis of that theory. On this point his opinion is uncertain and fluctuating. He, it was who first substituted the use of the word *legends* for myths properly so-called. His works, written in a style less grave and scientific, have found more readers and admirers than those of the German professor.

supply for deficiency of proof by loudness of assertion and intensity of purpose.

Before concluding these introductory remarks, it may be well to direct attention to a special feature in the progress of Rationalism. In the domain of biblical criticism, the process, though gradual, has been from the beginning purely negative and destructive. Luther, as we have seen, denied the authenticity and veracity of portions of Holy Writ, and where he dared not deny, he sneered. The early Rationalists, while adhering to a bare outline or historic groundwork as trustworthy, in consequence of their *a priori* views, denied the credibility of the miraculous narratives. The mythists rose, and denied, with but slight exceptions, books, miracles, history and all, leaving nothing but an idea.

On the other hand, with regard to exegesis, the progress has been on the whole reactionary and Catholic. The rules of interpretation followed by the mythists, approach more closely, and are in a measure a return to the old Catholic hermeneutics. This is but natural. The reason is obvious. The position taken up by the early Rationalists was peculiarly awkward and untenable. On the one hand, they wished to escape from the bondage of dogma, and on the other, preserve a groundwork of historic veracity for the Sacred Scriptures. Under such circumstances it was impossible to have a sound exegesis. Admitting that St. John, for example, was the author of the fourth Gospel, and disbelieving in miracles, it was a matter of necessity to explain away the miracle of Cana as a marriage joke, and try to save the credit of the Apostle by an apologetic reference to his old age and weakened memory.

The mythist abandoning the groundwork of fact, and denying the truth of the history, is bound by no such necessity. In the domain of interpretation he is unfettered, and can often stand on a common ground with the Catholic interpreter. The one thing wanting to the former is a belief in the possibility of his poem being true. Where the Catholic interpreter reads history, the mythist persists in seeing only a noble idea, full of poetic beauty and moral excellence, which he will not cease admiring, as long as he need not believe it to be an actual fact. The truth of this is recognized by reading the pages of Ewald, by far the best scholar and most learned Orientalist among the mythists. In his "History of Israel," vol. i, he concludes his description of God's wrath at the disobedience of Aaron,

and the breaking of the Tables of the Law, with these words: "He (God) at last, entirely reconciled, solemnly renews the broken covenant, restores the shattered tables of stone, and confirms afresh the holy laws. A glorious picture, perfect in its kind, and full of eternal truth, *if only it be not treated as a dry historic fact!*" How beautiful if only it be *not* true, exclaims the mythist, reading the Holy Bible; how *beautiful* and *how true* exclaims the Catholic studying it in the light of a sound criticism and exegesis.

Let us now turn our attention to a fuller and more detailed exposition of the various Rationalistic systems of Biblical Interpretation.

The System of Accommodation—The author of this system, as has been said, was Dr. Semler; the object of it to eliminate all mysteries and supernatural truths from the Bible. Let us see in what it consists, and on what foundation it rests. According to Semler, Christ, a man, but a man of noble character and high mission, wished to establish a philosophic religion—a religion of pure reason. For this purpose, he associated to himself twelve other men, whose minds he imbued with his own doctrine.

The conversion of the Jewish people to the new religion was no easy task. Their minds were filled from time immemorial with various erroneous notions, to which they adhered most tenaciously. They had a superstitious belief in a supernatural intercourse between angels and men: they did not shrink even from giving credence to the obsession of men by devils. Popular and mischievous traditions about an original fall, and a Divine promise of a Saviour, whose greatness was believed to have been foretold, were in vogue, and a universal belief in the resurrection of the bodies, and final judgment of all mankind, had obtained. In a word, the entire cycle of supernatural truths of the Old Dispensation, surpassing the comprehension of reason, was, according to Semler, nothing more than a tissue of false and vulgar superstitions. Such, however, was the hold they got on the popular mind, that it would be useless and foolish to try to eradicate them. In these circumstances what was Christ and his Apostles to do? For the success of their mission, it was absolutely necessary to abstain from wounding the time-honoured religious prejudices of a whole nation; rather it behoved them to exercise a prudent practical economy, and endeavour to win public confidence and favour.

Instead, therefore, of preaching and writing against these

popular errors, they *pretended* to believe in them; they mixed them up with their discourses and writings, and hence the existence in the New Testament of these mysteries and supernatural doctrines, which form no part of the pure evangelical religion, and which were propounded, not from conviction, but from necessity and for a good motive, to get access to the minds and hearts of the people, and plant therein the seeds of a true, pure, natural religion. Nor is it a mere assumption that Christ and His Apostles accommodated themselves to the prejudices and ways of thinking of the Jews. The Gospels themselves, and Apostolic Epistles, furnish abundant proofs of this assertion. For instance, it was generally believed by the Jews that corporal diseases were inflicted by God as a punishment of one's own sins, or the sins of one's parents. Even the disciples themselves were imbued with this belief; for in the ninth chapter of St. John, they asked Christ about the man blind from his birth, the following question: "Rabbi, who hath sinned, this man or his parents, that he should be born blind?" Now, from the ninth chapter of St. Matthew, it seems that Christ confirmed this popular notion; for, as we there read, before curing the man sick of the palsy, He said to him: "Be of good heart, son, thy sins are forgiven thee;" thereby insinuating a close connection between his sins and his disease.

Again, the Jewish people had a deep-rooted, though erroneous belief, that their promised Messiah would possess a temporal kingdom of surpassing great splendour. So far from disabusing them of this idea, Christ seems rather to lend a sanction to it in His response to the mother of the Zebedees, asking that her two sons may sit, the one on His right hand, the other on His left, in His kingdom (meaning His temporal kingdom): "To sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father."

Again, St. Paul's writings and acts clearly prove that his general policy was one of accommodation. What could be more explicit than his language in the 1 *Cor.* ix. 20, &c. ? "And I became to the Jews a Jew, that I might gain the Jews. To them that are under the law, as if I were under the law (whereas myself was not under the law), that I might gain them that were under the law. To them that were without the law, as if I were without the law (whereas I was not without the law of God, but was in the law of Christ), that I might gain them that were

without the law. To the weak I became weak, that I might gain the weak. I became all things to all men that I might save all." In pursuance of this economy, he gave milk to the carnal, and solid meat to the perfect; that is, he preached an imperfect doctrine, mixed with errors, to those who were preoccupied with foolish superstitions, but to those who were free from such notions, he preached the pure, undiluted evangelical doctrine (1 *Cor.* iii., and *Hebrews* v. 12).

Why did St. Paul circumcise Timothy? We are told in the Acts of the Apostle (xvi. ch.) it was "because of the Jews who were in those places," who falsely imagined that circumcision was still necessary. For the same reason he publicly fulfilled in the temple the law of the Nazarites, as prescribed in the Book of Numbers, sixth chapter.

Such is the groundwork on which Semler builds his system of accommodation. Let us briefly sum up the whole statement of his case.

All the supernatural truths in the New Testament, surpassing the comprehensibility of reason, are, according to Semler, superstitions and erroneous prejudices, which obtained among the Jews. Christ and His Apostles did not believe in them; but, like prudent men, rather than undertake the hopeless work of refuting them, and thereby irritating the popular mind, they exercised a dogmatic accommodation, by which they consulted for their own veracity, and, at the same time, for the success of their mission, the spread of a pure, natural, philosophic religion. The interpreter of Holy Writ must bear this fact in mind. He must carefully distinguish between the truths proposed by Christ and His Apostles from conviction, and the doctrines they preached through mere accommodation. The former he may accept as the genuine evangelical teaching; the latter must be rejected as false and absurd, because exceeding the grasp of reason, and used solely as a pretence or expedient for a good purpose. The criterion for distinguishing one from the other, is right reason, the usual resource and supreme law with philosophers of modern times.

The absurdity and impiety of this system of hermeneutics we purpose to demonstrate in a future number of the RECORD.

D. HALLINAN.

CORRESPONDENCE.

CONDITIONAL ABSOLUTION.

VERY REV. DEAR SIR,—A high authority recently stated in the courts of law that “coincidence does not of necessity imply collision,” and the *critique* under the above heading in the July number of the RECORD affords a happy illustration of the truth of this felicitous saying.

I am sincerely thankful for your correspondent’s masterly classification of the points touched upon in my unpretending paper, as well as for his courteous and indulgent treatment of them.

Indeed it is pleasant to be obliged to defend oneself against a criticism conceived in a spirit so friendly and couched in terms so flattering. For all this I ask leave to make grateful acknowledgment, and to express the hope that, in the remarks which this criticism calls for, coincidence shall in no measure involve collision or controversy.

At the outset, however, I will be pardoned for declining to plead guilty to what might fairly be called the clumsy disorder, which, under a gentler name, “E. A. S.” discovers in my paper, and which he so indulgently labours to excuse.

In a paragraph marked distinctively “1,” and referred to afterwards as covering my “*first*” case, I assume that the “*materia confessionis*,” since last confession, “consists of imperfections that do not of a certainty reach the guilt of venial sins,” and proceed to inquire whether and how far such imperfections can form matter for that conditional absolution of which, *ex professo*, I am treating. I then venture to assert that when the confession of these doubtful sins is made concomitantly with the confession of “*materia certa*” from the past life, “the duty of the confessor is clear and easy;” for such I conceive his duty to be when none of the difficulties surrounding Conditional Absolution can find a *locus standi*. I therefore *dismiss* this case as outside the province of my paper, and proceed to inquire what may be the confessor’s duty—far less clear and easy—when no such supplemental matter is submitted.

To what your correspondent says in paragraph No. 3, I have no reply to offer; for in it he treats of a case which my essay never contemplated. No doubt it must have been an omission on my part, though I thought it wholly unnecessary, and I am grateful for having this omission so fully supplied. When I spoke of there being “reason to fear” that the confession of a peccatum grave vitæ anteactæ might, in certain specified circumstances, be made *modo historico tantum*, my case contemplated such confession as

made by sluggish, inert penitents, who made no honest struggle against venial sins. The case is altogether different when the penitent is conscious of only "imperfections that do not of a certainty reach the guilt of venial sins," or of venial sins for which he has no affection. Evidently the grounds for this fear of which I spoke are intrinsic to the one case, while the penitent's virtuous life, taken *per se*, excludes it in the other. Between E. A. S. and myself there is here, I have no doubt, coincidence without collision.

Further on, E. A. S. describes graphically and amusingly a *rara avis*, from whom no admission of guilt, past or present, can be extorted, and he invites me to advert to the case.

My first impulse was to give an Irishman's reply—that I have never met the case. Nor have I. With a fair experience in the world of ornithology, I have never come across a genuine specimen of this bird of paradise. On the contrary, it is my own conviction, and the conviction of others whose varied and extensive knowledge of the practical world I am privileged to consult, that such penitents as your correspondent describes will invariably reply with a gushing and emphatic affirmative to the question, Did you ever offend God during your whole life? It is easy to gather from your correspondent's paper that such a reply would, in the circumstances, satisfy him. But my direct solution of the case would be—that if, in reply to this interrogatory, he persisted in asserting a life-long immunity from sin, I should regard him (and not uncharitably) as either *plene aut semi-fatuus*, and deal with him accordingly.

I have no doubt that the obscurity which, we are assured, is very frequently allied to injudicious brevity, marks my treatment of those who are in the habit of relapsing into "undoubted, though ordinary, venial sins;" and I shall be thankful for a little space in which to explain my ideas on this point more fully.

In my former paper I asserted that when "every proportionately serious effort had been made to avoid such sins, and when, nevertheless, they recur week after week, we may regard this recurrence as an evidence of human frailty rather than as a proof of insincere contrition." It was my intention to convey that such venial sins—so laboriously "retracted," and of which all affection had been so piously expelled—might be, *in practice*, treated as "imperfections that do not of a certainty reach the guilt of venial sins." In forming this opinion I had in my mind—(1) the momentous fact that this theory alone harmonises with the practice of our most intelligent confessors, men truly "*timoratae conscientia*;" and (2) that it is supported by the authority of Suarez, who, with all his long following, maintains:—

"Si cætera requisita adsint ad valorem sacramenti, *sufficere ad hunc effectum quod non adsit complacentia culpæ venialis*, alioquin enim si requireretur attritio, jam supponeretur peccatum ablatum

ante susceptionem sacramenti . . . ergo sufficiet alia minor dispositio cum sacramento.” (*De Lugo*, Disp. ix s. 2, n. 13.)

If Suarez be entitled to hold this opinion of venial sins in general, we may undoubtedly assert it of venial sins such as I have described.

Again: this opinion derives much force of an *a fortiori* character from what theologians teach regarding the avoidance of the Proximate Occasions of venial sin:

“Nemo tenetur sub peccato ad tollendas occasiones proximas venialium: tum quia sunt innumeræ: tum quia non tanti refert peccatum leve ut sub peccato sit etiam obligatio vitandi ejus periculum. Sic dicunt theologi *posse absolvi* parasitum nolentem deserere officium illud in quo sæpissime labitur in mendacia jocosa; cum hoc enim stare potest dolor verus et propositum efficax, *etiamsi probabilissime, imo et cum morali certitudine, credat se iterum relapsurum.*” (*De Lugo*.)

Furthermore, De Lugo says:—

“Hæc autem voluntas, licet non sit absoluta, sufficit ad valorem sacramenti, *ad quod solum requiritur voluntas talis quæ expellat voluntatem peccandi* [venialiter].”

Because of these and kindred reasons I hold (subject to correction) that many undoubted venial sins and imperfections of doubtful guilt, though morally different things, may, in practice, be subjected to identical treatment.

Furthermore (always subject to correction), I think that, in the absence of a *grave* of the past life, the absolution in the case of these imperfections and the kindred venial sins, must be conditional—“quia absolute concessa exponeret sacramentum periculo nullitatis.” Nor is the periculum nullitatis, in this instance, one to be easily got over. For, ponderous as is the authority of Suarez, who would be satisfied with the absence of a “complacentia peccati venialis,” and that of De Lugo who seems (*supra*) to require no more than the “voluntas quæ expellat voluntatem peccandi”—grave and solid as must have been the arguments that influenced both—we must remember that theologians in general require over and above these, for the validity of the sacrament, such a positive propositum efficax *de futuro* as the hypothesis of our case excludes.

Passing on to the case of penitents who heedlessly and wantonly relapse into venial transgressions, I am happy to find that my views—as far as I gave them—are confirmed by E. A. S., and that both he and I, in giving them, but faithfully interpret St. Liguori. This, however, is a matter too gravely and seriously important to be picked up *en passant* and lightly dismissed; for in no other department of Moral Theology does the confessor require a larger share of the gift of prudence, more intimate knowledge of human nature, or more unswerving loyalty to the “munera Patris, Medici, et Judicis.” In this instance the addition of a *grave* from the past

life does not always render his duty "clear and easy." Sometimes quite the contrary.

Finally, I am asked to say what I think is "the exact value of La Croix's recommendation to priests before hearing confession, "*sic volo absolvere sicut exigit dispositio penitentis.*"

I must confess that La Croix, Schneider, &c., in giving this counsel, are admirably brief and obscure. I think, however, that they speak of the intention actually influencing the confessor at the moment he pronounces the Form. A considerable interval may (and sometimes should) elapse between the *formation of his judgment* and the *giving of absolution*. This interval is profitably occupied in the distracting duty of counselling the penitent as of dangers to be avoided, virtues to be practised; in exciting him to sorrow, &c. When the confessor has thus discharged his duty as Pater et Medicus, and, returning to that of Judex, proceeds to pronounce the words of absolution, he may easily "forget to remember" the fact that the absolution must be (v.g.) conditional, at least in intention—and it is *now* that the *sic volo* of La Croix takes effect.

As to its value, no theologian, as far as I know, regards it as necessary.

I am confident that none of your readers who may succeed in wading through this long paper will find fault with it on the ground of brevity; but I very much fear that they will pronounce it (like the "Guide to Bradshaw," or the generality of "Keys to the Land Act") even more obscure than its predecessor in title.

I have again to thank E. A. S. for his gentle handling of my essay.

C. J. M.

NOTICES OF BOOKS.

Spiritual Exercises, according to the Method of St. Ignatius. By Father Aloysius BELLECIO, S.J. Translated from the Italian of Father BRESCIANI. By the Rev. WILLIAM HUTCH, D.D., Fermoy. London: BURNS & OATES, 1883.

This is the second English edition of an exceedingly valuable little work, the nature of which is sufficiently explained by its title. Father Bellecio's Latin Exposition of the Spiritual Exercises has been translated into several European languages. Of the two Italian versions Dr. Hutch has selected for rendering into English the well-known translation of the famous Father Bresciani, one of the most distinguished scholars in Europe. Dr. Hutch himself has been long and favourably known as an elegant and accomplished

writer, so that we have no hesitation in recommending this little work as the most suitable version of the Spiritual Exercises for priests and religious men and women, as well as for devout Christians in the world.

We are very glad to see from the fly leaf that Dr. Hutch will publish during the present month of August an English translation of another even still more valuable and important work—"The New Parish Priest's Practical Manual," published in Italian by Joseph Frassinette, the Prior of St. Sabina in Genoa. Father Ballerini, a perfectly competent judge, pronounces an extraordinary eulogium on this treatise. He emphatically declares that it comprehends *everything* relating to the duties of the parish priest—and with us the duties of a curate are practically the same—both in regard to the administration of the sacraments and the sacred functions as well as in all that concerns the management of schools, churches, pious congregations, and the general government of the parish, and he significantly adds that all this instruction is given in a spirit of perfect charity, and is the fruit of solid learning and long experience. This work we have long been desirous to see translated into English, and we venture to hope that not only our young priests leaving College, but even those who are older and more experienced, will provide themselves with copies, for we know no other treatise in Latin or English that contains so much valuable practical matter in the same space.

J. H.

APPENDIX.

MONTHLY NOTES.

ORDINATIONS IN MAYNOOTH COLLEGE.

At the annual Ordinations recently held in St. Patrick's College, Maynooth, at the close of the academic year, the following students were promoted to Holy Orders :—

TO SUBDEACONSHIP.

Rev. Nicholas Roche, Ferns	Rev. Patrick Ballesty, Meath
Rev. John Tierney, Limerick	Rev. Patrick O'Connell, Meath
Rev. John Boyle, Raphoe	Rev. Thomas Duffy, Clogher
Rev. John Counihan, Kerry	Rev. George M'Meel, Clogher
Rev. James Mullen, Killala	Rev. Patrick Darragh, Down
Rev. Martin Hogan, Killaloe	Rev. John Burke, Tuam
Rev. John Busher, Ferns	Rev. Felix M'Kenna, Clogher
Rev. Francis O'Connor, Cork	Rev. Martin Leahy, Clonfert
Rev. Stephen Kelly, Meath	Rev. Peter M'Namara, Ardagh
Rev. Patrick Deasy, Cork	Rev. John Healy, Dublin
Rev. Hugh M'Meel, Clogher	Rev. Patrick Dunlevy, Raphoe
Rev. Thomas Reedy, Tuam	Rev. Michael Harte, Elphin
Rev. John Brady, Ardagh	Rev. Timothy Reidy, Limerick
Rev. Patrick Ryan, Cashel	Rev. John Curley, Elphin
Rev. Hugh M'Kenna, Dromore	Rev. Patrick Lynch, Elphin
Rev. Patrick Filan, Achonry	Rev. Daniel Divane, Kerry
Rev. Robert Rossiter, Ferns	Rev. James Heany, Tuam
Rev. Andrew Crowe, Ferns	Rev. Peter Hughes, Elphin
Rev. Edmund Harty, Kerry	Rev. Michael M'Hugh, Tuam
Rev. John Dillon, Kerry	Rev. Joseph O'Callaghan, Dublin
Rev. Timothy Harrington, Kerry	Rev. Francis Donnelly, Armagh
Rev. Joseph Norris, Cloyne	Rev. Daniel O'Loan, Down
Rev. Maurice Brew, Cloyne	Rev. Thomas Gilmartin, Tuam
Rev. William Heaphy, Cloyne	Rev. Thomas Morris, Tuam
Rev. Joseph M'Rory, Armagh	Rev. Henry Lube, Dublin
Rev. John Kelly, Clogher	Rev. William Boylan, Down
Rev. Patrick Cooke, Meath	Rev. Francis Murphy, Ardagh
Rev. Daniel O'Shea, Cork	Rev. Michael Hoey, Dublin

TO DEACONSHIP.

Rev. Eugene Higgins, Ardagh	Rev. James Mullen, Killala
Rev. Nicholas Roche, Ferns	Rev. Martin Hogan, Killaloe
Rev. John Tierney, Limerick	Rev. John Busher, Ferns
Rev. John Boyle, Raphoe	Rev. Francis O'Connor, Cork
Rev. John Counihan, Kerry	Rev. Stephen Kelly, Meath
Rev. Jeremiah O'Shea, Kerry	Rev. Patrick Deasy, Cork
Rev. James Scanlan, Kerry	Rev. Hugh M'Meel, Clogher

Rev. Thomas Reedy, Tuam
 Rev. John Brady, Ardagh
 Rev. Patrick Ryan, Cashel
 Rev. Jeremiah Brick, Kerry
 Rev. Hugh M'Kenna, Dromore
 Rev. Patrick Filan, Achonry
 Rev. Robert Rossiter, Ferns
 Rev. Andrew Crowe, Ferns
 Rev. Edmund Harty, Kerry
 Rev. Joseph M'Keefrey, Derry
 Rev. Michael Sheerin, Derry
 Rev. Roderick Meagher, Clonfert
 Rev. John Dillon, Kerry
 Rev. William O'Reilly, Cork
 Rev. Patk. M'Dermott, Achonry
 Rev. Patk. M'Loughlin, Derry
 Rev. Timothy Harrington, Kerry
 Rev. Francis Hannon, Achonry
 Rev. Joseph Norris, Cloyne
 Rev. William Kehoe, Ferns
 Rev. Maurice Brew, Cloyne
 Rev. Christopher Murray, Meath

Rev. William Heapay, Cloyne
 Rev. Joseph M'Rory, Armagh
 Rev. John Kelly, Clogher
 Rev. Michael Fogarty, Killaloe
 Rev. Thomas Healy, Tuam
 Rev. Patrick Cooke, Meath
 Rev. Daniel O'Shea, Cork
 Rev. Patrick Ballesty, Meath
 Rev. Patrick O'Connell, Meath
 Rev. Joseph O'Hanlon, Meath
 Rev. Thomas Duffy, Clogher
 Rev. Patrick M'Donnell, Clogher
 Rev. Martin Colleran, Tuam
 Rev. George M'Meel, Clogher
 Rev. Patrick Darragh, Down
 Rev. John M'Kinley, Down
 Rev. John Burke, Tuam
 Rev. James Flavin, Dublin
 Rev. Felix M'Kenna, Clogher
 Rev. Michael Burke, Ardagh
 Rev. Martin Leahy, Clonfert
 Rev. Peter M'Namara, Ardagh

TO PRIESTHOOD.

Rev. Thos. Masterson, Kilmore
 Rev. Eugene Higgins, Ardagh
 Rev. Patrick Tracy, Cork
 Rev. Nicholas Roche, Ferns
 Rev. John Counihan, Kerry
 Rev. Jeremiah O'Shea, Kerry
 Rev. Eugene M'Alaevy, Armagh
 Rev. Joseph Quinn, Armagh
 Rev. Timothy O'Sullivan, Kerry
 Rev. Peter Fox, Armagh
 Rev. Thos. Pakenham, Kilmore
 Rev. Denis Sheahan, Kerry
 Rev. Thomas Fitzgerald, Kerry
 Rev. James Mullen, Killala
 Rev. Martin Hogan, Killaloe
 Rev. Daniel Browne, Cloyne
 Rev. Francis O'Connor, Cork
 Rev. Patrick Deasy, Cork
 Rev. Hugh M'Meel, Clogher
 Rev. Nicholas Walsh, Waterford

Rev. Edward Hanrahan, Ossory
 Rev. William O'Connor, Kerry
 Rev. Patrick Ryan, Cashel
 Rev. Hugh M'Kenna, Dromore
 Rev. Joseph M'Keefry, Derry
 Rev. Michael Sheerin, Derry
 Rev. Roderick Meagher, Clonfert
 Rev. Ptk. M'Dermott, Achonry
 Rev. Patrick M'Loughlin, Derry
 Rev. John Kelly, Clogher
 Rev. Thomas Healy, Tuam
 Rev. Thomas Duffy, Clogher
 Rev. Patk. M'Donnell, Clogher
 Rev. Martin Colleran, Tuam
 Rev. George M'Meel, Clogher
 Rev. Patrick Darragh, Down
 Rev. John M'Kinley, Down
 Rev. John Burke, Tuam
 Rev. Felix M'Kenna, Clogher

EXTERNS.

Rev. John M'Dermott, Tuam
 Rev. Fran. Tierney, Sanfrancisco
 Rev. James Carbery, Meath

Rev. Francis Killen, Meath
 Rev. John Fitzpatrick, Congregation O.M.I.

In addition to the preceding, the Tonsure was conferred on 84 students of the College; 79 were promoted to the order of Lector; and 70 to the order of Acolyte.

THE IRISH ECCLESIASTICAL RECORD.

SEPTEMBER, 1883.

THE WARDENSHIP OF GALWAY.

THE RECORD, not unnaturally, takes a more than ordinary interest in its late Editor, the Most Rev. Dr. Carr, who was on last Sunday consecrated Bishop of Galway and Kilmacduagh, as well as Apostolic Administrator of the Diocese of Kilfenora. In connection, then, with this interesting event, we purpose to give a brief sketch of the ecclesiastical history of the "Citie of the Tribes," which in some respects is not only interesting but unique.

The name Galway, the exact equivalent of the Irish *Gallimh* (pro. *Gallive*), and the Latin *Galvia*, seems to have been originally given to the famous salmon river that carries the surplus waters of Lough Corrib to the sea. So O'Flaherty, the best Irish scholar of his time, expressly declares in his *Ogygia*; and there can be little doubt that the river took its name, not from the legendary Lady Gallimh, who, according to Cugory O'Clery, was drowned there in pre-historic times, but from the undoubted fact that at a very early period it became the settlement of a colony of Galls or Strangers, who were attracted by its favourable position both for fishing and for commerce.

It is not easy to ascertain whence this first colony of Strangers came, for the Danes do not appear to have established any permanent settlement at Galway, as they certainly did at most of the other seaports both on the east and south of Ireland. We may dismiss, too, as altogether imaginary the still earlier origin assigned to the city by those who, like Hardiman, identify Galway with *Nagnata*, the "famous city" spoken of by Ptolemy, and which he

seems to place somewhere in the west of Ireland. Ptolemy knew nothing about Ireland except from vague rumour, and it is perfectly certain that the ancient Celtic tribes in Ireland never founded a city or town in the modern sense of that word. They hated city life, and despised those who devoted themselves to the unwarlike occupation of trade and commerce. The groups of huts built by the monks and students round the cell or church of some great saint or scholar, were the only things in Celtic Ireland that approached the modern idea of a town, and we read of no such foundation in the immediate neighbourhood of Galway.

It is an undoubted fact that the most ancient Galway names, of which any record remains, indicate an English or Welsh origin and a later date than the invasion of Strongbow. The famous tribes of Galway, thirteen or fourteen families in all, for the most part arrived in Galway at a much later date. With the exception of Ffont, which was undoubtedly one of the tribes, their names are contained in the following rhyming couplet:—

ATHY, BLAKE, BODKIN, BROWNE, DEANE, DARCY, LYNCH;
JOYES, KIRWAN, MARTIN, MORRIS, SKERRETT, F'FRENCH.

Before the advent of Strongbow little or nothing is known of Galway. We are merely informed that in 1124 a strong castle was built at the mouth of the Galway river, and hence it was called in Irish Dun-bun na Gaillve. This dun, or fort, served not only to protect the fishing colony at the river's mouth, but also to command this important pass from east Galway to Connemara. It was generally in the hands of the O'Flaherties, dynasts of the district, but was frequently taken and retaken during the stormy years that followed, and the village was twice, at least, burned to ashes—once in 1162, and again in 1170.

Fitz-Adelin de Burgo was somewhat pompously called the Conqueror of Connaught, but he never established himself in Galway. His son, Richard de Burgo, a bold and skilful warrior, had a much better right to that title, for he received the province by royal grant from King John; but it was in violation of the king's faith, pledged to the O'Conors; and he certainly reduced to subjection the southern portion from Portumna to Lough Corrib.

Hitherto Galway had remained in the hands of O'Flaherty, but in 1232, De Burgo drove him out; and,

ascertaining the strength and importance of the place, he fortified it still more against the Irish, appointed a magistrate, called Provost or Bailiff, to govern it, and made it the principal residence of his family, which it continued to be for the next hundred years. Thus it was that Galway thenceforward became the great stronghold of the Strangers in the West.

By comparative security and good government, its commerce was developed, new-comers arrived from England and Wales, the wealth of the town rapidly increased, and a foreign trade, especially with France and Spain, was originated and encouraged. To guard it still more effectively against attacks of the Irish enemy, the town was, about the year 1270, still further fortified by Richard's son, Earl Walter. Walter's son, Richard the Red Earl of Ulster, still further extended the trade and fortifications of the town; and several new settlers, about this period, especially the Blakes, Bodkins, Ffounts, Joyces, Martins, Skerrets, and Lynches, established themselves in Galway, and greatly contributed to its wealth and general improvement. From the customs levied during this period, it is evident that the imports and exports of Galway were very considerable, and its trade far exceeded the trade of the port of Limerick.

The Red Earl's grandson, William third Earl of Ulster, was assassinated at Carrickfergus in 1333, and his vast possessions descended to his only daughter Elizabeth. Fearing that this lady might marry a stranger, who would rule them with a strong hand, if he did not seize the estates already in their possession, the younger branches of the Earl's family openly threw off their allegiance to the crown, adopted the Irish dress and language, joined the disaffected natives, and even took new names—the northern or Mayo Burkes calling themselves MacWilliam *Oughter*; and the southern or Galway Burkes taking the name of MacWilliam *Eighter*.

This momentous event had considerable effect on the fortunes of Galway. Hitherto that city flourished under the government and jurisdiction of the Burkes; but now that the Burkes were in a state of chronic rebellion, what was the Anglo-Norman colony to do?

For a long time the citizens hesitated: they were divided amongst themselves too; some were anxious through good and ill to cling to the crown; others so feared or favoured the powerful MacWilliam Eighter, that

about 1388 the citizens generally followed Sir William De Burgo into rebellion, and shortly afterwards, in 1390, made due submission with him to the crown.

The government, anxious to secure the loyalty of this important town, resolved to grant it a royal charter with large franchises and privileges, and thus release the citizens from their municipal dependence on the MacWilliam. This charter was granted by Richard II. in 1396, and marks an era in the history of Galway.

Heretofore the town enjoyed corporate rights only by prescription, and with the sufferance of the De Burgos; but by Richard's charter, not only was provision made for the perpetual security and defence of the city, but the royal grant authorised the establishment of a body corporate, with all the immunities and privileges granted to Drogheda and to the leading cities of the kingdom. The citizens, it is true, were not yet entirely released from the fealty which they owed the MacWilliam, as liege lord of the lands and tenements which they still held under him; but in all other respects they became practically independent. They had the right of self-defence and self-government; they were authorised to wage war when necessary against "the English rebels and Irish enemies;" their trade prospered, the city was enlarged and beautified, and Galway, basking in the sunshine of royal favour, grew to be an eminently loyal city, and a great stronghold for the crown.

Meanwhile, in the estimation of the townsmen, the ecclesiastical affairs of Galway were by no means in a satisfactory state. So early as 1296 a Franciscan Friary had been founded just outside the north gate of the city by Sir William Liagh de Burgo. The Templars, too, seem to have founded a church of their own at a still earlier date, but it was suppressed in 1324, shortly after the downfall of their order.

The church of St. Nicholas, according to Hardiman, was founded in 1320, probably on the site of an older and smaller church, dedicated to the same saint. From their first advent the colonists of Galway, being a mercantile and seafaring community, adopted as their patron Saint Nicholas of Myra in Lycia, who was regarded as the especial protector of mariners; and the first parochial church founded in the town was dedicated under the invocation of his name. But Galway was situated within the ancient diocese of Annadown, or Enaghdune, whose cathedral

church was situated in a romantic spot, several miles north of Galway on the eastern shore of Lough Corrib.

The diocese being small, and its churches much decayed during the fierce conflicts of the thirteenth century, attempts were frequently made by the archbishops of Tuam to extend their ecclesiastical jurisdiction over the diocese of Annadown. These attempts being vigorously resisted by the chapter and prelates of that cathedral church, much tedious litigation at home and abroad, as well as considerable confusion from the exercise of doubtful jurisdiction, was the natural result. A union of the two dioceses was effected so early as 1324, by Malachy M'Hugh, archbishop of Tuam, but was not long maintained; and it was frequently broken, and as frequently restored during the two following centuries.

Moreover, the men of Galway being English, and their country neighbours and co-diocesans almost purely Irish, constant feuds arose, often terminating in bloodshed and murder. The citizens complained that in these disputes, the Irish clergy, who exercised jurisdiction within the town, generally sided with their own countrymen; the townsmen, if they attended any place of worship outside the walls, were liable to be robbed and maltreated, and the clergy themselves in language, feelings, and mode of life, were quite alienated from the more civilized townsmen to whom they ministered. Accordingly they laid their grievances before Donatus O'Murray, archbishop of Tuam, during whose episcopacy Annadown was *twice* united to Tuam, and that prelate, judging these complaints to be well founded, resolved, by the creation of the Wardenship, to give the Galway men a peculiar kind of ecclesiastical home-rule.

By the *jus antiquum*, it was within the competence of the metropolitan to erect a collegiate church, and make provision, without prejudice to existing parochial rights for the due maintenance of the Collegiate chapter. This the archbishop resolved to do. In a charter, dated Galway, 28th September, 1484, the prelate sets forth the complaints of the townsmen of Galway that they, modest and law-abiding men, living within a walled city, were surrounded on all sides by mountaineers and wild men of the woods—*silvestres et montanos*—that they were daily so harrassed by these men, that they could not hear the divine office, nor receive the sacraments according to the decent English fashion of their forefathers; that they were, and would be in future, plundered, maltreated, and murdered by these

uncivilized men, except some efficacious remedy were promptly applied. Moreover, they express their readiness to build and endow for ever, suitable ecclesiastical buildings for divine worship, according to the order and intent of the archbishop. Therefore the prelate declares that he erects the vicarage of St. Nicholas of Galway, into a Collegiate church—the rectory belonged to the Abbey of Knockmoy—he unites thereto the vicarage of the parochial church of St. James of Ballinclare, now Clare Galway, he bestows on the Collegiate church his own archiepiscopal fourth, as well as the half-fourth, which the clergy of St. Nicholas hitherto retained from the Abbey of Knockmoy for the service of the said church. The new Collegiate chapter was to consist of eight priests as vicars, who were to be elected by the sovereign and provost, or by the mayor, bailiffs, and burgesses (pares) of the town, and by them presented to the Warden of the college for canonical institution; their appointment was perpetual, and they were to exercise the cure of souls in solidum. They were, moreover, to be moral, virtuous, and well-bred men, and were to conduct the religious services according to English rite and custom. The Guardian or Warden himself was to be presented, or elected, by the sovereign, or by the Mayor and burgesses, he was to be removable each year, and receive canonical institution from the body of vicars, over whom, as well as over the parishioners, he was to possess jurisdiction, and exercise the care of souls.

The townsmen, fearful, perhaps, that what one archbishop had done another might undo, resolved to procure papal confirmation for this important charter. Their prayer was favourably received in Rome, and on the 8th of February following, Innocent VIII. issued a constitution which recited and confirmed the provisions of the Archiepiscopal Charter, carefully, however, safe-guarding the rights of the parochial churches, or other persons whom it might concern, and more accurately defining the rights and duties, as well as the mode of electing the collegiate body. Thus the townsmen of Galway secured for themselves a very extraordinary measure of ecclesiastical self-government, which, under the name of the Wardenship, continued in force from 1484 to the year 1831, when Dr. Browne was appointed first bishop of Galway.

In the same year of 1484 the civil rights of the townsmen were greatly enlarged by a new charter of King

Richard III. This diploma not only confirmed all previous grants, but authorized them henceforward to elect instead of the Sovereign or Provost as before, a Mayor and two bailiffs yearly for ever. Moreover, no one might enter their town without license, and the townsmen were released henceforward from all dependence either by land or water on the Lord MacWilliam or his heirs. The mayor, bailiffs, and corporation were henceforward to exercise sole and plenary jurisdiction within the town and its liberties, both by land and sea. Thus the men of Galway secured almost complete independence both in things civil and ecclesiastical; the Mayor of Galway within his jurisdiction had power of life and death, and acknowledged no superior but the king, who seldom or never interposed his supreme authority.

It is undeniable that the townsmen used this extensive power intelligently and justly. The records of the corporation during this period still exist, and furnish ample proof of the wealth, wisdom, and integrity of the tribesmen. From these records some curious extracts might be made. It was enacted that "no man shall be made free except he speak the English tongue and shave his upper lip weekly—penalty 20s." It was also forbidden to receive into their houses, or feast at Christmas, any of the Burkes, M·Williams, or Kellies; that "neither an O nor Mac shall strut or swagger through the streets of Galway." It was also enacted that every dweller should make clean before his door once a week, and that no dung heaps or other nuisance should be permitted on the streets—penalty 12 pence. All idle men and women were to be expelled the town. No butter was to be sold above one penny a pound; every inhabitant was to have a reasonable weapon according to his calling. No citizen might keep a house of ill fame, and no man of the town was permitted to lend or sell, galley, boat or barque, to an Irishman. The Corporation also claimed control over the vicars and the Warden himself. They were required to sing daily in the choir at terce, sext, and none; to live in community; to keep proper hours at night; nor leave the college-house except on lawful business. And the Mayor and Council claimed to *correct, control, and punish* the warden and vicars without the intervention of bishop or archbishop. Clearly the Galway clergy at that time were not allowed to have things all their own way.

During the end of the fifteenth and the beginning

of the sixteenth centuries, the mayoralty was nearly always held by a member of the great family of Lynch; and no citizens of Galway did so much for their native town in things civil and religious as the men and women of that great tribe. The inflexible justice of James Lynch FitzStephen, Mayor in 1493, who, with his own hand, executed his own son for the crime of murder, is well known; but the story is not always accurately told.

During the 15th century intimate and frequent commercial intercourse existed between Galway and Spain. In one of his voyages this James Lynch was received with great kindness by a rich merchant of Cadiz named Gomez. On his return home young Gomez, at the earnest request of Lynch, was permitted by his father to accompany him to Galway. The young Spaniard was received into the house of Lynch with the kindness and hospitality for which the town was famous, and soon became a great favourite of the family, and especially of Lynch's son Walter, who was about the same age. This Walter was greatly beloved in the town, for he was handsome, young, and generous. Just about this time Walter Lynch won the affections of a young lady of great beauty named Agnes, and resolved to marry her, to the delight of his family. But he was passionate and jealous-minded, and had a quarrel with Agnes because he thought she looked with too much favour on the handsome young Spaniard. Agnes, resenting this unwarrantable imputation, received her lover with coldness, which only added fuel to the flame. While in this frame of mind the young man happened to meet Gomez returning from the house of Agnes' father, where he had been spending the evening, and, maddened by rage and jealousy, pursued the young man and stabbed him with his poniard to the heart. Next day the crime was discovered. Lynch, who had fled in terror, was pursued and arrested. He confessed his crime, and the mayor, his father, condemned him to death. But the youth was popular with the townsmen; his mother's family, the Blakes, declared in his favour, and it was feared that if Walter Lynch were publicly executed, a rescue would be effected. Then the inflexible magistrate, doubling the guards round his own house where his son was imprisoned, brought him a confessor at the dead of night, told him he was to die at dawn of day, and when the morning was come led him from his dungeon, put the rope about his son's neck, and with his own hand hanged him unresisting; from a window of the house, in sight of the

people on the street below, who were lost in horror and amazement. The house, if not the window, is still marked by a death's head and cross-bones on a stone tablet in the wall, and testifies more eloquently than words to the stern magnanimity of the great magistrate who immolated his own son on the altar of strict justice.

During this period not only was the Collegiate Church enlarged and richly endowed by the Lynches and other families of Galway, but several rural parishes of the diocese of Annadown were added to its jurisdiction. In 1487 the rectory and vicarage of Oranmore, and the vicarage of Meary, were annexed to the Wardenship by Archbishop Joyes, one of the Tribes. Next year, in 1488, the same prelate added to the Warden's jurisdiction the vicarage of Rahoon, as well as the vicarages of Moycullen and Skrine.

Later on, in 1526, the vicarage of Kinlough and Shruel, and subsequently that of Roscam, were added by Archbishop O'Mullally, not, however, without strenuous but fruitless opposition from the clergy of Annadown.

The Warden's territory was thus considerably enlarged even over the natives in the neighbourhood of the town, a fact which clearly proves that although the Galway men objected to be subject to Irish priests, they had no objection at all to make Irishmen subject to their own sacerdotal dominion.

Galway was too remote to be much affected by the Reformation during the reign of Henry VIII., although Lord Leonard Grey the deputy, confiscated forty-five shilling's worth of "jewels, ornaments, crosses, and images," abstracted from the Church of St. Nicholas. The townsmen, however, fearing that a storm was brewing, upon the accession of Edward VI., thought it well to have their collegiate charter confirmed by the crown; and to secure this object, it seems they consented to recognise the supremacy of the king—in fact, the act itself was a virtual recognition of the royal supremacy. But, except on paper, the Galwegians continued to be as good Catholics as before, and hailed the accession of Queen Mary with great joy, and the backsliders thought it prudent to dissemble their real sentiments. Later on, however, in the reign of Elizabeth, the Church of St. Nicholas was forcibly taken from the Catholics, its ecclesiastical property was confiscated, and a Protestant Warden instituted under the charter of the crown.

The church itself was handed over to the Protestant clergy, with whom, for the most part, it remained ever

since, except at two short intervals, before the surrender of the town to Ludlow in 1652, and again to Ginkle in 1691.

We cannot stay to detail the history of these stormy and eventful years: the tyranny of Strafford—the intrigues of Clanrickard—Rinuccini's blighted hopes, and Ludlow's broken faith—the confiscations of Cromwell—the ingratitude of the restored king—the fruitless enthusiasm for James, and the final triumph of William, followed by so many dark and disastrous years for the once loyal and Catholic town.

When the corporation passed into Protestant hands, the Roman Catholics were greatly embarrassed regarding the future election of their Warden and Vicars. The Protestant party elected their own Warden, under the royal charter of Edward VI.; but what were the Catholics to do? They had no corporation, at least no legal corporation, and by the charters of Donatus O'Murray and Innocent VIII., it was the corporation alone that could elect the Warden and the Vicars of the Collegiate Chapter. To meet this difficulty the Catholic party resolved to constitute themselves a corporation, or rather perpetuate their corporate existence at least for ecclesiastical purposes. The Catholic members of the old corporation, and when they had died out, the heirs and successors of the old tribal families, continued to meet each year in private, to re-elect their Warden, and fill any vacancies that might occur amongst the body of Vicars. This procedure being of doubtful validity and liable to grave abuse, was soon questioned by the Archbishops of Tuam, who denied the competence of this self-elected body to present to these high ecclesiastical benefices. James Fallon, elected Catholic Warden in 1620, seems to have been somewhat doubtful of the validity of his own appointment in these circumstances, and applied to the Vicar-General of the Archbishop of Tuam to confirm his nomination. The Vicar-General declined, except the confirmation were sought by the general petition of the townsmen. This the townsmen would not think of doing; it would be a confession that they had lost their ancient rights, and "for all the clergy in Ireland, they would not lose one atom of their privileges." Fallon thereupon complained of the Vicar to the Archbishop himself, Florence Conry, then residing in Louvain, but no further steps seem to have been taken at the time in this delicate question.

The dispute was again revived in 1635, when the townsmen petitioned Urban VIII., and obtained a new grant confirmatory of their ancient charter. But Malachy O'Queely, one of the ablest and most learned prelates that ever sat in the Chair of St. Jarlath, had no mind to forego what he considered to be the ancient and undoubted rights of his See. He re-opened the question two years after, declaring that the Papal grant from Urban was surreptitiously obtained and therefore of no force, and asserting that "the Wardenship was never exempt from the Ordinary's visitation, or from paying him a Synodicum." The Warden, on the other hand, alleged that his Church was, in the language of the law, an "*ecclesia insignis collegiata, et exempta ab ordinaria jurisdictione.*" The Archbishop replied that the Warden was quite mistaken, that he possessed no such exemption, as was manifest to anyone reading the charters of his Church, and that such exemption, being in derogation to the ordinary jurisdiction, must not be presumed but clearly proved. In this O'Queely was certainly right; no mention of any such exemption is made in the original charters, and therefore cannot be assumed to exist, *except in so far as it might have been acquired by legitimate prescription.*

The question was again revived in 1643, when for the short period of nine years the Church of St. Nicholas came again into possession of the Catholics, and was not finally settled for many years later.

When the town was surrendered to Ginckle in 1691, John Bodkin, the Catholic Warden, again surrendered the church to the Protestant clergy, and the old and splendid edifice built, endowed, and beautified by the Catholics, has not only remained in their hands ever since, but its images, ornaments, and altars were defaced, and its ancient beauty hideously marred. Such remnants of the collegiate property as could be rescued from the rapacity of the spoilers, were privately transmitted to Paris, and produced a small annual revenue for the maintenance of the Catholic clergy of Galway down to 1789, when it was seized and devoured by the Revolutionists.

During the Wardenship of Dr. Bermingham, about the year 1730, the old dispute regarding exemption from the jurisdiction of the Ordinary was revived. Dr. Bernard O'Gara, the then Archbishop, carried the case to Rome; a Commission was appointed to hear and report on the evidence, and after much discussion a compromise was

finally effected, and confirmed by a Bull of Clement XII., dated the 21st April, 1733. This settlement, confirmed by the supreme ecclesiastical authority, formally recognised the right of a *triennial* visitation, *in capite et in membris*, to belong to the Archbishop of Tuam, as well as the right of appeal in *secunda* instantia. On the other hand, the Archbishop admitted that the "lay patrons," representatives of the old corporation, had the right of electing the Warden and Vicars, and that the Warden possessed ordinary or quasi-episcopal jurisdiction over the clergy and people of the subject parishes.

No sooner was this question finally settled than a new one cropped up. The lay patrons, representatives of the ancient corporation, were an exceedingly conservative body, and were unwilling to share their ancient privileges with any of the Catholics who did not belong to "the tribes." The tribes themselves were dying out; new families, not of the tribes, were increasing in number and opulence, and were clamorous for an active and passive voice, or the right of electing and being elected to the Wardenship and vicarages. The monopolists at first agreed to share their privileges with such of the non-tribal families as they themselves might choose to select. This proposal was scornfully rejected by the great body of the people as an insult to themselves; and, as the danger of a schism was imminent, after much fruitless negotiation the question was finally referred to Rome. After considerable discussion before the Propaganda, in 1792 a decree was promulgated, with liberty, however, of appeal, in favour of the exclusive right of the ancient families of the tribes. As a consequence, the election of Warden Joyes, which had been called in question, was maintained, and although murmurs of dissatisfaction were occasionally heard, this decision was generally accepted, and ruled the election of the Warden and vicars for the remaining period of their existence.

No doubt, however, these continued discussions regarding the election and jurisdiction of the Wardens of Galway had great influence in moving the Holy See to abolish that ancient jurisdiction and constitute the territory of the Warden a diocese in ordinary form. This change was accomplished in 1831, when Dr. George Browne, afterwards Bishop of Elphin, was consecrated first Bishop of Galway by Dr. Kelly, Archbishop of Tuam. Dr. Browne, on his translation to Elphin, was succeeded by Dr.

Laurence O'Donnell. On the death of Dr. O'Donnell, in 1855, the present Archbishop of Tuam, Dr. John M'Evilly, was appointed to succeed him. In 1877 Dr. M'Evilly, Bishop of Galway, was translated to the Archiepiscopal See as coadjutor *cum jure successionis*, still retaining, however, the Bishopric of Galway, which only became vacant on the death of Dr. M'Hale by the succession of Dr. M'Evilly to the See of Tuam. The Diocese of Kilmacduagh was then united to Galway, and to the vacancy thus created, Dr. Carr, Vice-President of Maynooth College, has just been appointed, as well to the Apostolic Administration of Kilfenora. He was consecrated on Sunday, the 26th of August, 1883, in the Cathedral Church of St. Nicholas, in presence of a very large and distinguished assemblage of prelates, clergy, and people. The consecrating prelates were Dr. M'Evilly, Archbishop of Tuam; Dr. Gillooly, Bishop of Elphin; and Dr. Duggan, Bishop of Clonfert.

We have only to add, that we heartily wish the new prelate many long and fortunate years to rule the ancient Tribes of Galway, as he is sure to do, with patient firmness and benignant wisdom.

EDITOR.

We subjoin the Constitution of Leo XIII. by which the Diocese of Kilmacduagh is perpetually united to that of Galway, and the administration of Kilfenora is perpetually assigned the Bishop of the united diocese. Such a document must be interesting to the historian as well as to the canonist:—

LEO P.P. XIII.

Ad perpetuam rei memoriam. Ecclesiae Tuamensis in Hibernia Joanne M'Hale postremo hujus Ecclesiae Antistite viam universae carnis ingresso, ex jure successionis factus est Archiepiscopus Venerabilis Frater Joannes M'Evilly Episcopus Galviensis, hic enim Galviensem Episcopatum agens eidem Joanni M'Hale Archiepiscopo Tuamensi Coadjutor datus fuerat, ac proinde successione hujusmodi secuta Galviensis Ecclesia suo caruit Pastore. Manebat autem inde ab anno 1866 penes Venerabilem Fratrem Joannem M'Evilly antea Episcopum Galviensem ac deinceps Archiepiscopum Tuamensem duarum Dioecesium unitarum Duacensis nempe et Fenaborensis administratio, harum Dioecesium prima nempe Duacensis ad Ecclesiasticam provinciam Tuamensem, altera vero Fenaborensis ad Cassiliensem pertinet provinciam. Rebus ita se habentibus, antequam de novo Ecclesiae Galviensis episcopo ageremus, oportune duximus una cum Venerabilibus Fratribus Nostis S.R.E. Cardinalibus negotiis Propagandae Fidei praepositis ea perpendere quae non semel idem venerabilis Frater Joannes

M'Evilly ejusque suffraganei hac de re exposuerunt. Quibus diligenter consideratis et expensis, de eorumdem Venerabilium Fratrum Nostorum consilio nonnulla hisce Litteris decernenda censuimus. Itaque Apostolica Auctoritate Nostra harum litterarum vi Venerabilem Fratrem Tuamensem Archiepiscopum onere administrationis dictarum Dioecesium Duacensis ac Finaborensis hoc futurisque temporibus omnino solvimus ac liberamus, et, ex suprema, quam in persona Beatissimi Petri gerimus potestate easdem Dioeceses invicem sejungimus ac separamus. Hisce praeterea Litteris Duacensem Dioecesim Tuamensi Archiepiscopo suffraganeam, perpetuum in modum Dioecesi Galviensi ad Tuamensem pariter provinciam pertinenti unimus: Fenaborensis Autem Dioecesis in Cassiliensi provincia ecclesiastica sitae administrationem Galviensi et Duaceusi Episcopo perpetuo pariter assignamus et concedimus. Decernentes has Litteras Nostras firmas, validas et efficaces existere et fore, suos plenarios et integros effectus sortiri et obtinere, iisque ad quos spectat et in posterum spectabit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos etiam causarum Palatii Apostolici Auditores, ac S. R. E. Cardinales etiam de latere Legatos ac Sedis Apostolicae Nuncios, et alios quoslibet quacunque praeceminentia et potestate fungentes et functuros sublata eis et eorum cuilibet quavis aliter iudicandi et interpretandi facultate et auctoritate iudicari et definiri debere, ac irritum et inane si secus super his a quocunque quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus nostra et Cancellariae Apostolicae regula de jure quaesito non tollendo, cacterisque omnibus licet speciali et individua mentione et deorogatione dignis in contrarium facientibus quibuscumque. Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die 5 June, 1883. Pontificatus Nostri anno sexto.

Th. CARD. MERTEL.



THE PAPAL BENEDICTION *IN ARTICULO MORTIS*.

PERHAPS few subjects of ecclesiastical discipline have undergone greater changes in the course of time than the one that gives its title to this paper.

Not many centuries ago the Papal Benediction *in articulo mortis*, to which is attached a Plenary Indulgence, or, as it is often briefly called, *the Last Blessing*, seems to have been reserved by the Pontiffs so exclusively to themselves, that, with a rarity amongst things most rare, was any other dignitary of the Church, save Bishops in

charge of a diocese, ever delegated to grant this great Plenary Indulgence at the hour of death.

Later on, the vicars of Jesus Christ granted triennially to all Bishops who governed dioceses the faculty of imparting this indulgenced blessing; but still so restricted was it to the Bishops themselves that they enjoyed no further powers of sub-delegation. Even so late as the beginning of the eighteenth century we find the then reigning Pontiff refusing, through the Sacred Congregation, to bestow this power on any others but the Bishops of the Church. And it was not until nearly half a century later (in 1747) that Benedict XIV. removed the limit of time. In his Bull, "*Pia Mater*," this learned Pontiff made new and wonderful concessions.

Rome more and more extended her merciful arms and graciously opened her bountiful hands. Like a good mother, she naturally recognised the difficulty under which the Bishops often laboured, not only on account of their multitudinous duties, but also through the vast extent of many dioceses, to be at the bedside of her dying children, in order to impart to them this great blessing. She consequently made a new provision in order that the faithful might not die without the great consolation, which, to all pious Catholics, the last Benediction never fails to afford. Hence, before the close of that same century (18th) in which she had first refused it, Rome superadded to the faculties of the Bishops not only *permanent* powers for themselves, but also the privilege of sub-delegating *some* of the pastors of souls—for instance, one or two priests in a city—to impart the Papal Benediction *in articulo mortis*. But it was not until almost in our own days that the Pontiffs so far amplified this delegated power as to authorise the Ordinaries to grant to many confessors, if they deemed it wise and prudent, the right to impart this indulgenced blessing to dying Christians. Practically it now comes to this, that we find it quite in the usual course of things for Bishops to confer this power upon many of the confessors of their diocese.¹

But even long before such amplitude was conceded by the Holy See, the Mendicant Orders especially, along with others to whom the several scapulars and certain confra-

¹ By a dec. of the S. Cong., Sep. 23, 1775, they cannot subdelegate all. (Vide *Decreta Authentica S. Cong., auctoritate SS. Leonis PP. XIII., à Pustet, Ratisbona, A.D. 1883, No. 237, p. 215*); a request again refused in 1878 by the present Pontiff (Dec. auth., No. 440, p. 401).

ternities belonged, had received from the Popes the power to bestow the Papal Blessing on their Tertiaries or dying members of their Confraternities. Thus we find, not only the Augustinian, Dominican, Franciscan, and Carmelite Friars empowered to impart this Plenary Indulgence *in articulo mortis*, but even the faithful, who are invested in any of the principal scapulars or associated in certain confraternities, privileged to claim this Blessing and Indulgence on their death-bed.

But, like the orchard tree which becomes laden with so plentiful a crop of fruit that artificial aid is needed to support its overburthened branches, so, as these privileges became multiplied almost beyond all count, the Church seems to have been called upon for new and special legislation regarding the Papal Benediction *in articulo mortis*. Only of very late years has this been accomplished; and it has been carried out by that sharp, decisive, yet satisfactory way of question to and reply from the Sacred Congregation of Indulgences, which responses, I need not add, embody decrees binding upon the conscience. But its accomplishment has introduced such radical changes in the matter we are considering, that I have thought it would be of interest—perhaps even of profit—to the readers of the RECORD if the new features of this legislation were brought under their notice. Furthermore, I am confirmed in this view and hope by a twofold fact—firstly, because the more recent decrees have essentially changed many recommendations, not to say the doctrine, contained in books on Rubrics and Indulgences; secondly, because the priest upon the mission has little time—sometimes little facility—for seeking out decrees.

I. The Papal Benediction *in articulo mortis*, to which is attached a Plenary Indulgence, can only be imparted *once* to the same person in the same sickness (*semel in eodem statu morbi*), however long that sickness may last.

This has been decided by two decrees of the Sacred Congregation, one issued on Sept. 23, 1775,¹ and the other on Sept. 24, 1838.²

Nothing could better prove the importance of our subject, when I remind the reader that the above decision of Rome is quite at variance with what we read in Maurel on Indulgences, Art. vii., No. 114, p. 299; also in Comer-

¹ Vide Decreta authentica S. Cong., auctoritate SS. Leonis XIII. a Pustet, Ratisbona (1883), No. 237, p. 214.

² Vide *ibidem*, No. 263, p. 235.

ford on Holy Indulgences, Part iii., No. 100, p. 247, and apparently in O'Kane's admirable work on the Rubrics, Ch. xvii., Nos. 960 and 962.

It would, however, be lawful to impart the Papal Benediction, even *pluries*, to a person *who had recovered*, but who relapsed again from some cause or other into *novum mortis periculum*.¹ And if the authors referred to above intend to convey this doctrine they are correct, though far from clear.

II. Moreover, the Benediction cannot be renewed, though it be discovered that the sick person actually received it, *when in a state of mortal sin*.

There is no need here of reasoning *pro* or *con*, inasmuch as we are dealing with things *positive*, and in *positivis non argumentandum est à pari*. But we may remark, *en passant*, that here again we find the opposite held by O'Kane on the Rubrics, Ch. xvii., No. 963, notwithstanding an express decree to the contrary.²

III. Nor even if the dying one should unfortunately relapse afterwards into sin—be it mortal or venial—can the Last Blessing be repeated.

IV. Nor, again, is it lawful to repeat it on account of the mere fact that the sick person can, and licitly does, receive again in the same sickness the Sacrament of Extreme Unction. This seems evident from the words of the S. Congregation when questioned on this subject, viz. "*neque quando extrema Unctio vel absolutio iteratur*." Nevertheless O'Kane goes so far as to hold it as certain that the Benediction may be repeated under the same circumstances in which Extreme Unction may be repeated, that is (to use his words), "when the sick person, having *partially* recovered, relapses, and is again in danger of death." Far be it from me to oppose so learned a writer, neither will I venture.³ I feel I fully discharge my duty by referring the reader to the responses given by the Sacred Congregation on these points; and the decree concerning this, as well as regarding Nos. II. and III. (*supra*), bears date June 20th 1836.⁴ (*Vide* Dec. auth., No. 257, p. 232). Every time, however, the sick person *recovers* and then, from some

¹ Vide Decreta authentica S. Cong., auctoritate SS. Leonis XIII. à Pustet, Ratisbona (1883), No. 263, p. 235.

² *Ibidem*, No. 257, p. 232.

³ The reason, however, for there being *no need* of renewal of the Last Blessing may be easily gathered from the ante-penultimate paragraph of this paper.

⁴ Vide Decreta authentica, No. 257, p. 232; et No. 237, p. 215.

cause or other, falls into a new danger of death, the Papal Benediction may be renewed, as the S. Congregation decided on Sept. 24, 1838.¹

From these replies, then, of the Holy See, I gather that there is this slight difference between O'Kane's teaching and what (to me) seems the ruling of Rome on this question, that, while according to both, Extreme Unction may be repeated as often as a person, having recovered from the danger (*mortis*), again falls into it, even during the same sickness;² the Last Blessing, or Papal Benediction, should only be repeated for the same person who falls into *a new danger of death arising from a new attack of sickness*, whether the disease be of the same or of a different nature. If my reading of the decree, and consequently of the mind of the Holy See, is correct, we may calculate that the *effects* of the Papal benediction always remain *suspended* until the very moment of death, however long it be protracted in the same illness; and in the event of the sick one entirely recovering, the effect of *that* Papal Benediction is never realised.

V. Neither can the sick person, in the same *articulo mortis*, receive the Papal Benediction from *several* priests, though each of them enjoy the faculty of imparting it.³ (Gury, App. de Ind. Tom. II. No. 1088, quaer 3°).

VI. Nay more, several priests (*i.e.*, more than one) are forbidden to impart it, though *ex diversis titulis*, the sick person may have the right to the Plenary Indulgence *in articulo mortis*.⁴

For instance, a dying man might be a member of the Franciscan tertiaries, and at the same time also belong to the Confraternity of the Holy Rosary and of the Sacred Cincture of SS. Augustine and Monica, and be invested with the Brown Scapular of our Lady of Mount Carmel, &c. In virtue of each and every one of these *different titles*, he has the right to receive the Papal Benediction and Plenary Indulgence *in articulo mortis*. As O'Kane truly remarks, (No. 978), a great many plenary indulgences have been granted for the hour of death to the faithful who are members of certain pious confraternities, who practise certain devotions, &c., provided they comply with the requisite conditions. The titles on which these indulgences are granted are altogether *distinct*, and the conditions are not

¹ Vide Dec. auth., No. 263, p. 235.

² Ben. XIV., l. c.; St. Lig. n. 715.

³ Vide Dec. Anth. No. 362, p. 312.

⁴ *Ibidem*, No. 286, p. 252, et No. 362, p. 312.

incompatible. But Maurel goes further and says, (No. 114, p. 299), "Pius IX. allows priests vested with the powers to impart several times (*pluries*) to a dying person the different plenary indulgences in *articulo mortis*, to which he may have a right *under various titles*." To the same effect writes Comerford (No. 100, p. 247), actually quoting *the very decree* of the Sacred Congregation which forbids it, viz., that of March 12, 1855.¹

So important is the solution of this opposition that I feel sure the reader will not deem me unnecessarily prolix if I insert this decree here *in extenso*, reminding him at the same time that its text equally proves the statement I have made in No. V.

Referring to a decision already given in 1841, two important questions were addressed to the Sacred Congregation in 1855, the replies to which seem to place our subject beyond the region of dispute. They were as follows:

"Cum Sacra Congregatio Indulgentiarum in una Valentin. sub die 5 Feb, 1841, sequenti dubio:—

"Utrum infirmus *pluries* lucrari possit indulgentiam plenariam in mortis articulo a pluribus sacerdotibus facultatem habentibus impertiendam?"—resolutionem dedisset: "*Negative in eodem mortis articulo*," exinde quaeritur:—

1°. Utrum vi praecedentis resolutionis *prohibitum* sit infirmo, in eodem mortis periculo permanenti, impertiri *pluries* ab eodem vel a pluribus sacerdotibus hanc facultatem habentibus Indulgentiam Plenariam in articulo mortis, quae vulgo *Benedictio Papalis* dicitur?—

2°. Utrum, vi ejusdem resolutionis *item prohibitum* sit, impertiri *pluries* infirmo, in iisdem circumstantiis ac supra constituto, Indulgentiam Plenariam in articulo mortis a pluribus sacerdotibus, hanc facultatem *ex diverso capite* habentibus, puta ratione aggregationis Confraternitati SS. Rosarii, sacri Scapularis de Monte Carmelo, SS. Trinitatis, &c?—

Sacra Cong. resp.: *Affirmative ad utrumque* (firma remanente resolutione in una Valentin. sub die 5 Feb. 1841). Datum 12 Martii, 1855.

The other decrees (too lengthy to insert in a brief paper) may be seen in the lately published *Decreta Authentica*, by Pustet of Ratisbon, and approved by the reigning Pontiff. I have referred to their number and page in that valuable work by foot notes to this paper.

VII. Lastly, whensoever and by whomsoever (whether

¹ Vide Dec. Anth. No. 362, p. 312.

Regular or Secular), and under what title soever, the Papal Benediction or Last Blessing be given, *no other formula* can be used except the one prescribed by Benedict XIV.,¹ which is found in the Roman Ritual and in most editions of the Roman Breviary; and this even *under the pain of nullity*. Hence the forms hitherto peculiar to religious orders, &c., are rendered hereby practically useless.

This was decided on March 22, 1879, and decreed by the S. Cong. Rit. 7, Maii, 1882, ex mandato SS. D. N. Leonis PP. XIII. (Vide Dec. Auth., No. 444, p. 411). This important decree also legislates *noviter* upon the Papal Benediction given in the Churches of Regulars and upon the *General Absolutions* which Regulars are authorised to impart both to members of their respective Orders and to their Tertiaries.

In conclusion, I may be permitted to repeat that we can hardly be said to be dealing with *opinions*, and in *positivis non argumentatur à pari*. Rome has spoken on all these points, and consequently, *causæ finitæ sunt*. But there is one little point on which I am anxious not to be misunderstood. Though Rome has forbidden either the same priest or different priests, having each the faculty, whether *ex uno vel diverso capite*, to give to the same sick person the Papal Benediction or Last Blessing *more than once in eodem mortis periculo*, nevertheless it is not to be concluded that the sick or dying man himself has right to only one Plenary Indulgence. It is true that he cannot gain the Indulgence more than once, and *that* only when death ensues, as Maurel teaches in common with other writers; but many Plenary Indulgences have been granted *in articulo mortis* to those who have practised certain devotions during life, altogether independent of the ministry of the priesthood in the last moment; and each of these he has a right to try and gain.

In these cases the invocation, at least mentally, of the sacred name of Jesus, generally directed to be made, is an *essential* condition (*conditio sine qua non*) of such Indulgences, should the dying person still have consciousness. (Decree 23 Sep., 1775. Dec. Auth., No. 237, p. 215).

The most consoling feature of all the doctrine on this subject—and one which the priest in attendance should

¹ Addito tamen ad "*Confiteor*" nomine Sancti proprii Fundatoris.

² Vide Dec. Auth., No. 444, p. 405. *Some of these decrees may also be found in the Appendix of O'Kane's admirable work on the Rubrics.*

never fail to impress upon the dying man's mind—is, that once the form has been gone through, and the conditions fulfilled, the Indulgence remains, as it were, *suspended*, and takes effect only when the person is actually dying; falling thus mercifully on the soul *at the very moment* it wings its flight into the unseen world, and leaving the liberated spirit naught to expiate after this mortal pilgrimage, if the plenitude of the Indulgence has been secured. May I not reasonably and logically suggest in this the reason why more than one Papal Benediction *in eodem periculo mortis* becomes unnecessary and is forbidden by the Holy See?

VIII. We may sum up what we have been considering above, as deducible from the later Decrees of the Sacred Congregation of Indulgences regarding the Papal Benediction *in articulo mortis*, in one short sentence, thus:—

This Indulgenced Last Blessing, according to the Formula of Benedict XIV. (under pain of nullity) can be given *once only and by one priest* during the *same sickness*, however long protracted, notwithstanding the many *different titles* the sick person may have to *several* Plenary Indulgences *in articulo mortis*, or despite the discovery that the sick person received it *in statu peccati mortalis*, or *afterwards relapsed into grievous sin*, or even if the dying one *partially* recovered so as to emerge from the immediate danger of death, and then, falling *into a new one*, received the Sacrament of Extreme Unction *more than once* in the same sickness. (*Dec. Auth. Nos. 444, 237, 263, 362, et 257*).

IX. Trusting that the importance of this subject will be sufficient apology for occupying so much valuable space, to the detriment, I fear, of matter far more interesting to a clerical reader, I will leave for some other occasion any further remarks upon the later decrees of the Sacred Congregation—decrees so eminently useful for our practical guidance in matters of ecclesiastical discipline.

E. A. SELLEY, O.S.A.

“PISCATORES HOMINUM.”

BY THE AUTHOR OF “EMMANUEL” AND “MADONNA.”

MORE originality is shown in the naming of race-horses than in the naming of prayerbooks. In the Racing Calendar no repetitions are allowed, except an occasional Darius II.; and one wonders where all the new names come from, so distinctive and so rememberable. But it is otherwise with regard to works of piety. For instance, the *Veni Mecum Piorum Sacerdotum*, of which I have attempted to translate the very peculiar metrical preface, is quite different from a book with the same name published by Pustet of Ratisbon, containing sundry ecclesiastical formularies and prayers. The preface in question is elsewhere called “Exhortatio Summi Sacerdotis Christi Jesu ad Sacerdotes et Clericos.” In my copy, besides obvious misprints, there are two flaws which I could not correct, even conjecturally, myself; and I therefore ventured to exercise my inalienable right as a more or less freeborn citizen—the proud privilege of writing a letter to the papers. I addressed my queries to the editor of *The Tablet* on the 22nd July, 1882, in these terms:—

“An excellent little prayerbook for priests, called *Veni Mecum Piorum Sacerdotum*, begins with an address from the High Priest, Christ Jesus—‘Piscatores hominum, sacerdotes mei,’ &c.—in the same rolling metre as that wonderful ‘Philomela,’ of which Father Ryder, of the Oratory, has just given an admirable version in his *Poems Original and Translated*. I wish to know the authorship of the lines in the *Veni Mecum*, and also to recover a line missing from the second quatrain, which in my copy has only three lines. I think there must be some mistake in a line further on—‘Ne cum Cleri pariter lepram incurrat.’”

Several readers of *The Tablet* kindly hastened to my relief, each referring me to a different edition of the book; R. B.’s copy being published in 1743, J. W.’s in 1756, Father Van Doorne’s in 1774, and my own 1845. The faulty line in my copy was easily amended, *cleri* being a misprint for *Giezi*; the allusion being, of course, made to the very striking incident recorded at the end of the fifth chapter of the Fourth Book of Kings. But the missing line is a more difficult matter. In all the editions referred to by the correspondents of *The Tablet*, going back more than a

hundred years, after the first quatrain occurred this triplet:—

Vos in sanctuario mihi deservitis:
Cavete ne steriles aut inanes sitis,
Si mecum perpetuo vivere velitis.

And so it is found, it seems, in all the earliest printed copies. "A. B. C.," indeed, contends that a triplet may be, and often is, introduced in the midst of such quatrains, and he feels no necessity for such an interpolation as the present writer suggested, slipping in between the first and second line this original forgery:—

Mihi qui sum corde tam humilis et mitis.

But surely no poet could designedly allow one three-lined stanza to intrude among seventeen uniform stanzas of four lines each. Accordingly, "J. W." informs us that the vacuum is filled with a pen in his copy by a rather illegible line, which (he says) appears to run thus:—

"Vos estis palmites, ego autem vitis."

But this wants a syllable to make up the baker's dozen, of which each line is composed in this metre, described thus by Archbishop Trench in his "*Sacred Latin Poetry*" (2nd edition, page 134):—"These trochaic lines of thirteen syllables long, disposed in mono-rhymed quatrains, were great favourites in the middle ages and much used in narrative poems; and though, when too long drawn out, wearying in their monotony and in the necessity of the pause falling in every line at exactly the same place, they are capable both of strength and beauty." "B." (*Tablet*, August 26, 1882) supplies from the *Thesaurus Clericorum*, published at Avignon in 1777, a version which improves the rhythm but not the sense, and which we adopt in the following recension of the text of our poem. *Deservitis* and *vitis* form a very poor rhyme in English; but in French, on the contrary, such rhymes are called *rimes riches*, and they are allowed in Latin rhyming poetry. The stanzas are here numbered in order to facilitate comparison with the English translation attempted later on:—

1.

Piscatores hominum, sacerdotes mei,
Praecones veridici, lucerna diei,
Charitatis radio fulgentes et spei,
Auribus percipite verba oris mei.

2.

Vos in sanctuario mihi deservitis ;
Vos vocati palmites, ego vera vitis.
Cavete ne steriles aut inanes sitis,
Si mecum perpetuo vivere velitis.

3.

Vos estis Catholicae Legis protectores,
Sal terrae, lux hominum, ovium pastores,
Muri domus Israel, morum correctores,
Vigiles Ecclesiae, gentium doctores.

4.

Si legis protectio cadat, lex labetur ;
Si sal evanuerit, in quo salietur ?
Nisi lux appareat, via nescietur ;
Et ni pastor vigilet, ovile frangetur.

5.

Vos coepistis vineam meam procurare :
Hanc doctrinae rivulis debetis rigare,
Spinas atque tribulos prorsus extirpare,
Ut radices fidei possint germinare.

6.

Vos estis in area boves triturantes,
Prudenter a paleâ grana separantes,
Vos habent pro speculo legem ignorantes
Populi qui fragiles sunt et inconstantes.

7.

Quidquid vident laici vobis displicere,
Dicent procul dubio sibi non licere ;
Et quidquid vos opere vident adimplere
Credunt esse licitum et culpa carere.

8.

Cum pastores ovium sitis constituti,
Non estote desides, sicut canes muti ;
Vobis non deficiant latratus acuti,
Lupus rapax invidet ovium saluti.

9.

Grex fidelis triplici cibo sustinetur :
Meo sacro corpore quo grex augetur,
Sermonis compendio quod discrete detur,
Ciboque corporeo, ne periclitetur.

10.

Omnibus tenemini vestris praedicare :
Sed quid, qualiter, ubi, quando, quare,
Debetis sollicite praeconsiderare,
Ne quis in officio dicat vos errare.

11.

Spectat officio vestrae dignitatis
Omnibus petentibus mea dare gratis,
Nec cujusquam hominum munera pendatis,
Ne cum Giezi pariter lepram incurrat ;

12.

Gratis Eucharistiam plebi ministrare,
Gratis et absolvere, gratis baptizare,
Vobis data coelitus cuncta gratis dare,
Ovium salutem sedulo curare.

13.

Vestra conversatio sit religiosa,
Munda conscientia, vita virtuosa,
Regularis habitus mensque gratiosa ;
Nulla vos coinquinet labes criminosa.

14.

Nullus fastus elevet ad id quod non estis,
Gravis in intuitu habitus sit testis.
Nihil vos illaqueet curis inhonestis,
Quibus claves traditae sunt regni coelestis.

15.

Estote breviloqui, ne vos ad reatum
Pertrahat loquacitas nutrix vanitatum ;
Verbum quod loquimini sit abbreviatum,
Nam in multiloquio non deest peccatum.

16.

Estote benevoli, sobrii, prudentes,
Justi, casti, simplices, pii, patientes,
Hospitales, humiles, subditos docentes,
Consolantes miseros, pravos corrigentes.

17.

Nam si sic gesseritis curam pastorem,
Vereque vixeritis vitam spiritualem,
Postquam exueritis chlamydem carnalem,
Ipse vobis conferam stolam immortalem.

A writer in the *Saturday Review* of August 5, 1882, noticing an article in the previous *Quarterly Review*, on “Medieval Hymns,” lays down this sound canon of translation: “Other things being equal, a translation which reproduces or suggests the metre of the original, is better than one that does not.” On this principle we have considered it our duty to preserve as much as possible of the peculiar *lilt* of our original, by choosing a trochaic rather than an iambic measure, and by making the four lines of each stanza rhyme together. The dissyllabic endings we have deemed it necessary to sacrifice.

Mark the ingenuity with which the fourth quatrain develops the first half of the preceding one; and mark the ease with which sacred texts are woven into the rhyme. Thus, the antepenultimate stanza versifies Proverbs xx. 19. The *verbum abbreviatum*, of the same quatrain, is taken from Romans ix. 28. In the last line of our first stanza our Divine Lord is made to address to his priest the entreaty which his priest, using King David’s words (Psalm liii. 2), addresses to God every day at Prime. This interchange of prayers between the soul and God reminds me of a striking expression of blessed Margaret Mary Alacoque, which occurs in a passage autographed from her handwriting in the selection published at Avignon in 1830, where she proposes “to wound often the Heart of the Spouse by ejaculatory prayers, and to keep her heart attentive to those which he will address to her.”

The following version aims at very close fidelity, in accordance with the fashion of translation now-a-days in vogue, especially with regard to short pieces:—

1.

Fishers of men, ye priests, on whom my yoke I lay,
O truth-telling preachers, lamps that light the way,
Shining bright with hope’s and charity’s pure ray—
With your ears receive the words my mouth will say.

2.

In my holy place you minister to Me.
You are but the branches, I the living Tree:
Ah! beware lest barren, empty, you should be,
If with Me you wish to dwell eternally.

3.

You the Christian law in your protection hold—
Earth’s salt, light of mortals, pastors of my fold;
Teachers of the nations, you their morals mould—
Israel’s strong walls, the Church’s warders bold!

4.

Were the law unguarded, quickly would it fail;
Salt without its savour, what doth it avail?
Groping travellers stumble when the light grows pale;
If the shepherd sleepeth, foes the fold assail.

5.

In my vineyard toiling, plant and till and sow;
O'er it let the streams of holy doctrine flow;
All its weeds and thorns uproot and lay them low,
That the seeds of faith may have space to grow.

6.

You are as the oxen on my threshing floor,
Warily dividing chaff from wheaten store,
Men inconstant, frail, unskilled in sacred lore,
In you as a mirror must the law explore.

7.

Whatsoe'er displeasing in your sight they see,
That, they say, forbidden to themselves must be;
While your own example is a cogent plea
To believe things lawful and from censure free:

8.

Since the post of shepherds o'er my sheep you hold,
Be alert, not slothful—not dumb dogs but bold.
Let your cry of warning ring across the wold,
For the wolf is greedy to lay waste the fold.

9.

On a triple food my faithful flock doth feed:
On my sacred body which is meat indeed—
On my holy word, to be dispensed with heed—
And on daily bread, lest peril should succeed.

10.

Since to all your people you are bound to preach,
Where and when and wherefore, how and what to teach,
Anxiously beforehand study, I beseech,
Lest your hallowed office any should impeach.

11.

It befits that office and your dignity
To bestow my treasures on all seekers free;
Let not gifts or persons here regarded be,
Lest on you should fall Giezi's leprosy.

12.

Freely give your flock my eucharistic food,
 Freely shrive and lave them in the cleansing flood.
 Freely pour the graces purchased on the Rood,
 Diligently striving for your people's good.

13.

Be your conversation, your habitual mien,
 Regular, religious, and your conscience clean,
 Virtuous your life, your mind through grace serene;
 And may guilty stain ne'er dim your spirit's sheen !

14.

Let your grave deportment at a glance declare
 Pride and ostentation have in you no share.
 In pursuits unworthy nought must you ensnare,
 Since the keys of heaven are given to your care.

15.

Be ye brief of speech, lest loquacious tongue,
 Fosterer of vanities, lead to what is wrong;
 Do not let your words rush out in heedless throng,
 For, in speaking much, sin is not wanting long.

16.

Be ye prudent, simple, just, benevolent,
 Hospitable, humble, pious, chaste, content;
 Teaching well the subjects to your guidance lent,
 Comfort ye the wretched, make the bad repent.

17.

If, your pastoral charge acquitting duly so,
 Spiritual be in truth your life below,
 When your earthly vesture ye aside shall throw,
 I the robe immortal will on you bestow.

Nothing seems to be known about the authorship of this energetic *concio ad clerum*. The latest edition we have of the book—“Schaphusiae, sumptibus Fr. Hurter, 1845”—omits this metrical address, and states that the collection of prayers was made many centuries ago for the use chiefly of the Benedictines. The examination of conscience and the method of meditation follow the Exercises of St. Ignatius; but these may have been introduced subsequently by Jesuit editors. Even in England, in 1774, as Father Van Doorne writes to *The Tablet*, an edition, with the Jesuit monogram on the title-page, was published “Pres-

toni\apud Gulielmum Stuart." In some editions it is called *Veni Mecum*; in others the more usual but less correct *Vade Mecum* is substituted.

"Perhaps it may turn out a sang,
Perhaps a sermon."

Readers who may be surprised at seeing so many of these grave and learned pages taken up with mere verse, will find on examination that Burns's surmise is verified in the present instance.

CHARLES O'CONOR OF BELINAGARE.—III.

REV. CHARLES O'CONOR, D.D.—(CONTINUED).

WE have seen how Dr. O'Connor seems to censure Pope Pius VI., for declaring in his Bull *Caritas*, the Civil Constitution of the French clergy to be impious, heretical, schismatical, and, on the whole, to be rejected ("a pretty climax"). He condemns the Irish Bishops for approving of the *Concordat* by which Pope Pius VII. restored the Church of France, and brought back millions to the one true fold. He seeks to represent to his English Protestant readers the Irish prelates as the supporters of Napoleon, then the deadly foe of England, and the enemies of the Bourbons, whom England supported.

The Most Rev. Dr. Milner, the indefatigable opponent of the "Board of British Catholics" and the "Protesting Catholic Dissenters," the uncompromising foe of the "Veto and arrangements," was, as might be expected, singled out by Dr. O'Connor as a chief object of abuse and attack. This is the style in which he inveighs against that distinguished Bishop, who may be truly described in the language quoted by Dr. O'Connor, as applied to Rothe, Bishop of Ossory, by Messingham and Usher:—"Ecclesiasticae libertatis defensor, et patriorum privilegiorum propugnator. Patriarum antiquitatum indigator diligentissimus." "You who well know," he writes to his brother, to whom he addresses this letter, "the principles which I have ever professed, will judge of my surprise, when, instead of finding in the conduct of our bishops, those facilities for the emancipation of our country, which I had until lately

expected from them, I read the following paragraph in a pamphlet, written by their avowed agent the bishop of an obscure village in Asia, named Castabala,¹ and published about the end of last year. "There is not a single prelate in England or Ireland who is not firmly resolved to reject the four articles of the Gallican Church (commonly called the Gallican liberties). We are very far from finding fault with the partizans of the articles, but we think we see in these articles the germ of all the present mischief: and, to be brief, we are determined not to subscribe to the articles."² It may be noted that Dr. O'Connor here professes to quote Dr. Milner's words literally. But on referring to Dr. Milner's "Supplement to a Pastoral Letter, &c., London, 1809," we find that his words are:—

"The said *ex curé* continues to insist in the strongest terms, on revolutionizing our English theology, no less than our Church government, by obliging us to adopt the four French articles, though there is not a single prelate in England or Ireland, who is not firmly resolved to the contrary. We are very far from finding fault with the partizans of the articles; still we think we see in these articles the germ of all the present mischief; and, to be brief, we are determined neither to have Blanchard for our theologian, nor to subscribe to the articles."

It will be at once remarked that to be "resolved not to adopt the four French articles," and to be "resolved to reject the four articles," are very different things. "Castabala, in 1810," again writes the Doctor, "dares to inform us that he and the exclusive Doctors, the foreign influenced bishops of Ireland, have decreed that Ireland shall not enjoy the liberties of the Gallican Church." Dr. Milner most truly wrote that in these same articles, misnamed liberties, so lauded by Dr. O'Connor, was to be found "the germ of all the present mischief." They have been indeed the source of untold calamity to the Church and clergy, and people of France. The assembly which formulated these propositions without authority, while pretending, at the order of an absolute monarch, to vindicate the liberty of the Church against the Pope, its true defender, suffered their church to be made, day by day, more and more the slave and creature of the State. Most truly did Fenelon say:— "The king is in truth more the master of the Gallican Church than the Pope. The authority of the king

¹ Dr. Milner was Vicar Apostolic of the midland district, and Bishop of Castabala *in partibus infidelium*.

² Columbanus ad Hib. No. iii. 4, 5.

over the Church has passed into the hands of secular judges. Laymen domineer over the bishops." But we need not wonder at Dr. O'Conor's fierce indignation, because Dr. Milner and the Irish bishops resisted the attempt of the "Board of British Catholics" and "Protesting Catholic Dissenters," to force them to adopt the four French articles enunciating the so-called Gallican liberties. For a cursory inspection of his five addresses to the Irish people, will show that while he sought to lessen and destroy the authority and jurisdiction of the Supreme Pontiff over the Irish Church, he wished to make it the slave and creature of a Protestant State. He writes:—"The Pope's supremacy, by divine right, consists only in a power of inspecting the conduct of all the orders of the hierarchy, that the faith we outwardly profess shall be conformable with the revelation of Christ, and that our morals shall be conformable with our faith."¹ Here we have the primacy and jurisdiction of the Pope over the universal Church reduced to a mere power of inspection—a censorship of morals, such as an Archbishop had over the suffragans of his province. The courageous Doctor has no fear of the interference of the State. "Conscientious Catholics," he says, "have more just cause to be alarmed for the total extinction of the sanctity of the Island of Saints, than to fear those salutary restraints of legal responsibility, avowedly consistent with their faith, which sober, anti-fanatical statesmen endeavour, in pity to the Irish people, to interpose, as an *Ægis* of defence between their liberties, and the usurpations of uncontrolled Maynooth *imperium in imperio*, which is insidiously styled the Independent Hierarchy of the Irish Church."² "Such proposals (*viz.* of a Veto) tend to obstruct foreign influence, and to reduce undue exercise and abuse of episcopal power under legal restraint."³ "The Castabala principles are hostile to the safety of our religion, which cannot exist or keep pace with the rapid increase of our population, unless it is supported by that Canonical discipline, without which we may transmit a vile, intriguing, ultramontane, but we cannot transmit a legal National Church to posterity."⁴

Having furiously inveighed against the mode of appointing Bishops, then practised in Ireland, the Doctor obligingly gives us his own receipt for the true and legitimate process, which he concludes thus:—"Lastly, the Metropolitan is to agree with the civil power in the con-

¹ Col. ad Hib., No. i. p. 87.

² Ib. No. ii., p. 162.

³ Ib. p. 5, et seq.

⁴ Col. ad Hib., No. iv., p. 41.

firmation or nomination of one of the three, without any reference to any foreign jurisdiction."¹ The word *foreign*, as used here, clearly means *papal*. Comment is superfluous. "I do," he says, "most distinctly profess my full and deliberate conviction, that no appointment to an Irish Bishopric can be legitimate in the present state of Europe, without the free election of the diocesan clergy, assembled in chapter for that purpose, after the Bishop's death, *vacante sede*, and that neither the election of Bishops by the Pope, nor their confirmation by him after election, nor even his knowledge of the appointment, is a necessary requisite to establish the validity of any of these acts."² This teaching seems perilously like that anathematized by the Council of Trent: "Si quis dixerit episcopos, qui Romani Pontificis auctoritate assumuntur, non esse *legitimos*" et veros episcopos sed figmentum humanum, Anathema sit.³

Dr. O'Connor thus refers to the unanimous rejection of the Veto by the whole Hierarchy and the great bulk of the Catholics of Ireland:—"I therefore do not wonder, that the bigotry of ignorance, the jealousy of England, the democracy of revolutionists, and the principles of rebellion and separation have coalesced against granting a *limited negative* to the civil power in the appointment of our Bishops. On the contrary, I always foresaw, that the most outrageous passions would confederate, in order to prevent every and any interference, which might tend to restrain the uncontrolled dominion of Maynooth within the limits of just, and legal, and necessary responsibility."⁴

It is worthy of notice how this champion of Gallican liberties for the Irish Church, makes Maynooth synonymous with the independence of the Church and loyalty to the Holy See. He refers to Maynooth teaching in the following characteristic passage:—"It is enough for our present purpose if we shall have satisfied our Catholic countrymen by historical facts, that the Roman Court availed herself of our national hatred to England, to impose upon us an *Imperium in imperio*, a system of temporal dominion so powerful, that our Bishops, who were all creatures of that *Court*, could, on any emergency, with the help of their ultramontane principles, by *exclusive* Synods, uncanonical censures, suspensions, and excommunications, raise the *Mass of our people* against our Nobility and Gentry, and against the most enlightened and distinguished of the

¹ Ibid. i., 86.² Ibid. iii., 13.³ Conc. Trid. sess. 23, can. viii.⁴ Col. ad Hib. i, 25.

second order of our Clergy, whenever any Nuncio, or Legate, or Papal Emissary, or their own personal influence, or considerations of flesh and blood, interfered; and that these very principles, which would not be tolerated in Catholic France, have existed down to our times, do actually exist in full force in our *exclusive* Synods, and are taught at Maynooth, without the least reserve, to this very day.¹

It is a matter of pride to learn from such an authority that the principles taught in our *Alma Mater* from the very beginning, were very different from those of the authors of the Gallican Liberties. While we have testimony here to the Catholic teaching of Maynooth from its foundation, we have testimony also to the unswerving loyalty of the Irish Church and the Irish people to the See of Peter, which has been the traditional glory of our race, to their faithful adherence to that advice of St. Patrick, which forms the motto of this Journal, "*Ut Christiani ita et Romani sitis.*" He quotes Lynch, writing of 1641, to the same effect: "*Vulgus ipsum tam ardenti Pontificis colendi studio flagrabat, ut Ministri ejus imperata non facere nefas inexpressibile putaverit.*"² What a strange perversion it is to find this unsound doctrine, this hostility to the legitimate authority of the Sovereign Pontiff, in a writer, who, one would think, had drunk in orthodoxy at its very source, who had the high privilege of saying:—

"*Romae nutrir mihi contigit atque doceri.*"

Religion, according to Dr. O'Connor, was not the cause of the Penal Laws. "Our countryman, Peter Walsh," he says, "a Franciscan Friar, who was intimate with the Duke of Ormond, justly ascribes the Irish Penal Laws, since the Reformation, to a *system of doctrines and practices* contrary to those manifestly recommended by the Gospel, and by the Christian Church, which are calculated to establish the temporal interference and dominion of the Court of Rome." Clearly Dr. O'Connor was a Catholic of the stamp of Peter Walsh of the Remonstrance, and Paul Sarpi of the History of the Council of Trent.

Having seen how our learned Stowe librarian inveighs against Dr. Milner and the Irish Bishops for expressing their loyalty to the sainted Pius VII., and their reprobation

¹ Col. ad Hib. No. ii. pp. 94-5, printed by J. Seeley, Buckingham, 1810.

² Cambr. Evers.

³ Col. ad Hib. p. 32. note.

of Blanchard and his confederates, it will not surprise us much to find him sympathising with Quesnel and other leaders of the Jansenists. For did he not aspire himself after a National Irish Church, somewhat, we suppose, after the model of Utrecht? "We shall yet have a National Church; our ancient renown shall not be yet annihilated."¹ "It was justly remarked," he says, "of the Bull against Quesnel's works, that in reality it proposed not one article to be believed, and that the accumulated qualifications of heretical, ill-sounding, ill-smelling, &c., which are applied to all his works, could not be applied to any one proposition in the whole. It was a party Bull, of which the celebrated Cardinal Tencin, and the pious Fitzjames, Bishop of Soisson, and brother to our gallant countryman, the Duke of Berwick, said that it proposed to be believed with implicit faith an indeterminate creed, of which not one article could be defined. And are those days of *undefined technical* theological words to be continued?" The reference here is to the Constitution *Unigenitus* (1713), in which Pope Clement XI., condemned 101 propositions from Quesnel's Moral Reflections on the New Testament. Quesnel's true character stood clearly revealed when he became the head of the Jansenist heresy, which in him reached its last subterfuge. His book was not condemned without long and careful examination. The Pope submitted it to a commission of Dominicans, who were entirely unconnected with the controversies between the Jesuits and Jansenists. The "pious Fitzjames," here alluded to, was undoubtedly a Jansenist. But one who so frequently boasts of historical accuracy, and who is so unsparing in censuring others, ought to have known that he was not the brother, but the son of the gallant Duke of Berwick, who fought so bravely at the Boyne at the head of the Irish cavalry, and rode by Sarsfield's side at Steinkirk and Landen. He ought to have known too that Berwick was not his countryman. He was the son of James II., and Arabella Churchill, sister of the great Duke of Marlborough, and was born at Moulins, in France. We cannot believe, on the unsupported statement of Dr. O'Connor, that Cardinal Tencin spoke of the Constitution as here represented. When he was Bishop of Embrun, he held a Council against Soanen, Jansenistical Bishop of Senez, for which he was unsparingly reviled by the Jansenists.

When we meet in these old volumes such extraordinary

¹ Col. ad Hib. 4, p. 12.

statements regarding the primacy and jurisdiction of the Roman Pontiff, and the authority of the teaching of "the Father and Doctor of all Christians, to whom was given full power by our Lord Jesus Christ of feeding, ruling, and governing the universal Church,"¹ one is more than ever convinced of the opportuneness and necessity of that definition of the Pope's infallibility, which has given the *coup de grâce* to theologians of the stamp of our Stowe librarian. Dr. Milner, in one sentence, disposed of all the laboured attacks of the five addresses:—"You might as well pretend to pluck a beam from the sun, as to touch one fibre of ecclesiastical jurisdiction."

The errors of Columbanus regarding the governing power of the Church, his statement that "priests of the second order have a right to sit in Councils and judge of faith and discipline," have been ably and learnedly refuted in a series of "Letters on Church Government," by James Bernard Clinch, Dublin, 1812. J. B. Clinch was Professor of Rhetoric in Maynooth College, having being appointed in 1795, the year in which the college was established. We have heard or read somewhere, that at the request of his friend, Dr. Hussey, first President of Maynooth, Edmund Burke examined Mr. Clinch in Horace, and was so much pleased with the result, that he wrote his name in the volume, and presented it to the approved candidate.

Very different, indeed, were the sentiments of Charles O'Connor. He thus condemns the cause advocated by his grandson, fifty years before the word *veto* had been applied to the attempt made to enslave the Church of Ireland. Writing to Dr. Curry, author of the "Historical Review of the Civil Wars," and "State of the Irish Catholics," he says:—

"In the meantime you, and all of you, are as passively silent as sheep before the shearer; you are of opinion, I suppose, that it is not justice due to all parties, to show by what means, and by whose means, such evils were brought upon us to operate to this day. This Harris's insolence is seasoned for him, by an opinion derived from your silence, that he has defeated us all. For my part, were I you, and had but a pebble, I would cast it against such an illiberal dog; nay, at every Irishman who would be so base as not to be ashamed to mangle the corpse of the fallen, or to rivet the fetters of the oppressed. But alas! we are a people truly fallen, or we would co-operate with each other systematically in counteracting the proceedings of the parties, that are united in nothing, but in a league

¹ Council of Florence.

against us. They offer us a boon, a Registry Bill, which is evidently calculated to extirpate our very remains. Nothing can be better known, than that our spiritual economy cannot be exercised without the spiritual jurisdiction of our bishops. Yet the jurisdiction of Catholic bishops is totally overturned by the blessed boon, the intent of which is therefore to destroy Popery by Popery itself."¹

And again, writing to his friend O'More, of Ballina, in the County of Kildare, in November, 1777, this true Irish and Catholic gentleman speaks of the attack made on him "for no other offence but that of preferring in spirituals, obedience to the law of conscience, rather than to the law of the strongest;" "and if," he says, "I should be left nothing to inherit but the religion and misfortunes of my ancestors, I hope that Providence will arm the unwilling victim with resignation, and prepare him for the sacrifice."

The following interesting letter, written by Dr. McDermott, of Coolavin, to the historian Plowden, author of the "Historical Review of the State of Ireland before the Union," and the "History of Ireland from the Union till 1810," shows how surprised his friends at home were at the change which had come over Dr. O'Connor's principles and aims with his departure from Ireland. We may remark, that Dr. McDermott was also the grandson of Charles O'Connor, whose daughter was married to "The McDermott of Moylurg," and he had married the sister of the Rev. Charles O'Connor, D.D. He is described by Dr. O'Connor himself, as "the present representative of the ancient chiefs of Moylurg, Hugh McDermott of Coolavin, who reflects back on his ancestors that manliness of character, that steadiness of principle, and that Irish mind, which at every period of our history they displayed"²:—

"COOLAVIN, " *May 27th*, 1802.

"MY DEAR SIR,—Your letter of the 12th inst., with the inclosures, did not reach me until yesterday. I mention this circumstance that you may believe I lose no time in acknowledging the kindness of your communication. Of the correspondence between you and Dr. O'Connor, I can with truth say, that it both disappointed and surprised me. I did not, I could not doubt, but that he would have treated you with a becoming liberality, and I was certain that he would have displayed still greater alacrity to prosecute your work, than I did myself, because he possessed more the means of doing so. I now regret that I exposed you to the trouble of making an unprofitable application; but I regret still more to know, that our best and most copious collection of Irish books and manuscripts should be, as I fear, sunk for ever in the

¹ Appendix to Historical Review. ² Col. ad Hib. No. v., p. 271.

sepulchral library at Stowe, however splendid the monument in which they are entombed. In future, I apprehend, they will be inaccessible to all but the Priests of the Temple; nor will it be easy to come at them, even by the *back stairs*. When Dr. O'Connor left Ireland in the year 1799, he was a *real Irishman*. What he is at present I know not. He boasts of having divested himself of Irish prejudices. If he ever had any such, in an Irishman, they were amiable and honourable; and while not founded in voluntary error, I should feel more pride in avowing than in disclaiming them. It would appear that Dr. O'Connor has exchanged his Irish prejudices for the Anglo-Irish politics of Stowe, and thus grafted a mongrel breed of mixed principles on the parent stock of Irish patriotism.

I must here protest against his unqualified rejection of allowing Irish authorities. There is an apparent heroism in his including his own grandfather in the number; but it is like the heroism of the man who, lest he should be at all suspected of superstition in religion, affected to repose his mind on universal scepticism.

Mr. Charles O'Connor devoted sixty years of his life to the study of Irish history and Irish antiquities. He had the best collection of books, and understood the language better than any man in Ireland. Left a widower in the 28th year of his age, possessed of an easy, independent property, he had full leisure to indulge his favourite pursuits. He indulged these pursuits, therefore, from choice; perhaps, also, from a laudable hope of not being wholly useless to his unhappy and injured country. He was so modest, that though he always sought the company of men of letters, he was better pleased to hear the opinions of others, than to deliver his own. In his manners he was simple, in his conversation affable, in his temper rather cool than ardent. In his convivial moments he was cheerful in the highest degree. To this let me add that he made religion a matter of conscience, and abhorred falsehood so much, that he would not hear an untruth even in jest. I do not, therefore, hesitate to affirm, that he was too sturdy a moralist to prefer Ireland to truth. Such a man I consider safer as a guide than his grandson, who has not made Irish literature his particular study above five or six years, and who can be but imperfectly acquainted with the ancient Irish language. . . .

"I am, my Dear Sir, yours most truly,

"HUGH M'DERMOTT."

Dr. M'Dermott here refers to his grandfather's collection of MSS. and works on Irish history and antiquities. Many of these materials doubtless came into the hands of Charles O'Connor on the understanding that they should be used for the benefit of his country, that they should remain in Ireland, and be accessible to all who might desire to utilize them. This very valuable O'Connor collection of manuscripts and printed books came, after Charles O'Connor's

death, into the possession of Dr. O'Connor, who transferred them, on what consideration has never transpired, to the library of the Marquis of Buckingham. "It is now," said Edmund Burke, "lurking in the library of Stowe, and lying in the hands of an individual, who appears to enhance the value of his purchase by rendering it inaccessible." Undoubtedly the action of Dr. O'Connor, in carrying it to Stowe, has since deprived his country of the valuable treasure, which, we have no doubt, his patriotic grandfather had collected for its benefit. Amongst these MSS., is one of the autograph originals of the first part of the "Annals of the Four Masters." John O'Donovan could not obtain access to it when preparing his great edition of the "Annals." The Stowe collection passed by purchase into the hands of another English nobleman, Lord Ashburnham, who guarded it as jealously from the eyes of Irish scholars and antiquarians, as His Grace the Duke of Buckingham and Chandos had done. Of these MSS., O'Curry observes, that in Lord Ashburnham's custody "they are as safe from the rude gaze of historical investigators, as they were when in the hands of His Grace of Buckingham, who got possession of them by accident, and sold them as part of the ducal furniture, to the prejudice of the late Matthew O'Connor, Esq., of Dublin, the true hereditary owner."¹ The Ashburnham library is now again for sale, and let us hope that the O'Connor collection will be secured by the State, and placed in Dublin, its proper home.² Although when Macaulay examined the Stowe collection for the trustees of the British Museum, he declared that there was nothing in it worth purchasing for the Museum but the correspondence of Lord Melville on the American War!

Dr. O'Connor returned to Ireland in 1826, when the publication of the *Rerum Hibernicarum Scriptores* was finished. His reason gave way soon after, and he spent some time with Dr. Lanigan, the author of the "Ecclesiastical History," in Dr. Harty's private asylum, at Finglas. He died at Belinagare, the residence of his brother Owen, the O'Connor Don, in 1828, in the 64th year of his age. He

¹ We should rather say that the heir of Dr. O'Connor's eldest brother Owen, grandfather of the present O'Connor Don, is "the hereditary owner."

² Since the above was written the Government has purchased a portion of the Stowe Library. The works and MSS. relating to Ireland, which, we presume, will include the entire O'Connor collection, will be lent to the Royal Irish Academy. Decidedly, the place in which this collection is deposited should be easily accessible to all who desire to make use of it.

was interred with his grandfather, Charles O'Connor, in the sepulchre of the O'Connor Don, within view of the extensive ruins of the great castle of the O'Conors, at Ballintubber, County Roscommon. The tombstone bears the date 1636; but no epitaph here preserves the names and memories of two distinguished Irishmen, better known to posterity by their Celtic scholarship than by their long and illustrious lineage. Dr. O'Connor died, we rejoice to learn, *in pace Ecclesiae*, bequeathing annuities to the churches of Castlerea and Belinagare.

J. J. KELLY.

A SCRIPTURAL SKETCH.—II.

ON the day of the original fall of humanity, there arose from the ruins of lost innocence, a new sentiment called repentance, a sentiment soft and sad as the melancholy flowers that are planted over a grave as a sign of sorrow and of hope. It was the outcome of the first glance of the Eternal Father on a conscience already attacked with remorse. It was sent upon the earth to devour in sorrow the fruits of reprobation, which human liberty had left behind it.

It was not, however, to remain a sentiment only, but by a heavenly arrangement it was to become a virtue and a redeemer of souls.

It was to drown in tears of grief the guilty past of a human existence, and to place its shattered form with recovered youth in the conditions of a new life. It was destined to press with sorrow the soul of every individual, and in doing so to stir up within them all their power of re-action—that power which pushes them on to generous struggles, and crowns them at last with the superior glory which is attached to reconquered sanctity.

For human liberty being capable of falling into error, and at the same time, by a merciful economy, capable of being brought back again to truth it was to be expected that God should put in repentance a great beauty, and all the prestige of heroism in order to recall more efficaciously to virtue those who had lost the charm of their first innocence.

Therefore the world honours with a sympathetic admiration all those courageous minds that have renounced errors which they cherished, and that have laboured to free

themselves from habits of sin, especially those heroes of the Old Testament who, even long before the promulgation of the law of grace, buried their greatest faults in the severities of a more memorable penance.

Heaven itself is rejoiced at the spectacle of those revolutions of conscience which bring men back from the depths of evil to the source of good, and which give to minds hardened and dried up with pride the treasures of humility and sorrow.

It would even seem that there is in innocence preserved intact more of heaven and less of man than in innocence recovered by repentance. In the latter the efforts, the sweat, the tears, the blood of the creature appear in greater light and in many respects command a higher degree of the respect of men and of the friendship of God. For it is a law of the world, which exists for heaven as well as for earth, that whatever suffers is sacred. Sorrow must be respected for all eternity when its true end is to mark for brighter glory those whom it afflicts in life with its most oppressive weight.

Of all the names written in the annals of repentance none has remained greater and more popular than that of David. David was one of those vehement and stormy souls in whom the Creator had marked a deep impress of His love, so that when fascinated for a moment by the world of senses he only tasted their vanity to return to God with a more inexpressible tenderness.

Having passed through the trials of misfortune to a throne, he had everything under his hand that could constitute for him the greatness and the happiness of the world. It was then that he fell, carried down by pleasure and by pride. The severe voice of a prophet roused him from his lethargy. He acknowledged his fault, and submitted himself to the laborious task of penance. His solitary life was thenceforth full of grief. Adversity came upon his household, and his paternal affection was torn to pieces by his children. To these exterior expiations he added the humility of an avowal made to all ages. He drew from his heart opened by repentance such pathetic and real strains of regret that they have remained in the memory of peoples a universal language of sorrow and of prayer.

For six years David had held the sceptre of power. Wise measures had already marked his reign. He had spent a long time organizing the public forces of the Hebrews. He divided the army into twelve bodies, each

of twenty-four thousand men, who held themselves under arms a month in turn to do the ordinary military service of Jerusalem. In the interior of the country religion was flourishing and finances in a state of perfect order. Though at peace with most of his neighbours, he sometimes found it necessary to exact that respect, which he always tried to gain, first by gentleness and charity, and when these failed by force of arms. The Ammonites having grossly outraged his ambassadors, he beat them in a first campaign, notwithstanding the aid given them by the Kings of Syria. The following year he sent Joab, the best of his generals, to lay siege to their capital, then called Rabbath, and afterwards to Philadelphia on the Torrent of Zaboc to the east of the Jordan.

It was during this second expedition that David fell into the double crime that has made his repentance so remarkable. After sinking into the sin of passion he yields to pride, and descends to the most tragic calculations to save his name; for pride tends to break through every obstacle, and its ways are, if necessary, the ways of blood. But who could recognise in this odious work the hero who conquered Goliath, the noble brother in arms of Jonathan, or the outlaw of Hebron sparing his persecutor Saul? Yet such is the genius of passions! Like furies that dance about man their infernal round, when he is once entrapped, they carry him with the swiftness of frenzy, and pass him like a puppet from one to the other.

But God awaited the moment when David thought himself secure to tear asunder the cloud which the senses had interposed between him and virtue. The restless phantom of remorse was commencing to play its accustomed part, when words of reproach and mercy came from the lips of the prophet Nathan.

"There were two men in a city," said the prophet, "one rich, the other poor. The rich man had many sheep and oxen, but the poor man had nothing at all but one little lamb, which he had bought and nourished, and which had grown up in his house, eating of his bread, and drinking of his cup, and sleeping in his bosom, and it was to him as a daughter. And when a stranger came to visit the rich man he spared his own sheep and oxen, but took the poor man's lamb, and dressed it to make a feast for the stranger."

"God liveth," said David, "and the man who did such

a thing is a child of death. He, who committed this crime, shall give back four sheep for one." "Thou art the man," said Nathan, with a solemnity that fell like a thunderbolt on the king, and the prophet applied the details of his parable exciting repentance for the past and hope for the future.

David was moved. His pride was broken, and his heart was melted like the metals that are liquefied by strongly concentrated heat. His soul gave expression to the saving cry which suffices to repair the ruins of a world, and which replaces frail humanity in equilibrium with heaven. "I have sinned against the Lord."

"And the Lord forgives thee," said the prophet, "thou shalt not die, but as thou hast by thy crime given occasion to the enemies of the Lord to blaspheme, the child that is born to thee shall surely die." Thus in blotting out the stains that disfigure our souls, God often imposes sorrow as a chastisement for the past and a precaution for the future. Grief fills an expiatory part in the fallen world. It seizes the most sensitive part of the human will and condenses its energy. It is a better counsellor than prosperity, and while the happy man forgets the eternal years of the distant future, and shuts himself up in a life sweetened by the joys of the present, the man warned by sorrow, not content to sow the wind and reap the whirlwind, turns his thoughts towards the more substantial happiness of the promised land. He blesses the hand that chastises him, and returns thanks for being reminded of the truth.

The threats of the prophet were not vain. The child of Bethsabe fell sick and died, and then commenced for David the long penance of a life-time for the crimes of a few days. No doubt, some beams of glory came to light up the darkness that henceforth surrounded his life. The fortune of his arms was sustained. Joab had reduced Rabbath to the last extremities of siege; and, like an able courtier, reserved to his master the honour of striking the last blow. David went to order the assault, and take the city. It was the work only of a moment. The carnage was terrible, and the spoils unusually great. On the other hand, in place of the child, whose birth and whose death had been the occasion of so many tears, Bethsabe gave birth to another child, on whom David centred all the tenderness of his sad affections, and over whose head Nathan pronounced words of glory, and published that he would be the happy object of the predilections of heaven.

But those joys of David were sorely troubled. Ammon, the eldest of his children, committed one of the darkest crimes mentioned in the Old Testament. Here the guilty father was made to feel the justice of the divine chastisements, which often strike our souls in the point we are most anxious to protect; for something more tragic still was to result from the crime of Ammon. Absalom, the full brother of Thamar, seeing her in mortal anguish, planned a scheme of vengeance. For two years his heart was full of a lurking spirit of revenge, which he always contrived to dissemble. He made no complaint that could betray his design, or give evidence of the plague that filled his soul. One day he invited all his brothers to a great feast in a country-house not far from Jerusalem. The king was asked to take part in the rejoicings. David not only refused, but showed himself much opposed to this festive meeting of his children, as if he feared some sad occurrence. Whilst the preparations were being made, Absalom gave this order to his servants:

“Take notice, when Ammon shall be drunk with wine, and when I shall tell you, strike him and kill him. Fear not; for it is I who command you. Take courage and be strong.”

In the midst of the gaiety this plan was executed. Ammon was killed, and his brothers fled in haste back to Jerusalem. The sorrow of David was unbounded. He shed fresh tears over this new disaster, and filled his palace with signs of mourning. Absalom took refuge in the house of his maternal grandfather, who reigned over a portion of Syria.

The shame of Thamar, the death of Ammon, and the crime of the fratricide Absalom, were like so many worms that gnawed at the heart-strings of the affectionate father. For a while his resentment was very strong, but at the end of three years his wrath was appeased, and Joab went to seek the exile in his retreat, and bring him back to Jerusalem.

Not long after this generous clemency had been extended to him, the ungrateful son thought to work the downfall of his father and his own way to the throne.

He had bright qualities at the service of his ambition. A charming address, open and unaffected manners, and above all an incomparable beauty. “In Israel there was no man so comely,” and he was only twenty-five years of age. These advantages helped to gain him partisans. He

affected to appear surrounded with cavaliers and guards. He complained of the carelessness of power and the sufferings of the people. He promised to correct all those abuses if he could only reach the throne. Every morning he might be seen at the gate of the city near the assembly of justice. There he got an account from each citizen of the object that brought him to seek the King's judgment. "From what city art thou?" "Thy servant is from such a tribe of Israel." "Thy cause is right and just, but no person has authority from the King to hear thee. Oh! who will establish me judge over the land that those who have business may come to me to receive real justice." In this manner the hearts of the people soon became attached to him. For the people often become the enemies of those who govern them, but are always the friends of those who flatter them. In the present they only see their trials and their misfortunes; in the future they see the happiness that is promised them, and it sometimes occurs that they abandon the firm ground they hold, and embark in impossible hopes on the faith of the ambitious.

Under pretext of fulfilling a religious duty, Absalom went to the city of Hebron, where David commenced his reign. He brought with him two hundred men, and sent accomplices to all the tribes to excite the people to proclaim him king on a day appointed. His principal adviser was Achitophel, the grandfather of Bethsabe, who had never forgiven David. Suddenly in the midst of the religious festival which had brought an immense crowd to Hebron, the conspirators proclaimed the downfall of David and the advent of Absalom to the throne. The people welcomed the change of government. From all sides messengers came to the king announcing the defection of Israel. David knowing the violent dispositions of Absalom, did not wish to throw the country into the horrors of civil war, and excite the savage anger of a parricide by means of a resistance, the result of which it was then difficult to calculate. It was only later on, and under the threat of a greater danger, that he took a different resolution. He left Jerusalem on foot, followed by his faithful servants and six hundred brave soldiers, who had been his companions in arms for twenty years. He passed over the brook Cedron, and ascended the Mount of Olives, his eyes full of tears, his feet bare, and his head covered in sign of mourning. It was this same road that was traversed years after by another prince, the Son

of David according to the flesh, when, about to give up His life for the salvation of the world, He went to suffer in Gethsemane that bitter agony in which, seeing the misfortunes and the crimes of all ages pass before His eyes He was seized with such penetrating anguish that a sweat of blood flowed from His sacred members. And it is the same road that opens everywhere before the footsteps of *man* that other monarch of sorrow who from the cradle to the tomb traverses the broad way of tribulations, seeking peace, and draws from his soul, laden with the weight of distress, those sobs of human misery that make history weep.

It is unnecessary to enter into the details of this parra-cidal war. The abominations of Absalom, the suicide of Achitophel, the dreadful death of the rebel son, and the grief of the aged father, are beautifully recorded in the Second Book of Kings. So are the other episodes we have briefly related in this sketch, and our principal object in transcribing them, was to follow the hand of Providence in its dealings with one of the children of its predilection, at a time when the almost direct communication between man and God, revealed to us a glimpse of eternal justice and eternal clemency.

We can also discover in those events the origin of most of the inimitable poems, called the Psalms of David. The sorrow, supplication, joy, victory, and thanksgiving that resound through those beautiful songs of repentance and love can only be really appreciated when we take them in connection with the circumstances that called them forth. They are filled in turn with the desolation of the elegy, the enthusiasm of the ode, the grave and penetrating sweetness of the hymn or of the canticle, and those various tones place vividly before us the soul of the king, laden with sorrows, but triumphing through hope and love. No poet knew better than David how to touch the intricate chords of the human heart, and make them vibrate with an immortal strain. No one raises the secret emotions of the soul, and the mysteries of sentiment that lie deep in human existence to a higher degree. Greece and Rome were moved by the harmonious songs that immortalised battles or even games and pleasures, but the Prophet of Sion outstepped the circle of those gross and perishable realities, chanting with a voice that carries the soul to the horizon of the infinite. He cast back a look over the centuries of the past; he turned it towards the centuries of the future. He interrogated the deep and mysterious book of

the heart of man, and the bright, intelligible book of nature. Charged with the secrets of heaven and of earth, he repeated them with a power of language that captivates the attention of peoples. In his *role* of universal pontiff he expressed the homage of all creatures, from the drop of dew which blesses God without knowing it, to the angels who fly round the throne of the Eternal. He described the sun clad in glory, the sea balanced on the finger of the Almighty, the heavens spread out like an azure pavilion, and the stars scattered far off like a splendid sand. As the national bard of Israel, he immortalised the works of his ancestors, the growth and greatness of his country. Sinai illuminated by the face of Jehovah, the Jordan flowing back to its source, Judea smiling towards heaven, adorned with its verdure and its flowers, and supporting the weight of its fertility. But, as the poet of all humanity, he unfolded the maze into which the heart retires in the days of its anguish. He showed the deep source from which flow so many hopes and so many tears. His sighs awaken in souls touched with the sentiment of eternity that grave sadness that is so often remarked on the face of an exile who casts from the heart of a foreign land an indescribable look towards the far off horizon that conceals his native soil. There is so much regret and love in the tone of the exiled Chanter when he speaks of the Jerusalem on high, and the name of the celestial fatherland is so sweet in falling from his lips, that even the vain, distracted man of the world is inclined to stop and breathe, and listen to the most marvellous of canticles.

There have been, assuredly, more illustrious warriors than David; there have been princes more deeply versed in the science of government, there have been philosophers who treated questions of morality with more method, and there have been poets of a purer taste, but there never was a monarch who displayed such power and such judgment under all those aspects. Especially, no one blotted out his faults by a more eloquent and fruitful repentance. It would be impossible to count the number of souls that have been lost for a moment and gained back by him to penance. The flood of his tears, increased by those he has sweetly drawn from the eyes of sinners, has become a great river which flows without ceasing in the valley of this earthly life, watering the seeds of repentance, and giving growth to the flowers of innocence.

JOHN F. HOGAN, C.C.

LITURGICAL QUESTIONS.

I.

General Indult regarding Votive Offices on Ferias.

THE following General Indult, which has just been issued, allows the substitution of Votive for Ferial Offices throughout the year, except (a) on Ash-Wednesday, (b) during Passion-tide (from Passion Sunday to Easter Saturday), (c) and in Advent from the 17th to the 24th of December.

This is the order in which the substitution may be made:—

Votive Office <i>de Angelis</i>	for	Mondays.
<i>de SS. Apostolis</i>	„	Tuesdays.
<i>de St. Josepho</i>	„	Wednesdays.
<i>de SS. Sacramento.</i>	„	Thursdays
<i>de Passione Domini Nostri.</i>		
<i>Jesu Christi</i>	„	Fridays.
<i>de Immaculata B. M. V. Con-</i>		
<i>ceptione</i>	„	Saturdays.

When this substitution is made for choral recitation the assent of the Chapter or Community is necessary, the bishop approving once for all. But for private recitation, one is free to make the substitution *ad libitum*. It was, however, decided by the Congregation of Rites on the 23rd of May, 1835, that when Votive Offices granted by Apostolic Indult are inserted by order of the Ordinary in the diocesan Calendar or Ordo to be read on the allowable days, these offices, which are otherwise offices of free choice become obligatory.¹ We presume that the same interpretation will be given to the present Indult.

The Sacred Congregation promises to publish an approved edition of these Votive Offices; so that we shall wait to see it before describing how they are to be said at the different seasons of the year.

Indultum Generale de Votivis Officiis.

I. Detur Indultum Generale tam Capitulis et Ecclesiasticorum Communitatibus quibuscumque, quam singulis de utroque Clero,

¹An clerici qui obligantur ad Horas canonicas tenentur recitare Officia Votiva, v.g. SS. Sacramenti, quod ex concessione Clementis Papae IX. fieri potest Feria quinta non impedita, et Officium Conceptionis B. M. V. Sabbato non impedito, si jussu Ordinarii apponantur in Calendario his diebus non impeditis?

S. R. C. resp. Si constet de Indulto speciali Apostolico, affirmative. 23 Mai, 1835 (4746).

persolvendi Officia Votiva per annum loco Officiorum Ferialium, praeterquam in Feriis, Quarta Cinerum, totius tempore Passionis, ac Sacri Adventus a die 17 ad 24 Decembris inclusive: quoad choralem quidem recitationem, de consensu Capituli seu Communitatis ab Ordinario semel pro semper approbando; quoad privatam vero recitationem, ad libitum singulorum de Clero. Officia autem huiusmodi Votiva per annum, Missis Votivis in Missali Romano positis fere respondentia, haec pro singulis hebdomadae diebus adsignantur, nimirum: pro Feria II de Angelis, Feria III de Sanctis Apostolis (Romae vero de Ss. Petro et Paulo), Feria IV de S. Joseph Sponso Beatae Mariae Virginis, Catholicae Ecclesiae Patrono, Feria V de Sanctissimo Eucharistiae Sacramento, Feria VI de Passione Domini Nostri Jesu Christi, Sabbatho de Immaculata Beatae Mariae Virginis Conceptione. Officia ipsa a Sacrorum Rituum Congregatione approbanda erunt atque edenda, Firmis remanentibus aliis Votivorum Officiorum Indultis quibuscumque iam concessis:

II. Festa Commemorationis S. Pauli Apostoli die 30 Iunii, et Ss. Angelorum Custodum die 2 Octobris, a ritu Duplicis minoris ad ritum Duplicis maioris eleventur pro universa Ecclesia:

III. De festo Ss. Apostolorum Petri et Pauli, die 29 Iunii, Romae agatur Commemoratio singulis Octavae diebus, quocumque Festo occurrente.

II.

Questions on the new General Indult regarding Votive Offices.

DEAR SIR—In reference to the very welcome Decree, *Detur indultum generale*, recently issued by the S. C. R., I should feel obliged if you would kindly clear up the following doubts:—

1°. Bearing in mind that the said Decree has been issued in order to relieve the clergy of some of the pressure put upon them by the Papal Brief *Nullo unquam tempore*, which does not take effect until 1884, I wish to know if I may substitute the Votive Office of the Holy Apostles on the 30th of next October, which will be the earliest occurring Ferial Office?

2°. May I invert the order of these Votive Offices, viz., by saying that of the B. V. M. on a Monday, or that of S. Joseph on a Tuesday, &c.?

3°. May I substitute other Votive Offices, *e.g.*, the Trinity, the Holy Ghost, S. Patrick, &c., as can be done in Mass?

4°. No change seems to have been made regarding the Sunday Offices (the hardest of all on the parochial clergy). Will not the number of these be increased by the Papal Decree, *Nullo unquam tempore*?

W. O'B.

Answer to the first question. The Brief *Nullo unquam tempore* will be obligatory next year, but we think that it

may be followed this year. If, then, you have been ordering your Office according to the *Nullo unquam tempore*, you may take advantage next October of the concession granted by the Indult *Detur indultum generale*; but otherwise you may not. The present Indult is intended to relieve those only who have been inconvenienced by the new arrangement imposed upon them by the *Nullo unquam tempore*.

Answer to the second question. No; the order of the Votive Offices assigned to particular days may not be altered. The present general Indult does not, however, supersede, or in any way clash with particular privileges granted by special Apostolic Indults.

Answer to third question. No. The Office is not assimilated to the Mass in this respect. The general rubrics recognise and legislate for Votive Masses on the *dies non impeditae*, but this is not so with the Office. Votive Offices are allowed only by Apostolic Indult, and the terms of the Indult must be carried out.

Answer to fourth question. No change has been made regarding the Sunday Office. But we have heard that our Irish bishops have applied to Rome to have the feasts of many of our Irish Saints raised to the double major rite. If this request be granted, we may expect that the Dominical Office would for us be occasionally supplanted by the Office of an Irish Saint, as a duplex major takes precedence of the Sunday Office.

III.

REV. SIR,—Will you kindly say in the next issue of the RECORD:—

1°. Whether when communion is given "*per modum viatici*" in a church or convent-chapel *extra missam*, the "Asperges" with prayer "*exaudi*" is to be said. The rubrics of the Ritual, as far as I have seen, suppose that Viaticum is always administered *extra ecclesiam*, and hence the necessity of the "Asperges."

2°. In such a case, what is the form of the blessing? Is it with the ciborium covered with humeral veil, or *Benedictio Dei*, &c.?

Having to deal with the case, I shall feel obliged for an answer in next RECORD.

C. C.

Answer to the first Question.—We think that the Asperges and the Exaudi ought to be said. It is true that the rite supposes what we know to be a fact, that the Viaticum is generally administered in the house of the sick person; but at the same time we must remember that the rite is given

absolutely for every case in which the Viaticum or Communion to the sick is administered *extra Missam*. We have no alternative form, and the rubric does not suggest the omission when the Viaticum is not administered in the house.

2. The sprinkling with holy water is intended in the first place for the sick person, and ought not consequently to be omitted. The sick person, and those attending at the administration of the Viaticum are prayed for, and perhaps specially, in the prayer "Exaudi."

3. The "Asperges" is not out of place in the chapel, as it is one of the ceremonies prescribed before the principal Mass in the church on Sundays.

Answer to the second question.—The blessing is to be given with the ciborium, the priest *nihil dicens*. It is only when no particle remains in the ciborium or pyxis that the priest gives the blessing with his hand.

IV.

VERY REV. DEAR SIR,—I was glad to see in your last number the question of funerals mooted. The rite to be observed in funerals is one of the few parochial duties not treated by O'Kane.

1°. You would start at the "Non intres" when the ceremony begins with the body in the church; but what is to be done when there is no Catholic church or chapel in or near the cemetery to which the body has been brought? I think that in England, at least, it is usual in such cases for the priest, vested in cotta and stole, with holy water but no incense, to go through the service from the first anthem, "Si iniquitates," to the end. What do you think of the custom of reciting the whole service in such cases?

2°. There is no server and no incense. Is the absence of these sufficiently justified by the great inconvenience there would be in providing them?

3°. When several are brought to the cemetery at the same hour, is it lawful to use the same form in the plural for all, supposing that the bodies are to be laid in the same or neighbouring graves?

EBORACENSIS.

Answer to the first question.—As in the circumstances which you describe, and which are not uncommon, it is not possible to comply with all the provisions of the Ritual ceremony, the best we can do is to adopt a uniform practice, which must be considered to be a reasonable and substantial carrying out of the rubrics. Such is, we think, your custom. The notion upon which it is founded manifestly is, that the funeral begins in the cemetery, and so all the burial

service is said. There are dioceses where, with the view of carrying out this same idea, they manage in this way: at the entrance of the cemetery the funeral stops, and the priest, standing, says the *Si iniquitates* and *De profundis*, then the funeral procession proceeds round the cemetery, the priest reciting the *Miserere*, and finally, the coffin being placed near the grave, the priest says the *Subvenite*, *Non intres*, and other prayers that follow in the Ritual. This occurs in circumstances like yours, where the priest does not attend at the house of the deceased, or meet the corpse at the church. But it would be well if there was an exact uniformity of practice in this matter of the burial service.

Answer to second question.—Yes, we think that in the circumstances the inconvenience is sufficient to justify the omission.

Answer to third question.—The prayers of the funeral service should not be said over two or more corpses at the same time, except in circumstances of great necessity. The mind of the Church on this point is sufficiently plain from the fact that she has composed all the prayers of the service in the singular number,¹ and while the rubrics make provision for the necessary change of gender in pronouns and adjectives, according as the deceased is a man or woman, they do not contemplate a change from the singular to the plural. On this question Cavaliere,² whom De Herdt³ copies, writes, “De pluribus simul celebrari possunt exequiæ, id tamen regulariter et frequenter non est attentandum, sed solum in casu necessitatis, vel in quo vix aliter fieri potest, uti evenit tempore belli aut pestis. . . . An tempore belli super acervum cadaverum, antequam intumulentur, exequiales preces dici valeant, si constet eadem admixta esse ex fidelibus et infidelibus, nobis lubet quaerere et affirmative reponere non dubitamus.”

R. BROWNE.

¹ Cap. xv. Dec. lxii. nn. 10-11.

² *Ibid.*

³ Prexis Liturg. Ritualis Romani, cap vii. § 17.

LITURGICAL DECORATION OF THE ALTAR.

CONTINUED.

§ 9. *The Chrism-Cloth.*

THE Pontifical¹ prescribes that the table of every fixed altar should be protected with an oil-cloth or canvas covering (*linea cerata*), commonly called the *Chrismale* or chrism-cloth. This covering, which is usually fitted close to the slab, is chiefly intended to prevent lay sacristans from touching the consecrated stone when they are changing the altar-cloths. For this reason it is strongly recommended that portable altar-stones also should have a covering of the same kind.² The chrism-cloth not being made of linen, cannot serve as an altar-cloth.³

§ 10. *The Altar-Cloths.*

The altar is to be covered with three cloths.

1°. These cloths must be of linen, or of a material made from flax or hempen fibre. Altar-cloths made of calico, muslin, or any other kind of cotton fibre are forbidden, even though the material should equal or surpass linen in fineness, whiteness, and other desirable properties. On this point we have a general decree of the Congregation of Rites which it may be well to give in full for the convenience of future reference. It was called forth by an inquiry as to whether a practice, which prevailed pretty generally in Rome and other places, of using muslin or calico for surplices, rochets, altar-cloths, amicts, albs, purificatories, palls and corporals, may be continued. The decree reprobates the practice, and orders that *materia ex lino vel cannabe* be used in all the articles mentioned, with the exception of surplices and rochets, regarding which nothing is decided, as they are choir vestments rather than cloths having an immediate connection with the Holy Sacrifice. This is the decree:—

DECRETUM GENERALE.

Quamvis S.R.C. sub die 15 Martii 1664 reprobaverit morem, qui forte alicubi obtinuerat conficiendi Amictus, Albas, Tobaleas altarium, necnon Corporalia et Pallas ex tela quadam composita ex lino et gossipio subtilissimo; nihilominus novissimis temporibus adeo invaluit abusus ut, constanti Ecclesiae disciplina posthabita, nonnullis in Ecclesiis non alia adhibeantur suppellectilia vel ad

¹ *De Ecclesiae dedicatione.*² Gavanto. Bauldry. Bisso.³ De Herdt. Vavasseur.

sacrificandum vel ad Altarium usum, nisi ex simplici gossipio confecta. Ad hanc corruptelam, quam bene multi consuetudinis nomine cohonestare nituntur, radicitus evellendam, studia converterunt EE^{mi.} et RR^{mi.} DD. Cardinales sacris tuendis Ritibus praepositi: solliciti idcirco, ut quod usque ab Ecclesiae primordiis quoad sacra indumenta, et supellectilia ob reales et mysticas significationes, inductum est, retineatur, restituatur, et in posterum omnino servetur; declararunt et decreverunt, ab antiquo more sub quolibet praetextu, colore ac titulo, non esse recedendum; et eadem sacra Indumenta ac supellectilia conficienda esse ex Lino, aut Cannabe, non autem ex alia quacunque materia, etsi munditie, candore, ac tenuitate Linum aut Cannabem aemulante et aequante.

Aliqua autem indulgentia utentes permiserunt ut Amictus, Albae, Tobaleae, Mappulae, si quae ex gossipio habentur, adhiberi interea possint usquedum consumerentur; sed cum hujusmodi Supellectilia renovanda erunt, ne ex alia materia fiant, nisi ex Lino, vel Cannabe, praeceperunt. Districte vero jusserunt, ut Corporalia, Pallae, ac Purificatoria, post lapsum unius mensis a presente Decreti publicatione, Linea omnino sint, vel ex Cannabe, interdicto et vetito aliorum usu, quae ex gossipio supererunt. Et ita decreverunt ac ubique locorum, si SS^{mo.} Domino nostro placuerit, servari mandarunt, die 15 Mai 1819.

Facta autem per me Secretarium Dom. nostro relatione, Sanctas sua Decretum Sac. Cong. approbavit, confirmavit, typisque editum publicari praecepit; ac praeterea jussit, ut locorum Ordinarii ejusdem observantiae sedulo incumbant, die 18 ejusdem mensis et anni, 18 Mai, 1819.

Insisting on the use of linen for the various altar purposes just mentioned, the Church is chiefly influenced by her desire to adhere to her traditional usage, and to preserve the symbolism which she has connected with it. We find an enactment or canon¹ on this subject so ancient as to be commonly attributed to Pope St. Silvester. As to the symbolism involved,² we are told that while the whiteness of linen typifies the holiness of the oblation and the purity becoming in the ministers who offer it, the

¹ "Consulto statuimus," says an old canon attributed to St. Silvester, "ut sacrificium altaris non in serico panno aut tincto, quisquam celebrare praesumat, sed in puro linteo ab Episcopo consecrato, terreno scilicet lino procreato atque contexto, sicut corpus Domini Jesu Christi in sindone linea munda sepultum fuit." (Apud Gratian. c. *Consulto* 46 dist. 1. de Consecr.)

² St. Thomas writes—"Competit etiam pannus lineus propter sui munditiam ad significandam conscientiae puritatem; et propter multiplicem laborem quo talis pannus praeparatur ad significandam passionem Christi."

multiplied and wearing processes by which the whiteness is produced are suggestive of the Passion of Christ, and of the necessity of mortification and penance for priests to acquire and preserve the requisite sacerdotal sanctity.

2°. The altar-cloths must be blessed by a bishop or by a priest who has received the necessary delegation for the purpose.¹ A bishop cannot appoint a priest to bless altar linens, vestments, or other altar requisites, unless in virtue of a special Indult from the Holy See authorizing such a delegation.² Our Irish bishops are empowered by the Formula Sexta to make this delegation except for those articles, such as the chalice, in the blessing of which the unction with the holy oils is necessary. Benedict XIV. remarks³ that even a bishop himself cannot bless altar requisites outside of his own diocese without the leave of the Ordinary.

Abbots⁴ who are allowed the use of the Pontificalia, can bless all the altar requisites for their own monastery and churches; and it is also usual for the Roman authorities to grant by Indult a similar privilege under the same restriction to superiors of religious houses.⁵

The Vicar-General has not this power except by delegation, like other priests.⁶

As to the precise nature of the obligation of blessing altar-cloths the authors are divided. St. Alphonsus is of opinion that the blessing is required only *sub veniali*.⁷

The form of blessing to be used is found among the *Benedictiones diversae* printed in the missal, towards the end of it, and after the *Missae pro Defunctis*. It is the second (*Exaudi, Domine, preces nostras*) of the three blessings given for altar vestments. The first blessing (*Omni-potens, sempiternus Deus*) is for all vestments, including rochet, surplice, &c., except the altar-cloths, corporals, and palls; the second (*Exaudi*) is for altar cloths; and the third (*Clementissime*) is for corporals and palls.

3°. The rubric of the missal directs that the uppermost of the three cloths should be long enough to touch the ground or predella on either side.⁸ Some years since the obligatory character of this rubric was re-affirmed by the Cardinal Prefect of the S. Congregation of Rites.⁹

¹ Rub. Gen. Miss. *tit.* xx.

² S. R. C. 16 Maii, 1744.

³ Inst. xxi, in fine.

⁴ S. R. C. 27 Sept., 1659, et passim.

⁵ S. R. C. 13 Mar., 1632. 18th Sep., 1666. ⁶ S. R. C. 17 Julii, 1627.

⁷ Lib. vi, n. 375.

⁸ *Tit.* xx. Caer. Epis. lib. I., cap. xii., n. 11.

⁹ 3rd Oct., 1851.

De Herdt¹ mentions a case of exception. According to him, if the altar be made in the shape of a tomb, so that an antependium is not used in front of it, the upper altar-cloth need not descend to the ground. We have not, however, seen this exception mentioned by other rubricists.

The other two cloths may be much shorter.² It is sufficient if they cover the altar-stone;³ and one cloth doubled may serve for both.⁴ It is the common opinion that the use of three altar cloths is not a matter of grave obligation, so that one would not be guilty of more than a venial sin who even without necessity would celebrate with only two cloths or one doubled.⁵ St. Alphonsus adds, "Celebrare autem sine ulla mappa, non excusatur a mortali, ut communiter docent DD. apud Ron. cum P. Conc. qui addit e converso nullum committi culpam, si adsit necessitas sic celebrandi."⁶

The altar cloths must of course be perfectly clean, white, and not torn.⁷

§ 11. *The Altar Cover.*

The table of the altar ought to be always covered, except during Mass or other function that requires it to be uncovered.⁸ The altar at which the Blessed Sacrament is exposed is not to be covered. This cover is intended to preserve the cleanliness of the altar cloths. It may be made of any suitable material, and decorated with a becoming fringe. It does not vary in colour with the colour of the Office. Many rubricists recommend green,⁹ but no particular colour¹⁰ is necessary for this cover. Some like blue for the B. Virgin's altar, red for the Sacred Heart, and green for the high altar.

§ 12. *The Antependium.*

The rubrics of the missal¹¹ and Caeremoniale¹² direct that the front of the altar should be covered with a curtain or coverlet called a *pallium*, or, more commonly, an *antependium*. When the altar is a double one (having two tables), the rear as well as the front is to have an antependium.¹³ The precise material of the antependium is not defined, but

¹ S. Liturg. Praxis. Pars I., n. 179.

² Rub. Miss.

³ De Herdt. *ibid.*

⁴ Rub. Miss. *ibid.*

⁵ Quarti. Pars. I., tit. 20, dub. 8.

⁶ Lib. vi., n. 375.

⁷ Rub. Miss. *ibid.* ⁸ Caer. Epis. lib. ii., c. i., n. 13. Vavasseur. Bourbon.

⁹ Gavantus. Bauldry. ¹⁰ Bisso. ¹¹ *Ibid.* ¹² *Ibid.* ¹³ Caer. Epis. *Ibid.*

it is supposed to be some sort of cloth stuff.¹ It is recommended to decorate it, especially for the greater feasts, with silver or gold lace or fringes.² This ornamentation is particularly suitable on the upper border. In the middle there ought to be the representation of a cross or some pious figure.³ The antependium ought to be sufficiently large to cover the entire front of the altar.⁴ According to the *Caeremoniale*⁵ it is to be attached to a frame for the purpose of keeping it stretched, but the frame, unlike that of a picture, is not to appear, but to be concealed under the antependium. It may also hang from little hooks fixed in the front of the altar.

Its colour varies with the colour of the office of the day, where this can be done without inconvenience.⁶ Hence the antependium should be attached to the front of the altar in such a way as to allow of its being easily changed for one of a different colour. The general rule to determine when the colour of the antependium and other altar dressings is to be changed is:—when two offices of different colours concur, the colour is changed after noon and before Vespers, when the Vespers are *de sequenti* or a *capitulo de sequenti*; but if the whole Vespers are *de officio diei praesentis*, the colour is changed only after Compline.⁷

The antependium need not be blessed, though it is recommended to do so. The form of blessing applicable to it is the first of the three, *Sacerdotalium indumentorum in genere*, given in the Missal.

According to the teaching of rubricists the antependium is not necessary when the front of the altar is richly or even suitably decorated,⁸ as is nearly always the case with marble altars, and very frequently with timber altars. It is, however, well to bear in mind that the antependium is the real liturgical decoration for the front of the altar, and, like the other ornaments, is not without its symbolism. It is the antependium, says Mgr. De Conny,⁹ that completes the covering of the altar; and the altar thus covered with the altar-cloths above and on the sides, and with the antependium in front, represents Christ now invisible to the world,

¹ Caer. Epis. *ibid.*

² *Ibid.*

³ Gavantus. Bauldry.

⁴ Vavaseur. *Caeremonial*, part ii., sect. ii., c. i., art. 2.

⁵ *Ibid.*

⁶ Rub. Miss. *ibid.* Caer Epis. *ibid.* ⁷ Gavantus, part i., tit. 18, n. 6.

⁸ Gavantus, Quarti, Falise, De Herdt, &c. ⁹ *Caeremonial*, p. ii., n. 1.

and manifested only in the person of his ministers.¹ Accordingly many rubricists recommend the use of a richly ornamented antependium on great feast days, in preference to some arbitrary decoration of the front of the altar.

§ 73. *The Altar Lace.*

The lace fringe which is usually attached to the front of the altar is not, properly speaking, a liturgical ornament.² It is nowhere mentioned in the rubrics, but on the other hand it is not forbidden by any decree of the Congregation of Rites³ or by the rubricists. It is most probable that it was first used for the fringe which ought to ornament the top of the antependium, and, in those altars that have no antependium, as a substitute for this liturgical drapery itself. The use of this altar lace may then be continued, especially when the upper part of the altar would be bare and devoid of decoration without it.⁴

§ 14. *The Baldachino or Canopy.*

According to the *Caeremoniale Episcoporum*,⁵ the high altar of a cathedral ought to be surmounted with a baldachino or canopy; and a decree of the Congregation of Rites declares moreover that the altar of the Blessed Sacrament in every church should also be fitted with one.⁶ The peculiar style or construction of the altar, or the circumstances of the church, or any other serious obstacle, may of course render this arrangement too inconvenient to be complied with.⁷ This canopy is most commonly a fixed structure, supported by four or more pillars, and extending to a considerable elevation above the altar. It is sometimes like a dome, sometimes in a different shape. It is plain that the *Caeremoniale Episcoporum* supposes the baldachino to be made of some kind of cloth fitted to a framework, as

¹ In this place he gives a quotation from the Pontifical (*de ordinatione Subdiaconi*) where this meaning is referred to: "Altare quidem Sanctae Ecclesiae, ipse est Christus, teste Joanne, qui in Apocalypsi sua, altare aureum se vidisse perhibet ante thronum in quo et per quem oblationes fidelium Deo Patri consecrantur. Cujus altaris pallae et corporalia sunt membra Christi scilicet, fideles Dei quibus Dominus quasi vestimentis pretiosis circumdatur, ut ait psalmista; Dominus regnavit decorem indutus est. Beatus quoque Joannes Apocalypsi vidit Filium hominis praecinctum zona aurea, id est, sanctorum caterva."

² Bourbon.

⁴ Bourbon.

⁷ Bourbon.

³ Reply of Card. Prefect of S. C. R., 21 Dec., 1849.

⁵ *Ibid.*, 12, 13.

⁶ S. R. C. 23 Maii, 1846 (5044).

it contemplates a change of its colour to suit the colour of the office of the day. The *Caeremoniale*¹ adds that it is to be square and of such dimensions as to cover the altar and predella. “Desuper vero in alto appendatur umbraculum, quod baldachinum etiam supra statuendum² erit, si altare sit a pariete sejunctum; nec supra habeat aliquod ciborium ex lapide, aut ex marmore confectum.” (*Lib. I., c. 12, n. 13*).

R. BROWNE.

DOCUMENTS.

I.

DECREE OF THE SACRED CONGREGATION OF RITES RAISING TO THE DOUBLE MAJOR RITE THE FEASTS OF ST. BENEDICT, ST. DOMINIC, AND ST. FRANCIS OF ASSISI.

IT has been just announced that the Pope has likewise authorised the publication of a decree of the Congregation of Rites, under date July 5th, 1883, raising the Feast of the Commemoration of St. Paul the Apostle (30th of June), and that of the Holy Angel Guardians (Oct. 2nd), to be Major Doubles for the whole Church.²

DECRETUM.

URBIS ET ORBIS.

Saecularia solemnia magno cum Catholici populi gaudio, ob incliti Monachorum in Occidente Patris legiferi, et Assisiensis seraphici Patriarchae memoriam superioribus annis celebrata, plurimorum desiderium excitarunt, ut incrementi aliquid acciperet cultus per annos singulos ab Ecclesia universa impendi solitus his sanctis Caelitibus, ex quibus ingentem quamdam beneficiorum vim in christianam civilemque rempublicam influxisse miramur. Id vel magis hodie convenire merito putaverunt, ne videlicet in posterum, ob immutatam Rubricam de Translatione Festorum, illorum officia, praecipue vero Monachorum praeclarissimi Parentis, saepe saepius ad modum simplicis ritus reduci, aut penitus omitti contingat. Sanctissimus autem Dominus Noster Leo Papa XIII. pro sua speciali atque eximia erga utrumque admirabilem Institutorem pietate et religione, accedentibus etiam aliquorum Sacrorum Antistitum postulationibus sibi humillime porrectis, votis hisce prono ac libenti animo obsecundare decrevit. Voluit tamen ab

¹ Bourbon.

² See page 592.

hoc honore minime sejungi Sanctum Dominicum Gusmanum, qui cum Familiae Minoriticae Patriarcha amicitia arcto vinculo in caritate colligatus integritatem caelestium doctrinarum tuebatur, "pravosque haereticorum errores luce christianae sapientiae per "eadem tempora depellebat, quibus ille, ad grandia ducente Deo, "id impetravit, ut ad virtutem excitaret christianos homines, et diu multumque devios ad imitationem Christi traduceret." (*In Ep. Encicl. SSmi Dni Nostri* 17 Septembr. 1882). Praecepit igitur Sanctitas Sua, ut festa Sanctorum Confessorum Benedicti Abbatis die 21 Martii, Dominici Gusmani 4 Augusti et Francisci Assisiensis 4 Octobris, in Calendario universalis Ecclesiae haectenus sub ritu duplici minori inscripta, ad ritum duplicem majorem evehantur. Mandavit praeterea de hoc per Sacrorum Rituum Congregationem praesens edi decretum, quod anno proxime insequente ubivis erit executioni tradendum. Contrariis non obstantibus quibuscumque.

Dei 3 Aprilis. 1883.

D. CARD. BARTOLINIUS, S.R.C. *Praefectus*.

L. ✠ S.

LAURENTIUS SALVATI, S.R.C. *Secretarius*.

II.

DECISION OF THE SACRED CONGREGATION OF INDULGENCES REGARDING THE MANNER OF PUBLICLY PERFORMING THE DEVOTION OF THE STATIONS OF THE CROSS.

ACCORDING to this decision it is necessary, when the congregation cannot move from station to station, that the officiating priest at least, accompanied by his attendants, should do so.

Archiepiscopus N . . . postulat solutionem sequentis dubii. circa modum vacandi pio exercitio Viae Crucis :

Quando fit . . . publico modo, parochus vel alius sacerdos, in pulpito genuflexus, legit meditationes et preces proprias stationum. Post unamquamque stationem, omnes surgunt, et statim genuflectunt in eodem loco manentes : quia Ecclesiae nostrae maxima ex parte replentur sedibus immobilibus et undequaque clausis, quae loci mutationem valde difficilem et quasi impossibilem reddunt, praesertim quando concursus est magnus.

Quaeritur :

1°. Utrum christifideles hoc modo vacantes exercitio Viae Crucis Indulgentias lucrentur ? Et quatenus negative :

2°. Quomodo occurri possit difficultati supra expositae ?

S. Cong. Indulgentiis et Sacris Reliquis praeposita respondit :

Ad 1^{um}. Negative, juxta decretum diei 23 Julii, 1757, quo publicum Viae Crucis exercitium ita praecipitur, ut nempe unoquoque de populo suum locum tenente, Sacerdos cum duobus clericis

sive cantoribus circumeat, ac sistens in qualibet statione, ibique recitans peculiare consuetas preces, caeteris alternatim respondentibus.

Ad 2^{um}. Supplicandum SSmo pro indulto.

SSmus D. N. Pius IX, in audientia habita ab infrascripto Card. Praefecto S. C. Indulg. Sacrisque Reliquiis praepositae, die 8 Maii, 1873, attentis expositis peculiaribus circumstantiis, benigne indulsit, ut in Ecclesiis dioecesis N., in quibus caeden circumstantiae occurrunt, publicum Viae Crucis exercitium peragatur juxta methodum ab Archiep. Oratore superius descriptam, nihil derogando caeteris conditionibus quae tum pro privato, tum pro publico exercitio praescribuntur. Non obstantibus contrariis quibuscumque.

Datum Romae ex Secretaria ejusdem S. Cognis, die 8 Maii, 1873.

LAUR. CARD. BARILLI.

NOTICES OF BOOKS:

Sermons and Discourses by the Most Rev. John M'Hale, Archbishop of Tuam. Edited by THOMAS M'HALE, D.D., Ph.D. Dublin: M. H. GILL & SON.

Whatever was written or spoken by the "Lion of the Fold of Juda" was always worth reading or listening to. His was a massive and manly mind, that like a stately tree fed on a rich and deep soil, grew up to intellectual manhood *totus, teres, atque rotundus*. We welcome, therefore, both in the name of the clergy and laity, this volume of his sermons and discourses, edited by one eminently qualified for the task—Dr. Thomas M'Hale, nephew of the late prelate, and Emeritus Professor of Theology in the Irish College, Paris.

The topics treated of in this volume are weighty and highly instructive. In his preface the editor calls special attention to the nineteenth discourse, in which the Archbishop shows how the Sovereign Pontiff is clearly shown in history to have been the divinely-constituted bond of Catholic union. We would also venture to call special attention to the Four Academical Discourses addressed to the theological students of Maynooth College during the sessions of 1822–1825. They can be read with great profit by young priests quite as much as by students. We cordially recommend this volume to the clergy; they will find it a repertory of valuable matter, discussed with rare and suggestive eloquence.—ED.

Percy Grange, or the Ocean of Life. By the REV. T. J. POTTER.

To Father Potter's ready pen the Roman Catholics of these kingdoms are indebted for many beautiful books, which improve the heart, while they please and instruct the mind. *Percy Grange* is a tale of the same character which may be read with profit and interest by all classes. We especially recommend it as a very suitable premium in convent and other schools.

Memoir of the Life and Death of Father Augustus Henry Law, S.J.
London: BURNS & OATES 1883.

This is the third part of an exceedingly interesting Memoir of Father Law, S.J., written by his father, the Hon. W. T. Law, of The Palace, Hampton Court. Father Law had for seven years been a cadet in her Majesty's Navy, and was even then a bright example of every virtue. The present, or third volume, gives an account of his life and labours after he joined the Children of St. Ignatius. It consists for the most part of extracts from his letters, at home and abroad, where the holy priest spent many laborious years of missionary labour. We strongly recommend this book as a highly edifying and interesting record of a life beautiful in its holiness.

Without Beauty, or the Story of a Plain Woman. By ZENAIDE FLEURIOT. Translated from the French by ALICE WILMOT CHETWODE. Dublin: M. H. GILL & SON.

This is another well-written and well-translated tale from the French. If many of the *litterateurs* of the "Great Nation" do much for the spread of a degrading and irreligious sensualism, it cannot be denied that others amongst them labour nobly in the cause of virtue. "*Mulierem fortem quis inveniet?*" It is not easy to find her, now-a-days especially, and beauty is not an essential part of her dower. But whenever we find her, in reality or in fiction, her character is worthy of careful study. The story of a plain woman, as told by herself, can be read with advantage by many of the sex.—ED.

Selections from Phædrus, Ovid, and Virgil. Edited by LAUNCELOT DOWNING DOWDALL, M.A. Dublin: BROWNE & NOLAN.

In these days, when almost all our school boys are subjected to a competitive examination that tests real scholarship, it is important that only really good manuals in the different subjects should be used in our schools. It is to waste the time, and worse, to misdirect the studies of a boy, to put into his hand a book that is not, as far as it goes, in accord with modern scholarship. We can see that it was this conviction that influenced the publication of the little book to which we call attention. The book is intended for young boys commencing the study of Latin poetry; and, after looking through it, we can honestly say that it would be extremely difficult to prepare a book better adapted for its purpose. The selections are judiciously made, and the editor has given all needful help, even to beginners, to translate the extracts without the pernicious use of an English translation. The summary of the subject treated which is placed at the head of each selection is really admirable; and the notes, grammatical, historical, and critical, are copious, and suited to beginners.

R. B.

APPENDIX.

MONTHLY NOTES.

ENDOWMENTS OF THE QUEEN'S COLLEGES FOR SCHOLARSHIPS, EXHIBITIONS, AND PRIZES.

PETITION OF UNDERGRADUATES OF THE ROYAL UNIVERSITY OF IRELAND.

*To the Honourable the Commons of the United Kingdom of Great
Britain and Ireland in Parliament assembled.*

THE HUMBLE MEMORIAL OF THE UNDERSIGNED UNDERGRADUATES OF THE UNIVERSITY OF IRELAND.

SHEWETH :

That the Royal University was founded in 1880, to extend the benefits of University Education to those classes in Ireland who, through conscientious motives, could not avail themselves of the then existing Universities.

That to meet their wants the Queen's University was suppressed and its property placed under the administration of the Senate of the Royal University.

That while the property allocated by Parliament to the Queen's University, as such, was transferred to the Royal University, the Colleges of the Queen's University still retain all the Scholarships, Exhibitions, and Prizes previously attached to them; and the students of these Colleges can, moreover, compete for all the Scholarships, Exhibitions, and Prizes of the Royal University.

That as long as this exclusive right is secured to the students of the aforesaid Colleges, the other Undergraduates of the Royal University are not placed on a footing of equality with them in the competition for Scholarships, Exhibitions, and Prizes.

That in order to secure this condition of equality, the Scholarships, Exhibitions, and Prizes of the Queen's Colleges, provided out of public funds, ought to be thrown open to the competition of all the students of the Royal University, without exception.

That we, the undersigned Undergraduates of the Royal University, therefore, humbly petition your Honourable House to take the subject into consideration, with a view of doing equal justice to all.

And your Petitioners will, as in duty bound, ever pray.

RESOLUTION OF THE CATHOLIC BISHOPS OF IRELAND, ASSEMBLED
AT CLONIFFE COLLEGE, ON THURSDAY, JULY 5TH, 1883.

RESOLVED—

“That, having considered the Petition of the Undergraduates of the Royal University, with respect to Scholarships and Exhibitions provided out of public funds, and specially reserved to the students of the three Queen’s Colleges, we cordially agree with the prayer of the Petition, asking Parliament to open these Scholarships and Exhibitions to free competition among all the students of the Royal University; and we strongly urge on our representatives in Parliament, not to consent to any further grants from the public funds to the Queen’s Colleges, until this most fair and reasonable request be conceded.”

MEMORANDUM IN SUPPORT OF THE PETITION PRESENTED TO PARLIAMENT BY UNDERGRADUATES OF THE ROYAL UNIVERSITY OF IRELAND.

The Scholarships, Exhibitions, and other Academical Prizes of the Royal University are all open for competition to the students of the three Queen’s Colleges.

The Scholarships, Exhibitions, and Prizes of the Queen’s Colleges are strictly reserved to the students of these Colleges, and cannot be competed for by the other Matriculated students of the Royal University.

The value of these Scholarships, Exhibitions, and Prizes, thus strictly reserved to the students of the Queen’s Colleges, and provided for them out of the public funds, in the year ended March 31, 1882, was as follows :—

	£	s.	d.
In Queen’s College, Belfast, ¹ 1,497	1	6
In Queen’s College, Cork, ² 1,449	18	2
In Queen’s College, Galway, ³ 1,750	0	0
Total,	... £4,696	19	8

Thus it appears that the students of the Queen’s Colleges have two sets of Academical Prizes provided for them at the public expense : first, the Prizes of the Royal University, for which they can compete in common with the other students of the Royal University; and secondly, the Prizes of the Queen’s Colleges, which are specially reserved to themselves.

¹ Report of the President of Queen’s College, Belfast, for] the Session 1881-2, p. 20.

² Report of the President of Queen’s College, Cork, for the Session 1881-2, p. 26.

³ Report of the President of Queen’s College, Galway. for the Session 1881-2, p. 23.

This arrangement is felt to be a grievance by the students of the Catholic Colleges, and by other undergraduates of the Royal University who are not students of the Queen's Colleges. It seems to them, also, not to be in accordance with the principle on which they were assured the Royal University was founded, that is, the principle of dealing equal justice to all.

It may be observed, that the obvious unfairness of the existing arrangement was pointed out by many Irish members when the Royal University Act was under discussion in Parliament; and they assured the House that, when the Act would come into operation, it would be their duty, year after year, to oppose the Estimates for the Queen's Colleges until this injustice should be removed.¹ So strong was the force of their arguments on that occasion, that a distinguished member of the present Government, Mr. Leonard Courtney, emphatically declared that, after the passing of the Act it would be no longer possible to defend the endowments of the Queen's Colleges.

"The Government," he said, "had brought out, as if they desired to make it as distinct as possible, the inequality between the Queen's Colleges and other forms of education. As long as they maintained the Collegiate Education, established by a Conservative far-seeing Government, they were able to maintain the system as it stood. The Government now had broken it down, and had put a University on a basis it would be impossible to maintain. *They could not maintain the endowments to the Queen's Colleges where students were training for the University and keep other students deprived of them.* He was perfectly persuaded that the Bill now laid on the table would have to be completed, sooner or later, by the disendowment of the Queen's Colleges."

The present arrangement is not merely unfair; it is injurious to the interests of education. A certain fund is provided out of the public purse for the advancement of learning in Ireland. Surely it is not for the interests of education that students who, in a perfectly impartial examination, have shown great promise and attained high distinction, should be excluded from all share in this fund, while it is literally squandered on students of no promise and no distinction? Take, as an illustration, the case of the Queen's College, Cork. Here is what the distinguished President, Dr. Sullivan, tells us of the students who come up to that institution:—

"Students come so badly prepared in what may be called the instruments of thought, and in ancient and modern languages—in a word, in every part of school work—that they follow the University Course only in a limping and unsatisfactory manner, and much time is lost before a large number of students learn how to properly work. The professor is consequently obliged

¹ See Hansard, Third Series, 1879, August 4-15, pp. 271-8.

² *Ib.* p. 277.

“ either to lecture over the heads of a large part of his class, or to “ divide it into the instructed and uninstructed.”¹

Now, last October, 13 students entering the Queen’s College, Cork, matriculated in the Royal University.² Not one of these students gained an Exhibition in the Royal University; not one gained First Class Honors in a single subject; one, and only one, gained Second Class Honors. This may seem surprising: but the President’s Report explains it. The students coming up to the Queen’s College, Cork, are *badly prepared*, he says, *in every part of school work*; and it naturally follows that they do not gain Exhibitions and Honors when they are brought into competition with students who have been well trained in good Intermediate Schools. Well, these 13 students, 12 of whom have proved themselves to be mere Pass-men, enter the Queen’s College, Cork, and there they find, provided out of the public exchequer, 10 Entrance Scholarships offered for *competition*, each worth £24 in money, with remission of half fees, which is equivalent to £5 more.³ Further, be it remembered, that at the very time when these 13 students are *competing* for 10 Scholarships, worth £29 each, a long roll of students who have obtained First Class Honors at the examinations of the Royal University are left without any Academic Prize whatever. Certainly, Mr. Courtenay is justified in saying that such a system of endowment cannot be defended.

It is not denied that there are many students of great merit in the Queen’s Colleges, especially in Belfast. But such students will suffer no loss by the proposed change. When the large sum of £4,700 a year for Scholarships and Exhibitions is administered by the Royal University, in addition to its present income, there will be ample means to provide a substantial Prize for every student who really deserves one: and these Prizes, won in open competition, will carry with them an Academical distinction which can never belong to the Scholarships and Exhibitions of the Queen’s Colleges under the present system.

It should be observed that Parliament is not asked to grant any new endowment, but only to turn existing endowments to the best advantage; to use them for the encouragement of learning, and not for the reward of ignorance; to apply equally, for the benefit of all, the money which is drawn from the Public Exchequer, to which all contribute.

GERALD MOLLOY,

Rector of the Catholic University of Ireland.

July 23, 1883.

¹ Report of the President of Queen’s College, Cork, for the Session of 1880, p. 7.

² See return furnished to the House of Commons, and ordered to be printed May 29, 1883.

³ See Calendar of the Queen’s College, Cork, 1883–4, pp. 41 and 56, where the details of these Scholarships are fully set forth.

THE ROYAL UNIVERSITY, CATHOLIC UNIVERSITY,
AND THE QUEEN'S COLLEGES.

*SUMMARY OF RESULTS ATTAINED BY THE
CATHOLIC UNIVERSITY.*

I.—Number of Students, in the Faculty of Arts, who have matriculated in the Royal University, and are pursuing their studies in the Colleges of the Catholic University, with a view to taking Degrees in the Royal University:—

STUDENTS OF THE FIRST YEAR, 99 }
STUDENTS OF THE SECOND YEAR, 68 } Total, 167.

II.—Total number of Students, who have matriculated in the Royal University, and are pursuing a course of higher studies in the Colleges of the Catholic University:—

MATRICULATED IN 1881, 223 }
MATRICULATED IN 1882, 84 } Total, 307.

A large number of these Students have entered on their Course of Philosophy or Theology, in the Colleges of the Catholic University, chiefly in Maynooth, and do not intend to present themselves for Degrees in the Royal University. Under this head, therefore, are included Students in the Faculty of Theology, as well as Students in the Faculty of Arts.

III.—Number of Scholarships gained by Students of the Catholic University who are pursuing their studies with a view to Degrees in the Royal University:—

MAYNOOTH COLLEGE	UNIVERSITY COLLEGE	FRENCH COLLEGE	ST. IGNATIUS' COLLEGE	TOTAL
2	1	3	2	8

The Scholarships are the highest prizes open to Undergraduates in the Royal University. They are competed for in the first year of the Undergraduate Course, and are worth £50 a year, for three years. Six have been awarded, each year, since the University came into operation; two in Classics, two in Mathematics, and two in Modern Literature. Of the twelve Scholarships thus awarded, the Colleges of the Catholic University, as set forth in the above Table, have gained eight.

¹ See Parliamentary return relating to the Royal University of Ireland, ordered by the House of Commons to be printed, 29th May, 1883.

IV.—Number of Exhibitions in the Faculty of Arts gained by Students of the Catholic University who are pursuing their studies with a view to Degrees in the Royal University :—

MAYNOOTH COLLEGE	UNIVERSITY COLLEGE	FRENCH COLLEGE	ST. IGNATIUS' COLLEGE	ST. KIERAN'S COLLEGE	TOTAL
3	7	18	2	1	31

After the Scholarships the Exhibitions are the highest prizes open to Undergraduates in the Royal University. The Exhibitions at Matriculation are worth, First Class, £24, Second Class, £12 ; at First University Examination, First Class, £30, Second Class, £15.

V.—Number of Exhibitions in the Faculty of Arts gained by Students of the Catholic University who are now pursuing their studies in the Faculty of Theology, and do not intend to present themselves for Degrees in the Royal University :—

MAYNOOTH COLLEGE, 6.

VI.—Total number of Exhibitions of the Royal University gained by Students of the Catholic University :—

Under Section IV., 31 }
Under Section V., 6 } Total, 37.

Down to the present time, the only Examinations open to the students of the Catholic University were the Matriculation Examination, 1881, the Matriculation Examination, 1882, and the First University Examination, 1882. The total number of Exhibitions awarded at these Examinations, by the Royal University, was 87. Of these, 37 were gained, as shown above, by students of the Catholic University, 10 by students of the Queen's Colleges, and 40 went to students of other institutions, chiefly Catholic, and to students who were privately prepared.

CORRESPONDING RESULTS IN THE QUEEN'S COLLEGES.

The position thus acquired, within two years, by the Colleges of the Catholic University will be made more clearly apparent by comparing the results set forth on the opposite page with the corresponding results, in the same two years, obtained by the Queen's Colleges.

VII.—Number of Undergraduate Students of the Royal University who are attending the Queen's Colleges, in the first two years of the Arts Course¹ :—

STUDENTS OF THE FIRST YEAR	{ Belfast, 80 Cork, 14 Galway, 17 }	Total, 111
STUDENTS OF THE SECOND YEAR	{ Belfast, 53 Cork, 11 Galway, 15 }	Total, 79

TOTAL NUMBER OF STUDENTS IN THE FIRST TWO YEARS, 190

VIII.—Number of Scholarships of the Royal University obtained by Students of the Queen's Colleges :—

BELFAST	CORK	GALWAY	TOTAL
1	—	—	1

IX.—Number of Exhibitions in the Royal University gained by Students of the Queen's Colleges who are now in the First or Second Year of the Arts Course¹ :—

BELFAST	CORK	GALWAY	TOTAL
9	1	—	10

It should be observed that no account is here taken of the Exhibitions gained by Students of the Queen's Colleges who are now in the Third or Fourth Year of the Course. The Royal University held its First Matriculation Examination in December, 1881, and the Students of the Catholic Colleges could not have entered on their University career before that date. Hence it follows that, while the Queen's Colleges have Students in every part of the University Course, the Colleges of the Catholic University can only have Students in the First or Second Year. Accordingly the comparison here made is confined to Students of the first two years. And it must be acknowledged that the Students of these two years, in the Catholic University, have achieved a great success; they have gained, in all, 8 Scholarships and 37 Exhibitions; while the Students of the corresponding period in the three Queen's Colleges, taken together, have gained only 1 Scholarship and 10 Exhibitions.

¹ The figures given under this head are not to be found, in the same form, in any official report. They have been obtained by carefully comparing the Exhibition Lists of the Royal University with the Lists of Undergraduates given in the Calendars of the Queen's Colleges. If any mistake has been committed, it can only be a trifling one, at most; and it will be corrected on attention being called to it.

These Summaries of Results speak for themselves. They prove conclusively that when Catholics are treated with anything like equality, they are more than able to hold their own against all comers. They show, too, in a clear light, the crying injustice of the present system, which throws the rewards of the Royal University open to public competition, and reserves the valuable prizes of the Queen's Colleges for those who have failed in that competition. Such a system cannot last; all prizes must be open to all the Students of the Royal University, or all the Colleges as well as the Queen's Colleges, must have their own special endowments.

THE IRISH ECCLESIASTICAL RECORD.

OCTOBER, 1883.

SOME LETTERS OF THE MARTYR-PRIMATE, OLIVER PLUNKETT.

THE following correspondence will be read with interest at the present time, the more particularly that the question of the canonization of Oliver Plunkett, Archbishop of Armagh, engages the attention of the ecclesiastical authorities in Rome. Father James Corker, to whom the Archbishop's letters are addressed, was an English priest of the Order of St. Benedict, called in religion Dom Maurus. He was one of those accused of treason by Titus Oates, but was acquitted by a London jury on July 18th, 1679. He was not, however, released, but was put upon his trial a second time on the charge of being a priest (under the Penal Act of 27th of Elizabeth) and being found guilty was sentenced to death. Through the influence of powerful friends he was reprieved, and detained in Newgate until the accession of James II. During his years of imprisonment he was indefatigable in bringing relief to the other prisoners who were suffering for the Faith, and in reconciling Protestants to the Church. Dom Bennet Weldon, in his "Chronological Notes on the English Benedictine Order" (Worcester, 1881, page 219), states that at this time "he reconciled to the Church above a thousand persons." Being set at liberty on the accession of James II., he was received at Court as the resident Ambassador of the Elector of Cologne, the Prince-Bishop Ferdinand of Bavaria. He was made Abbot of Cismar in 1691, and two years later, of Lamspring in the Diocese of Hildesheim. It was whilst he was a fellow-prisoner of the Archbishop of

Armagh that the following correspondence was carried on. Other fragments of Letters written at the same time are preserved by some of the old Catholic families of England. The last of Father Corker's letters to the Archbishop concluded with the words: "Lastly I begg for Christ Jesus' sake your last Blessing here and holy Prayers in heaven for your most unworthy servant—J. CORKER." And the postscript was added: "I send you now a capp, an handkerchief, and two guineys to give the executioner at Tyburne. I shall also give a guiney to Cooper and another to Mrs. Hall, for their civilities to you. I lately gave the Captaine three guineys on the same account." On this fragment of letter, in the vacant space opposite Father Corker's name, Dr. Plunkett wrote with his own hand the words: "I send you all what I coulde now, and doe alsoe send awai you my blessing.—OLIVER PLUNKETT." To another letter of Father Corker asking the Archbishop to bequeath his body to him, Dr. Plunkett replied with the remarkable words: "I see your great charity that you are desirous to be careful of my unworthy carcas after my death, which being *opus misericordiae* in high degree, I ought not to deprive you of it, its reward being most precious, viz., everlasting glory."

Father Corker, till his death in 1715, continued to venerate Archbishop Plunkett as a true Confessor and Martyr for the Faith. When he was appointed Abbot of Lambspring, he caused the quartered limbs of the blessed martyr to be brought thither and reverently deposited in the church of that Benedictine monastery. There the precious relics were preserved till the month of January in the present year, 1883, when, through the religious care of the Benedictine Fathers, they were translated to England and enshrined in the beautiful church of St. Gregory's monastery at Downside.

Some extracts from the following correspondence were printed by Bishop Challoner in his *Memoirs of Missionary Priests*, and copied by later writers. The complete letters are now for the first time published from the MS., *Memoirs of the English Benedictines* by Bennet Weldon, of which valuable work the original manuscript is preserved at St. Edmund's, Douai.

PATRICK F. MORAN,

Bishop of Ossory.

I.

FATHER MAURUS CORKER TO ARCHBISHOP PLUNKETT.

MOST HONOURED SIR.—I cannot admit of the acknowledgment your goodness was yesterday pleased to make of my poor service, which I look upon as an honour done to myself, and beg God's pardon and yours for my unworthy management of it: and though I have been frustrated of all my earnest endeavours in your behalf, yet I do not say or think my undertaking wanted any happy success, seeing it is not properly happiness to detain a martyr from his sacrifice, and as from heaven God who sent you to us will now in a triumphant manner take back his own, and you are upon the point of enjoying the plenitude of bliss in its original fountain. Pallium Archiepiscopale mutandum est in stolam jucunditatis et infula in coronam gloriæ. You may justly sing with the Royal Prophet, "Insurrexerunt in me testes iniqui et mentita est iniquitas sibi." "Credo videre bona Domini in terra viventium." Again, "Funes ceciderunt mihi in praeclaris, etenim haereditas mea praeclara est mihi." But I am not so arrogantly foolish as to presume I can instil into you better thoughts than those you have. However, I am bold to present you in the name of Jesus Christ with an Epistle dictated by Himself to His followers in your condition. "Qui credit in me, etiamsi mortuus fuerit, vivet, et omnis qui vivit (*Joan. ii.*) et credit in me, non morietur in aeternum. Noli timere quia redemi (*Isa. i. 43*) te, et vocavi te nomine tuo, meus es tu, mundus gaudebit; vos vero (*Joan. 16*) contristabimini, sed tristitia vestra vertetur in gaudium, et gaudium vestrum nemo tollet a vobis; confidite, ego vici mundum. Beati eritis cum maledixerint vobis homines, et persecuti vos fuerint et dixerint omne malum adversum vos mentientes propter me; gaudete in illa die et exultate quia merces vestra copiosa est in coelis. Ego vivo et vos vivetis, in illo die vos cognoscetis quia ego sum in Patre meo et vos in me et ego in vobis. Venite benedicti Patris mei percipite regnum, &c. Hodie mecum eris in Paradiso." I wish with all my heart I might be the companion of which happiness I am, to my sorrow, unworthy. My only request is—Memento mei cum veneris in Regnum tuum.—Venerable Sir, your truly devoted servant in our Lord,

M. CORKER.

II.

ARCHBISHOP PLUNKETT TO F. MAURUS CORKER.

DEAR SIR—I have received your spiritual and smart lines, which stir up my dull heart and weak will to the contemplation of eternal joys. Oh, if I could but feel one act of true and lively contrition I would be well satisfied. I often endeavour, but still I find some earthly thoughts to obstruct and hinder my good inspiration. Infelix homo, &c., corpus quod corrumpitur aggravat animam, et terrena habitatio deprimit sensum coelestia cogitantem.

Pallium Archiepiscopale rubiginem et maculas contraxit ideo purgandum; caput infulam labescit et ideo purgandum. O quot tunc onustus maculis et tabibus. I have need to say, "dele iniquitatem meam," and that I deserved ut testes iniqui contra me insurgerent. Your prayers I desire and all your brethren; the passage is but short, yet it is dangerous; it is from time to eternity; it can never be repeated or reiterated. Your prayers I say I beg and your brethren's.

III.

ARCHBISHOP PLUNKETT TO F. MAURUS CORKER.

SIR—The Captain sent to me Mr. Cooper to tell me that to-morrow sen-night the execution will be. Whereas it is not upon St. John's Day, I am glad it is to be upon his Octave, and upon a Friday. I am also told I shall be allowed a priest. I desire it should be you. If it will be a person unknown to me I intend to discourse but little with him.

IV.

ARCHBISHOP PLUNKETT TO F. MAURUS CORKER.

SIR—My man, James, telleth me you are not well, which would be an addition to my afflictions, if I may call them afflictions, they being really comforts and objects of joy. Your infirmity being a motive of grief and trouble to my mind, which is obliged to wish you perfect health and all prosperity, whereas I cannot by any external or outward ways show my gratitude. I wrote to Rome of your charity, and also the names of all my benefactors, that they may be laid before my great master, I mean of all known to me by your list sent to me. I wrote also to Ireland the names of all my benefactors. "Ut non solum Fides sed et charitas vestra annuncietur in universo mundo. Quod Romae divulgatur ubique praedicatur." I long for my man's going to you to know of your condition: a mild purge would not be unprofitable to you. I expect to hear from you, and see your own character which may assure me of your welfare, and also to know something of the warrant for the execution, for believe me, "Cupio dissolvi," &c., and that, incolatus meus prolongeretur, is not coveted by me, knowing that a troublesome world I have, and what a quiet and happy state, by my Saviour's grace, I hope to enjoy, and being the first of any of my countrymen of this age who suffered here, I desire to lead the way to others et quod alios in Hibernia hortatus sum verbo, aequum est ut eosdem firmem exemplo. To exhort others to die stoutly is easy and not difficult; but to instruct them by example and practice is more efficacious.

There are two Bishops in Dublin in prison—Marcus Forstall, of Kildare, a great divine and an exemplary prelate, and Dr. Pierce Creagh, a learned, pious, and sweet Bishop. He is of Cork: if

they be brought hither, I believe they will have the same success I had. There is also a clergyman of considerable parts out on bail, who, I hear, is to be brought hither; his name is Edward Dromgole, a doctor of divinity, excellent preacher both in the English and Irish tongues, well versed in the canons, and profoundly seen and learned in cases of conscience; and which is more of an Angelical life. If these be brought hither (I hope they will not) I do recommend them to your prudent conduct and charity. There is another worthy prelate searched for, viz., Patrick Tirrel, Bishop of Clogher; he was Secretary-General to the Order of St. Francis for twelve years, and Definitor-General; a person of great credit; he is also a Lector jubilatus of his Order, and not unknown to your great Master. They might have saved their lives by going over seas; but the Irish Prelates are resolved to die rather than forsake their flocks. Forstall Kildariensis had departed, but that I hindered him; for if the captains fly, 'tis in vain to exhort the simple soldiers to fight and stand in battle. "Jesus coepit facere et docere." The verb "facere" was long in Christ's grammar, and the verb "Docere" was short. St. Augustine saith of Christ, "Parum erat hortari Martyres nisi firmaret exemplo." True it is that Christ saith, "cum persecuti vos fuerint in una civitate fugite in aliam;" but he doth not say, "cum persecuti vos fuerint in uno regno fugite in aliud longe remotum;" and hath these words left in his Gospel: "Bonus Pastor animam suam dat pro ovibus: Mercenarius autem," &c., &c. 'Tis objected, why do we not obey the king's edicts? This is an axiom in the civil law: "mandante consule silet decretum pro-consulis:" Christ is the Consul: the king, the pro-consul. The Consul saith, "spiritus S. posuit vos regere ecclesiam Dei, et pasce oves meas;" the pro-consul saith, "leave your flocks, go far from them," et nolite regere or Pascere oves vestras; for he who is far from them cannot feed them. Are we to obey men rather than God? Shall we despise the Consul, and hear the pro-consul's contrary commands? Shall we hear the Lord Lieutenant's proclamation not agreeing with the king's? Absit. But they will kill us: by our deaths the number of Catholics will not be diminished, but rather augmented. When they see we willingly die and contemn life, which is the only idol of our adversaries, the Catholics will be induced to contemn lands, riches, honours, and all other things far less esteemed than life. We lost by this tempest two or three noblemen here in Ireland, one youngship, the Earl of Clanricard's son, and a gentleman called Colonel Fitzpatrick, ever yet a wordling: but of ours if they had been, they had not left us: but I dare say and know we have gained many more, and we have obtained a great and weighty matter, to wit, the constancy of those who "non curvaverunt genua ante Baal," they are as "aurum probatum igne," they are armour of proof, which a musket bullet cannot penetrate; nay, they yield not to a cannon's ball: habent probam, and they are therefore of great

value and highly to be esteemed, and one of those is worth a thousand breastplates which yield to every pocket pistol's bullet—they make number in the arsenal, but in battle serve only for a show, or a muster; so that we lost but little or nothing, and we gained very much "*coram Deo et hominibus.*" The Jesuits got more credit, more esteem, honour, and glory in all the Christian world by the death of their companions or brethren here, than they gained by all other actions these many years passed; and the same will happen to our Irish Prelates if they suffer constantly and stoutly. England from St. Alban's days to these times, was glorious for martyrs; Ireland for confessors, but scarce any martyrs. We had none like St. Alban and his comrades, or St. Thomas of Canterbury, &c. We had St. Patrick, St. Malachias, St. Gelasius, &c., great confessors: now 'tis time for us to imitate the glorious courage of the English nation, famous for confessors, and more famous for martyrs. In King Henry II.'s time, learned Cambrensis went to Ireland, he was John the Earl of Morton's (afterwards King John's) secretary, and he, discoursing with the Archbishop of Cassel, told him he had read all the histories of Ireland, and found very many holy men, but no martyrs. The Archbishop Donatus, *Aculato dictus*, answered that the Irish race were rude but pious, barbarous but not bloody; but, quoth he then (alluding to the martyrdom of St. Thomas of Canterbury), there is a nation now come to conquer us, who will teach us to make martyrs and suffer martyrdom too. This happened after the midst of the twelfth century, as far as I remember, An. 1172, about the beginning of the English conquest in Ireland; so that now, by the fervour and constancy of the English clergy and laity, we are encouraged to be stout souls, *mortis terrore carentes*, and to wash away all our past actual sins by the baptism of blood, as we have our original by that of water; and the word water ought not to have more virtue than blood. *Water corpus tangit et cor abluit*, blood being ever spilt upon the ground *et extra corpus, agit quasi in distans*, wipes away and cleanseth the soul of all dirt and filthiness. Water cannot clean us unless it be sprinkled and cast upon us; blood cast out of us, and separated from us, sweeps away all, even canker'd and hardened dregs of noxious humours. Happy, then, are we who have a second baptism—nay, a third. Water we received, the Sacrament of Penance we got, and now we have "*tertiam post naufragium tabulam,*" to wit, the Baptism of Blood. If, then, we have so many means and ways to save ourselves in the raging billows of our navigation per Scillas and Charybdes, and more than any other profession or pretended religion hath (nay, it hath none) if we will be drowned, if we will perish, 'tis our own fault, and it may be said to us "*perditio tua ex te Israel.*" You see how and whither the pen, "*sensim sine sensu,*" hath transported me: it begun with bemoaning your corporal infirmity, and now it ends with the meditation of sure antidotes of a certain purgative and

corroborative, for the acquiring of everlasting health and felicity. Your sickness, tho' troublesome to you, and to me also secondly, instar hominum loquor, hath brought me to the opportunity of proficuous thoughts and meditations well becoming St. John Baptist's day, who washed himself in water and spilt his blood, though nec vitam levi maculavit criminem lingue. The original dirt he contracted, although he was free from all dust even of venial sins, what then shall we do who have cartloads of actual mire and filthiness? He had not even venials, and suffered prison and death: we have dung-hills of mortals, and what ought not we to suffer? But why should I speak of St. John? His Master, who was free from all original, venial, and actual sins, suffered cold, frost, hunger, prison, stripes, thorns, and the most painful death of the cross for others' sins, compared to which death of the cross, that of Tyburn, as I hear the description of it, is but a flea biting. I ought, therefore, cheerfully to desire it, covet it, and joyfully embrace it, it being a sure way, a smooth path, by which I may, in a very short time, pass from sorrow to joy, from toil to rest, and from a momentary time or duration to everlasting eternity, and now say with Boetius:

“Da fontem lustrare boni, da luce perenni
In te conspicuos animi defigere visus,
Dejice terrenae nebulas et pondera molis
Atque tuo splendore mica, tu namque serenus,
Tu requies tranquilla piis, te cernere finis,
Principium, Dux certus semita terminus idem.”

I pray you excuse errors as lapsus velociter scribentis, defuit enim tempus rude revidendi scriptum; quascunque aspicias lacrymae fecere lituras, but I hope there will be soon lacrymarum finis: the happy finis which will draw me to that place where I may, in a great measure, recompense or speak an Interesse with the greatest of princes, to remunerate the favours and charities conferred upon,

Your obliged friend,

OLIVER PLUNKETT.

V.

ARCHBISHOP PLUNKETT TO F. MAURUS CORKER ON THE EVE OF EXECUTION.

SIR—I do most earnestly recommend myself to your prayers, and to the Most Holy Sacrifices of all the noble Confessors who are in this prison, and to such priests as you are acquainted with; and I hope soon to be able to requite all their and your kindness. Above all, I recommend myself to the prayers of the holy families of M. Sheldon and the Lady Stafford's, and in general to all the good Catholics in this city, whose faith and charity are great. I do recommend to you and to them my faithful servant, James Mackenna, who served me these eleven years with all fidelity. Some of the good Catholics who came to see me told me they

would be charitable to him after my death. I desire that you would be pleased to tell all my benefactors that for all eternity I will be mindful of them, and that I will pray for them until they will come where I hope to come soon, and then also will thank them in conspectu Supremi Domini. They deserve all praise in this, and, by God's grace, a crown of glory in the next world. I doubt not but that their faith, charity, and good works, will be efficacious with our Saviour, and that there will be soon an end of this persecution, and that iniquitas multorum mox revelabitur, fiat voluntas Dei, fiat, fiat. And I beseech my Saviour to give all the good Catholics perseverance in their faith and good works, and grant me the grace to be to-morrow where I may pray for them non in aenigmate, but facie ad faciem, &c., and be sure that I am still, and will be,

Your obliged friend,

OLIVER PLUNKETT.

VI.

FATHER MAURUS CORKER TO A LADY ON ARCHBISHOP PLUNKETT'S DEATH.

MADAME—I cannot as yet so much as pretend to give you, as you desire, a description of the virtues of the glorious Archbishop and Martyr, Dr. OLIVER PLUNKETT. I am promised the particulars of his life and actions, both at Rome, where he studied and taught almost twenty years, and in Ireland, where he exercised his Episcopal or rather Apostolical function till he became a Champion of the Faith; but these particulars are not as yet arrived at my hands.

After his transportation hither, he was, as you know, close confined and secluded from all human conversation, save that of his keepers, until his arraignment, so that here also I am much in the dark, and can only inform you of what I learnt, as it were by chance, from the mouths of the said keepers, viz.:—That he spent his time in almost continual prayer; that he fasted usually three or four days a week with nothing but bread; that he appeared to them always modestly cheerful, without any anguish or concern at his danger or strict confinement; that by his sweet and pious demeanour he contracted an esteem and reverence from those few who came near him. When he was arraigned, it was true I could write to him and he to me, but our letters were read, transcribed and examined by the officers before they were delivered to either of us, for which cause we had little communication than what was necessary in order to his trial. But the trial being ended, and he condemned, his man had leave to wait on him alone in his chamber. By those means we had free intercourse by letter to each other, and now it was I clearly perceived the spirit of God in him, and those lovely fruits of the Holy Ghost—charity, joy, peace, patience, &c.,

transparent in his soul : and not only I, but many other Catholics who came to receive his benediction and were eye-witnesses (a favour denied to us) can testify. There appeared in his words, actions, and countenance something so divinely elevated, such a composed mixture of cheerfulness, constancy, courage, love, sweetness, and candour, as manifestly denoted the Divine Goodness had made him fit for a victim, and destined him for heaven. None saw or came near him but received new comfort, new fervour, new desires to please, serve, and suffer, for Christ Jesus by his very presence.

Concerning the matter and state of his prayer, he seemed most devoted to pathetic sentences taken out of Scripture, the Divine Office and Missal, which he made me procure for him three months before he died ; upon these sentences he let his soul dilate itself in love, following herein the sweet dictate and impulse of the Holy Ghost, and reading his prayers, writ rather in his heart than in his book, according to that of the Apostle (*Rom. viii.*, 26), Spiritus adjuvat infirmitatem nostram ; nam quid oremus sicut oportet nescimus ; sed ipse Spiritus postulat pro nobis gemitibus inenerrabilibus. Qui autem scrutatur corda, scit quid desiderat Spiritus, quia secundum Deum postulat pro sanctis, et (*1 Joan. ii.*, 27), Unctio ejus docet nos de omnibus. For this reason I suppose it was that, when, with just humility, he sent me his last speech to correct, he also writ me word he would not, at the place of execution, make use of any other set form or method of prayer than the Pater Noster, Ave Maria, Credo, Miserere, In Manus tuas Domine, &c., and for the rest he would breathe forth his soul in such prayers and ejaculations as God would then inspire him withal. He continually endeavoured to improve himself and advance in the purity of Divine Love, and by consequence also in contrition for his past sins, of his deficiency in both which this humble soul complained to me as the only thing that troubled him. Indeed the more we love God the more we desire it ; and the more we desire it the more we love ; for desire increaseth our love and love our desire, and if we may measure this happy martyr's love by the Rule of our Saviour (*Jo. 13*), Majorem hac dilectionem nemo habet, ut quis animam suam ponat pro amicis suis, we shall find him perfect in love ; for in him was fulfilled that of the Canticles (*viii.* 6), fortis est ut mors dilectio ; by love was extinguished in him all fear of death ; timor, said the Apostle of Love, non est in charitate, sed perfecta charitas foras mittit timorem ; quoniam timor poenam habet : a lover feareth not, but rejoiceth at the approach of his beloved. Hence the joy of our holy martyr seemed still to approach together with his danger, and was fully accomplished by assurance of death. The very night before he died, being now as it were at heart's-ease, he went to bed at eleven of the clock, and slept quietly and soundly till four in the morning, at which time his man, (who) lay in the room with

him, awaked him; so little concern had he upon his spirit; or rather had the loveliness of the end beautified the horror of the passage to it. *Non sunt condignae passiones hujus temporis*, says St. Paul, *ad futuram gloriam quae revelabitur in nobis, nam expectatio creaturae revelationem filiorum Dei expectat.* After he knew that God Almighty had chosen him to the crown and dignity of martyrdom he continually studied how to divest himself of himself and become more and more an entire, perfect and pleasing holocaust, to which end, as he gave up his soul, with all its faculties, to the conduct of God, so for God's sake he resigned the care and disposal of his body to unworthy me, and this in such an absolute manner that he looked upon himself to have no further power or authority over it. For an instance of this the day before he suffered I sent a barber to trim him: the man asked him whether he should leave anything on the upper lip; he answered, he knew not how I would have it, and he would do nothing without my order; so that they were forced to send to me before the barber could finish his work. Another remarkable instance of his strange humility and resignation therein was, that about an hour before he was carried to execution, being desired to drink a little glass of sack to strengthen his spirits, he answered he was not at his own disposal but mine, and that he must have leave from me before he could either take or refuse it; thereupon, though I was locked up, yet for his satisfaction, his man and the keeper's wife came to my chamber door, and then, returning back, told him I enjoined it; upon which he readily submitted. But I neither can nor dare undertake to describe unto you the signal virtues of the blessed martyr. There appeared in him something beyond expression—something more than human. The most savage and hard-hearted people were mollified and attendred at his sight; many Protestants in my hearing wished their souls in the same state with his: even the most timorous were in love with him. When he was carried out of the Priest's yard to execution, he turned him about towards our chamber windows, and, with a pleasant aspect and elevated hand, gave us his benediction. How he comported himself after he was taken from hence, with all the circumstances of his happy passage, you yourself can give a more exact account than I, or indeed than any other, seeing your piety rendered you so eminently assistant at his death and burial. I shall therefore conclude this letter with blessing and praising the Almighty, who in His faithful servant hath confounded the wicked, comforted the good, illustrated the Church, glorified Himself, and increased the number of martyrs in Heaven. Sweet Jesus! grant us the grace to follow the example, to the end we may deserve his present patronage, and future company in eternal glory, which is the daily prayer of, Madam, your devoted servant in our Lord,

MAURUS CORKER.

ON THE SUN AS A SOURCE OF ENERGY.¹

I.

I PURPOSE, in this Lecture, to give you some practical idea of the vast amount of energy which, in the form of radiant heat and light, the Sun is for ever pouring forth into space. With this object in view I will ask you to consider the various kinds of energy that exist around us on the earth; and I will try to make clear to you that all these various kinds of energy, with one comparatively trifling exception, have come to us from the Sun. Further, I will show you that the whole of the energy that comes to the earth is only a very small fraction of that which the Sun sends forth. And, lastly, I will explain how the sum total of the energy, going out from the Sun into space, has been measured by scientific men, and I will tell you what it is, when expressed in figures.

It is not difficult to count up the several forms of energy placed at the disposal of man, to do the work of the world. There is first, water power; next, wind power; third, steam power; fourth, muscular power; fifth, electrical power; and lastly, tidal power. Now it is one of the most interesting, and, at the same time, one of the most certain conclusions of modern science, that all these various kinds of energy, with the single exception of tidal power, are derived from the energy of the Sun's rays; that they are, in fact, only different forms in which the energy of the Sun is stored up, and made available for our use.

WATER POWER.

Let us begin with water power. It is the power of falling water; of streams, and rivers, and cataracts. But the water could not fall unless it was first lifted up. The streams and rivers could not flow back to the ocean, unless the water of the ocean was first carried up to the slopes and summits of the mountains. And you know how this is done. The heat of the Sun, acting on the water of the ocean, converts it into vapour; the vapour expands and rises up into the higher regions of the atmosphere; it is there condensed into clouds; and the clouds, borne about

¹ Two Lectures given in the Theatre of the Royal Dublin Society, on Wednesday, April 11, and Friday, April 13, 1883, by the Rev. Gerald Molloy, D.D.

by the winds, pour down rain to feed the rivers and the waterfalls. Thus we may trace back all the water power of the world to the action of the Sun's heat.

But you must not suppose that this colossal work is accomplished without a corresponding expenditure. The heat that lifts up the water of the ocean to the mountain heights is spent on the work that it does. It ceases to exist as heat, and the water power of the world exists in its stead. The energy of the Sun's heat has been converted into the energy of falling water.

I do not mean to dwell, at any length, on this particular form of energy, which is so familiar to us all. But I would just note, in passing, that although not a single foot-pound of water power is produced, except at the cost of the Sun's energy, yet Nature seems to deal it out to man with the lavish prodigality of a spendthrift. Let me give you just one example which will help to impress this consideration more distinctly on your minds. The water power of the Falls of Niagara would be more than sufficient to do the work of all the steam engines at present in operation in the whole world. Yet the water power of Niagara is only a small fraction of the water power distributed over the great Continent of North America; and all the water power of North America is again but a fraction of the water power distributed over the earth.

WIND POWER.

Next in order comes the power of the wind. It is familiar to every one in the old-fashioned wind-mill; and on a larger scale it fills the sails of our merchant ships, and carries a great part of the commerce of the world. But the wind power turned to useful account is, I need hardly tell you, a very small part of that which is placed at our disposal by Nature, and which is ready to do our work, if only we knew how to use it.

Now what is the wind? It is simply the air in motion. And what sets the air in motion? It is the heat that comes to us from the Sun. The earth is heated unequally by the Sun's rays. Within the tropics, where they come down almost vertically, the effect is greatest, and it gradually gets less and less as we go from the tropics towards the Poles. Hence the air near the surface of the earth, within the tropics, being most heated, expands and rises up; then the colder air on each side flows in to take its place, while the heated air above moves off towards the colder regions,

north and south. Thus two great currents are established in each hemisphere; a current of cold air below, near the surface of the earth, flowing from the polar regions towards the Equator, and a current of warm air above, flowing from the Equator towards the Poles. These are the so-called Trade Winds so well known to sailors.

There is a very simple and instructive experiment by which each one may illustrate for himself the principle of the Trade Winds. Let me suppose that you have two ordinary sitting-rooms, with a door between them; that a fire is burning in one room, no fire in the other; and that a difference of temperature, amounting to five or six degrees centigrade, is thus established between the two rooms. If, under these circumstances, you open the door, and hold a lighted taper in the lower part of the door-way, you will find that the flame of the taper, instead of standing upright, will be bent in towards the room with the fire in it; proving that a steady current of air is flowing in below, from the cold room to the warm room. Next, hold the taper in the upper part of the door-way, and you will find that the flame is bent in the opposite direction, proving that a current of air is flowing out above, from the warm room to the cold room. Now what the fire does for the air of your room the Sun does for the atmosphere within the tropics. And just as the little currents of your experiment are due to the heat of your fire, the energy of the Trade Winds is due to the heat of the Sun.

But there are other winds besides these. Take, for example, the land breeze and the sea breeze, which are found generally to prevail on the sea coast. In the morning, after sunrise, the land is more quickly heated than the sea; the air in contact with the heated surface expands and rises up, while the cooler air from the sea flows in to take its place. In the evening, on the other hand, the land is more quickly chilled by radiation, when the Sun's heat begins to fail; and, the conditions being reversed, a current of cold air flows back from the land to the sea. Thus the sea breeze of the morning, and the land breeze of the evening, so welcome to yachtsmen along our coasts, derive their existence and their power from the action of the Sun's heat.

I need not go further into detail. Enough it is to say, that wherever a breath of wind is moving over the surface of the earth, it is moving from a point of higher atmospheric pressure to a point of lower pressure; the difference

of pressure is produced by the expenditure of the Sun's heat; and the lost energy of the Sun's heat re-appears as the energy of the moving air. We may conclude, therefore, that all the wind power of the world, no less than the water power, owes its existence to the energy that is borne to us by the rays of the Sun.

STEAM POWER.

We next come to steam power, which, as you know, is obtained by heating water in a closed vessel, called a boiler. I need only remind you that to heat the water we must have a fire; that the heat of the fire is produced by the expenditure of chemical energy in the process of combustion; and that the fuel in which this chemical energy is stored up is, as a general rule, either wood, or turf, or coal. Thus it appears that the energy of steam power may be traced back to an energy stored up in our forests, our bogs, and our coal mines. In other words, it may be traced back to the vegetation either of the present age, or of some past age in the world's history; for you know that bogs and coal mines are the remains of ancient forests.

The question then arises, how has this vegetation itself been developed? and the answer is given by the researches of modern science. The plants and trees of our forests spread out their branches, and with their delicate leaves, as with so many fingers, they seize hold of the carbonic acid, the water vapour, and the ammonia, which are always present in the atmosphere. More water and ammonia, together with small quantities of certain mineral substances, are carried up from the soil, through the delicate vessels of the plant, in the form of sap. These all, taken together, constitute the food that supports the life of the plant, and furnishes the material for its growth. And how is that growth developed? By a very interesting and beautiful process. The leaves of plants and trees have the singular power of pulling asunder these compound substances, of appropriating to themselves the elements that are needed for their growth, and rejecting those that are not needed. Thus they take carbon from the carbonic acid, hydrogen from the water, nitrogen from the ammonia. With these elements, abstracted in this wonderful way from the air and the earth, they build up the structure of their own substance; and in that substance is contained a store of chemical energy, which we turn to useful account whenever we burn wood or turf or coal.

There is much that we cannot fully explain in this mysterious process. But one thing is quite certain; that the gathering in of carbon, and hydrogen, and nitrogen, from the air and the earth, is a work that cannot be done without the expenditure of energy. And further, it has been shown, beyond all reasonable doubt, that the energy expended in the operation is the energy of the Sun's rays. That energy is shot out every moment from the Sun; it travels through space with inconceivable velocity for a distance of 92 millions of miles, until at length it strikes on the tender leaves of the plant or tree, and there it disappears for ever. It ceases to exist as radiant energy, shooting through space, and it exists henceforth as the stored up energy of vegetable fibre, until the time for combustion arrives, when a new transformation awaits it. I have shown you, then, that the energy of steam power is generated by the heat of the furnace; and the heat of the furnace is developed by the chemical energy stored up in the fuel; and the chemical energy of the fuel is due to the action of the Sun's rays. It follows therefore that steam power may take its place with water power and wind power, as derived from the energy of the Sun.

MUSCULAR POWER.

Next on our list, among the forms of energy available to man, is muscular power. This power is brought into action by the contraction of the muscles: and it is now fully established that whenever a muscle contracts heat is expended. Further it has been shown that the more work we do by the contraction of a muscle, the more heat we expend: in fact the heat expended is, in point of energy, the exact equivalent of the work done. Animal heat, then, is the immediate source of muscular energy. And the animal heat itself, where does it come from? It is generated within the body by a process of slow combustion. The tissues of our body contain those same compounds of carbon and hydrogen which are found in ordinary fuel; and these tissues are consumed to generate heat in the body, by a process essentially the same as that by which fuel is consumed to generate heat in our fires.

Muscular energy, then, is derived from the chemical energy of combustion; and this energy is stored up in the tissues of our bodies. But where do these tissues come from, which are thus being always consumed and ever renewed again? They are built up, as you know, from the

materials supplied by the food we eat. Now if the food be vegetable food, it contains, as we have already seen, the stored up energy of the Sun's rays. If it be animal food, the animals themselves have derived their substance ultimately from the vegetable world. And so the chain of evidence is complete which traces back all the muscular power of the world to the energy of the Sun's rays. When muscular power is exerted, the heat of the body is expended; this heat is produced by a process of slow combustion; the fuel that keeps up the combustion is derived from our food; our food comes directly or indirectly from the vegetable world; and the vegetable world owes its existence to the Sun.

There is one point connected with this subject that seems to call for a word of explanation. I have said that, when work is done by muscular power, the heat of the body is expended. Some one may, perhaps, object that if heat is spent in doing work, then, owing to this loss of heat, we ought to feel colder when we do work than when we stand idle; whereas the contrary is shown by experience to be the case. We feel hotter when we do muscular work than when we rest; and the harder we work, the hotter we feel.

To answer this difficulty, I would remind you that, when we do muscular work, the process of slow combustion, which is always going on within us, and by which the heat of our bodies is maintained, is greatly quickened in activity. We breathe more rapidly, taking in larger and more frequent supplies of oxygen. Hence the stores of carbon and hydrogen, which we have already obtained from our food, are more rapidly consumed; and the heat developed by this more rapid consumption of fuel is not only sufficient to do the muscular work, but to make us feel hotter as well.

I may bring this explanation home to you by a familiar example. A steam engine is a machine which, like the animal body, does external work by the expenditure of heat. But a steam engine does not get colder when it begins to do work. And why? Because the stoker, according to his instructions, takes care to add fresh fuel, and to keep his furnace hot when the engine is called upon for work. And so the engine, when doing work and spending heat upon it, actually gets hotter than it was before, in spite of the loss it sustains. Now what the stoker does in the case of the steam engine is accomplished, in the case of the animal body, by a beautiful provision of nature, whenever muscular work is done.

ELECTRICAL POWER.

Last among the forms of energy, at the disposal of man, I have named electrical energy, which seems destined, in the future, to come into common, I might almost say, universal use. I would ask you to observe, however, that electrical power is not given to us ready made by Nature, in a form fit for use, like water power, or wind power, or muscular power. No doubt Nature does give us electrical energy, in the lightning flash. But we have not yet learned how to chain the lightning to our will, and make it do our work. Nature, too, gives us electrical energy in what are called *earth currents*. But earth currents will not obey our commands, and chiefly make themselves known by the trouble they give, in disturbing the messages that flow along our telegraph wires. The electrical power which is fit to do our work we have to manufacture, so to say, for ourselves, by means of some other form of power placed at our disposal by Nature. In this respect electrical power resembles its great rival steam. Nature does not give us steam, but she gives us coal, and we make the steam for ourselves, by burning the coal in our furnaces. Let us see, then, what are the means at our command for the production of electrical energy.

Electrical energy, as I am sure you are aware, is now commonly produced by machines in which a coil of copper wire is made to rotate between the poles of a magnet. Now, to make the coil rotate we must use some form of power already at our command,—water power, or wind power, or steam power, or muscular power; and the energy expended by the power so employed, is converted into the energy of an electric current. But we have already traced back each one of these to the Sun, as its source. And, therefore, the Sun is also the ultimate source of the electrical energy we obtain through them.

If we use a battery, instead of a machine, then the electric current is produced by the slow combustion of zinc; that is to say, the zinc enters into chemical combination with oxygen, in the cells of the battery, and in the process by which they combine, an electric current is produced. Now they could not so combine if they did not first exist apart: and when we seek for the source of energy in a Voltaic battery, we find it in the fact that zinc and oxygen exist apart from each other, with a chemical force between them, tending to make them combine. But they do

not exist apart in Nature. In its natural state the metal zinc is always found in chemical combination with oxygen; and before it can become a source of electrical energy the oxygen must be separated from it. This is done by the process of smelting; the smelting is effected by the heat of a furnace; the heat of the furnace is obtained by the combustion of coal; and so we come back to the Sun once more.

TRANSFORMATION OF ENERGY.

I should like to show you one or two experiments which will help to illustrate these principles and to stamp them distinctly on your memories. Here is a machine by means of which I can produce an electric current by the expenditure of muscular power. When I turn round the handle of the machine a bobbin of copper wire is made to rotate between the poles of magnet. The ends of the bobbin of wire are connected by an ingenious contrivance, on which I need not dwell, with the two binding screws of the machine. Now, so long as no electrical connection exists between these two binding screws, no current is developed, however fast the bobbin may revolve; but the moment such a connection is established, a current at once begins to flow. According to the arrangement I have made, for the purpose of my experiment, I can set up this connection at pleasure, simply by inserting a brass plug in the little apparatus before you, which is called a switch. At present the plug is not inserted, and you see how easy it is to drive the bobbin round. I have merely to impart motion to that coil of wire, and to overcome a certain friction in the machine. The work to be done is small, and the labour is accordingly light. But when the plug is inserted, a current begins to flow from one binding screw of the machine, on through the switch to the galvanometer, which stands upon the table, and from the galvanometer back to the other binding screw of the machine.

My assistant will now turn the handle, and I would ask you to observe two things at the moment the plug is inserted. First, the index of the galvanometer will be deflected; proving that an electric current has begun to flow. Secondly, the labour of my assistant will be greatly increased; proving that he has to spend additional muscular energy to keep the bobbin, going round, when the rotation of the bobbin generates an electric current. Thus the idea will come home to you, which I have been trying to enforce,

that the electric current is developed by the expenditure of muscular energy.

The plug is not yet inserted; there is no current flowing; and you will observe with what ease the bobbin is driven round. I now fix the plug in its place; the circuit is complete; the bobbin can no longer move without generating an electric current. You see, in a moment, how evidently the labour of my assistant is increased; and you see, too, that the needle of the galvanometer has swung round to the extreme limit of the scale, telling us that a strong current is passing. I interrupt the circuit by removing the plug; the current is no longer generated; the needle of the galvanometer returns to its place; and the work, once more, is light and easy.

Let me now vary the experiment a little. I have said that when work is done by the expenditure of muscular energy, there is always a loss of heat to the body. The meaning of this statement is that, when work is done, the total heat set free within the body is less than what ought to be produced by the amount of combustion going on. A portion of the energy due to the combustion of the tissues fails to appear as heat; it is simply missing, and in its stead muscular energy is developed. Now, I want you to see that, when that muscular energy is converted into the energy of an electric current, we can get back the missing heat again. For this purpose I put aside the galvanometer and, in its stead, I introduce into the circuit a spiral of thin platinum wire, everything else remaining as before.

At first, as in the former experiment, the bobbin is driven round with hardly any exertion. But the moment the plug is inserted in its place, you see what labour must be expended to keep the bobbin going. And this time we need no galvanometer; the platinum wire tells its own tale; for it is now visibly glowing with heat, developed by the electric current.

Now, the cardinal idea I would ask you here to seize is that the heat developed in this experiment once existed as heat in the Sun; and after a long series of transformations, extending probably over many years, now appears as heat in that platinum wire. For the heat of the platinum wire comes from the energy of the electric current; and the electric current is produced by the expenditure of muscular power; and the muscular power is derived from a process of combustion going on within the body of my assistant;

and the fuel that keeps up the combustion is derived from the food that he eats; and the food that he eats contains the stored up energy of the Sun's rays.

But the combustion that goes on within our bodies is only a feeble combustion, and the fuel contained in our food is a poor sort of fuel compared to coal. In the laboratory at the back of that wall there is a small fire burning; and over the fire is a boiler containing water, in which the energy of combustion developed in the fire is converted into steam power. The steam is now turned on, and drives round the bobbin of a large Dynamo machine, which is capable of pouring forth a strong electric current. On the table before you is an electric lamp, fitted with two carbon rods, and ready to be lit. By turning the pillar of the lamp I make the current of the machine pass between the ends of the carbon rods; and now you see, not a faint glimmer, but a brilliant star of light rivalling the Sun in brightness. Here again the chain of cause and effect is clearly and unmistakably laid open to our view. The light is produced by the electric current; the current is generated by the revolving bobbin; the bobbin is driven round by the power of steam; the steam is obtained by the combustion of coal; and the coal contains the energy of the Sun stored up for our use in the distant ages of the past. That dazzling light before you is, in fact, a spark of the primeval Sun that illumined the dense forests which covered the earth in long past times; and it now shines again because in this nineteenth century the genius and patient labour of scientific men have taught us how to convert the energy of coal into the energy of steam, and the energy of steam into the energy of an electric current, and the energy of an electric current into light.

TIDAL POWER.

There is an old adage that the exception confirms the law: *exceptio firmat regulam*. And, like many other old sayings, this adage, under the form of a paradox, contains a germ of solid truth. I believe that we come to realize more thoroughly the full force of a general rule, when we look for exceptions to it, and find how few and scant they are. I have laid it down, as a general rule, that all the working power of the world comes to us from the energy of the Sun; and I have illustrated this general rule by referring to various forms of energy with which every one is familiar. When we come to look for the exceptions,

we are told by scientific men that there is really only one exception worth talking of, and that is the power of the tides.

The phenomenon of the tides, as you know, is due chiefly to the attraction of the Moon, though in part also to the attraction of the Sun. Now if the earth and Moon were both at rest, this phenomenon would exist simply as a ridge of water, three or four feet high, on the surface of the ocean, in that quarter of our globe immediately under the Moon, and another ridge of the same kind in that quarter of the globe farthest from the Moon. You will see, without any argument, that such a ridge of water would have no more power to do work than a ridge of hill or a railway embankment. What is it, then, that converts this inert phenomenon into a source of power? It is the rotation of the earth on its axis. As the earth revolves, from West to East, on its axis, the ridge of water remains fixed under the Moon; and thus a relative motion is set up between the tidal ridge and the earth. The effect is practically the same as if the earth were at rest, and the tidal ridge moved, like a great wave, over the surface of the ocean from East to West. Thus, you see that it is the rotation of the earth on its axis that converts the tidal ridge into a tidal wave, and imparts the energy of motion to an inert mass. The power of the tides, then, is an exception to our general rule: it is derived from the energy of the earth's rotation, and not from the energy of the sun's rays.

You are aware, I dare say, that the energy of the tides is very little used for practical purposes; and, therefore, up to the present time, the earth has not been called upon to spend much of its energy of rotation in doing work for man. Nevertheless, I may tell you, that although we do not use the power of the tides, the earth is slowly and surely wearing out its energy of rotation in maintaining that power, and keeping it ready for our use. It is worth while to try and grasp this fact, which is one of great interest. Figure to yourselves the tidal ridge raised upon the surface of the ocean by the joint attraction of the Sun and Moon; and remember that, while there is one tidal ridge on that side of the globe which is turned towards the Moon, there is a corresponding ridge on the opposite side, turned away from the Moon. Now as these two ridges remain fixed, the globe revolves between them, thus moving, as it were, between the jaws of a friction break.

The friction, no doubt, is slight when compared to the enormous energy of the earth's rotation round its axis. But it is nevertheless real, and is ever at work checking the motion of the earth; the earth is revolving ever slower and slower; and if the present order of things last long enough, it must eventually stop.

VASTNESS OF THE SUN'S ENERGY.

I have now brought before you, in brief review, all the chief sources of power available to man—water power, wind power, steam power, muscular power, electrical power, tidal power—and I have shown you that, with the solitary exception of tidal power, they are all derived directly or indirectly, in the present age or in ages gone by, from the abounding energy of the Sun. It is difficult to form an adequate conception of the enormous magnitude of the power thus placed at our disposal. We use it, no doubt, and we know, in a general way, that it does the work of the world; but we hardly realise the fact that what we use is only a very minute part, an infinitesimal fraction, of the whole. The rivers flow idle to the sea; the peat bogs are spread out in vain over the surface of the earth; the coal remains pent up within its crust; the winds blow unceasingly over the surface of land and water, and it is only here and there that a solitary wind-mill spreads out its arms to catch the breeze, or that a white speck on the ocean marks the spot where the swelling sail is speeding before it on its course. Great and wonderful, indeed, is the mechanical work done by man within the present century; but it is altogether insignificant when compared with the boundless wealth of the energies placed at his disposal by Nature.

Now all this boundless wealth of energy, as I have said, with one trifling exception, comes to the earth from the Sun. And what is the earth? A little globular fragment of matter floating in the great ocean of space. The Sun sends forth its rays in all directions, and the earth receives only that small fraction of the whole which is proportional to the space it occupies. Picture to your minds a hollow sphere corresponding to the orbit of the earth, with the Sun fixed at the centre, and the earth set in the surface of the sphere. The diameter of this sphere will be twice the distance of the Sun from the earth, let us say, in round numbers, 184 millions of miles; and the space occupied by the earth in the surface of the sphere will be, of course, a circular

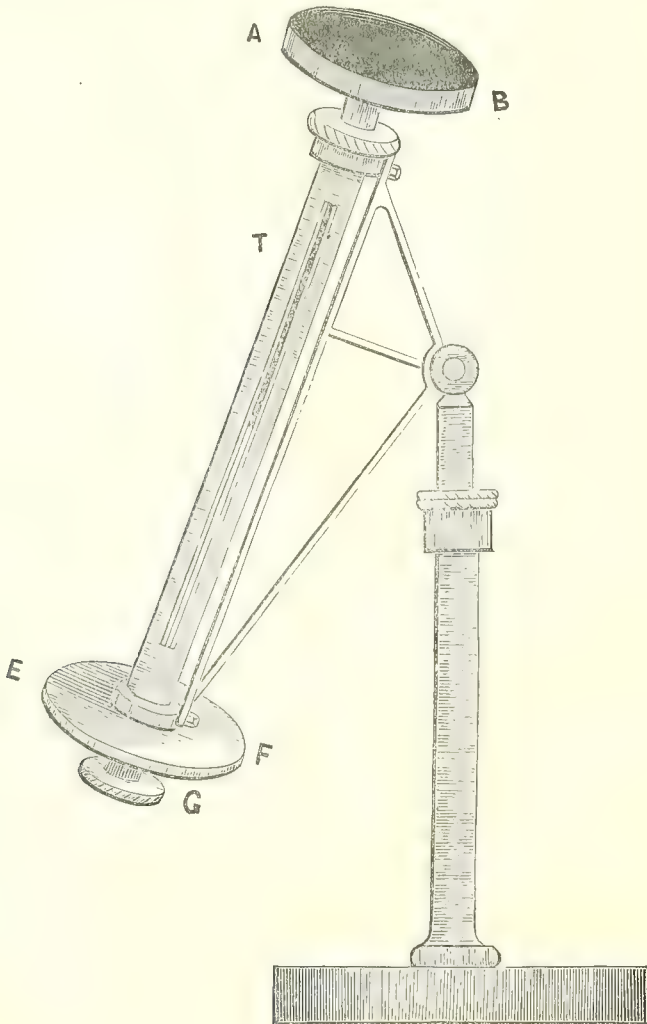
area 8,000 miles in diameter. Now it is evident that while the radiant energy going out from the Sun falls equally on every part of the surface of the supposed sphere, the earth can receive only that fraction of the whole which falls on the area occupied by itself. If you calculate at your leisure what the area is, and compare it with the total surface of the sphere, you will find that it is somewhat less than the two-thousand-millionth part of the whole. It follows, therefore, that the earth receives somewhat less than the two-thousand-millionth part of the Sun's rays. In other words, if the radiant energy going out from the Sun, day by day, and year by year, were divided into two thousand million equal parts, that portion which falls to the share of our earth would be somewhat less than one of these parts. And yet the energy that comes to the earth, is so vast, that we can form no adequate conception of its magnitude. What then must we think of the total energy, two thousand million times as great, which goes forth from the Sun into space, and which has been going forth, in the past, not merely during the short span of a few thousand years that covers the period of man's existence, but during the long ages of geological time that preceded the appearance of man upon the earth.

MEASUREMENT OF THE SUN'S ENERGY.

There is another method by which we may estimate the amount of energy that goes out from the Sun into space. It is the method of actual measurement, first introduced by Pouillet in France, and afterwards adopted by Sir John Herschel, who carried out his experiments at the Cape of Good Hope. The earth, as I have just explained, may be conceived as set in the surface of a hollow sphere, 184 millions of miles in diameter, and occupying in that surface, a small circular space, of which the diameter is 8,000 miles. Consequently, the earth receives precisely the same amount of radiant energy from the Sun as would fall on this circular area, if the earth were taken away. Now it is easy to calculate how many square feet are contained in a circular area, 8,000 miles in diameter. If, therefore, we could measure the radiant energy that falls, in a given time, on one square foot, we could find by multiplication how much would fall, in the same time, on the whole area. This was the problem that Pouillet and Herschel undertook to solve by actual experiment.

Since the Sun is practically at the centre of the hollow

sphere, his rays must fall perpendicularly on every part of the surface. Therefore it was necessary to measure the amount of radiant energy that falls on a square foot of surface presented perpendicularly to the path of the Sun's rays. How this was done you will best understand by means of the diagram before you. AB is a shallow cylindrical vessel, made of silver. The upper surface is covered with lampblack, or soot, which has the property



of absorbing all the radiant energy that falls on it. The surface of the sides and bottom, on the other hand, is highly polished, and has, in consequence, the property of reflecting

all the radiant energy that falls on it. The vessel itself is partly filled with water; and in the water is immersed the bulb of a sensitive thermometer, the stem of which projects downwards into the tube T, where you see a black line representing the column of mercury.

The apparatus must now be adjusted in such a manner that the rays of the Sun shall fall perpendicularly on the upper surface of the shallow vessel. For this purpose it is provided with a universal joint, round which it can be moved at pleasure in any direction; and the adjustment is made by a very simple contrivance. You will observe that the tube T is perpendicular to the upper surface of the vessel AB, and also perpendicular to the disc EF. Therefore when the Sun's rays fall perpendicularly on AB, they will be parallel to T, and the disc EF must be exactly in the shadow of AB. Hence it is only necessary to turn round the apparatus on the joint, until the shadow of AB falls on EF, and then we know that the Sun's rays are perpendicular on AB.

A time is now chosen when the Sun is shining in a perfectly cloudless sky, and the instrument is adjusted in the manner described. Then the vessel is screened, for a few moments from the Sun, and the reading of the thermometer is carefully taken. Next, the screen is removed, and the vessel is left exposed to the full energy of the Sun's rays, for a measured time, say for ten minutes. During this time the whole tube is slowly turned round on its axis, by means of the button G, with a view to keep the water gently stirred, and thus distribute the heat equally to every part of the vessel. At the end of ten minutes the screen is replaced, and the reading of the thermometer taken again. The increase of temperature being thus known, it is easy to calculate how much heat has been added to the vessel and its contents, during the ten minutes of its exposure to the Sun's rays.

But this is not enough. Lampblack possesses in a very high degree, the property of radiating heat, as well as the property of absorbing heat. During the whole time of its exposure, the vessel, while receiving heat from the Sun, was giving out heat of its own; and the addition to its store, at the end of the time, represents only the excess of what it received above what it gave out. It is, therefore, necessary to measure how much heat it gave out during the time of its exposure. For this purpose it is screened from the Sun's rays, and directed towards a perfectly clear sky. It now radiates heat into space, without any com-

pensation; and the temperature falls. By observing the fall of temperature, in ten minutes, we can calculate the heat lost by radiation in that time; and this added to the result of our first experiment, will give the total amount of radiant energy that fell on the upper surface of the vessel in ten minutes.

I would ask you to observe that, in describing this experiment, I have spoken of the energy of the Sun's rays, and not merely of their heat. For we must remember that the Sun's rays carry with them not only the energy of heat, but also luminous energy and chemical energy. Those rays that most abound in the energy of heat have no illuminating energy, and little or no chemical energy; and, again, those rays that most abound in chemical energy have no illuminating energy, and little or no heat energy. But rays of every kind are almost completely absorbed by lampblack, and every kind of energy present in them is converted into heat, which goes to raise the temperature of the vessel and its contents. Hence the experiment I have just sketched out for you measures, with some degree of rough approximation, the whole energy of the beam that falls on the blackened cover of our cylindrical vessel during the period of its exposure.

Now let me suppose, for the sake of illustration, that the surface of this blackened cover is one square foot. It needs only a sum in multiplication to determine how much radiant energy, at the same rate, would fall, every ten minutes, on a circular disc, similarly exposed, and 8,000 miles in diameter. And this, as I have told you, is the radiant energy that reaches the earth, every ten minutes, from the Sun. But I must remind you that a great deal of the energy of the Sun's rays is absorbed by our atmosphere, which extends to a height of probably 100 miles; and it is evident that the Sun should be credited with the heat thus absorbed, no less than with that which reaches the surface of the earth. Pouillet, therefore, made a number of observations with a view to determine how much of the energy of the Sun's rays is absorbed by the atmosphere of our earth; and the result of his investigations was to show that the total amount of radiant energy that reaches the outer surface of our atmosphere is about half as much again as that which reaches the surface of the earth.

The final result thus arrived at might easily be expressed in ordinary heat units and set down in a long line of figures. But I cannot help thinking that such a row of figures, however truly it might represent the objective fact, would

not much help the mind adequately to conceive or comprehend the fact. Father Secchi, the great Roman astronomer, adopts a better method when he tells us that the heat we receive every year from the Sun would be sufficient to melt a layer of ice somewhat more than 100 feet thick, covering the whole surface of our globe. But it seemed to me that I could give you a still more practical idea of the vast amount of this energy, if I put it before you in the familiar form of horse-power. Taking then the results established by the experiments of Pouillet and Herschel, I find that the energy which comes to the earth with the Sun's rays, day by day, and year by year, would be sufficient to furnish a constant supply of one-third of a horse-power, for every square yard of the earth's surface.¹

¹ This calculation, like most others, is best made by adopting the metric system of units. The result of Pouillet's experiments gives us the quantity of heat that would fall, every minute, on every square metre of the supposed area, 8,000 miles in diameter, as 17.6 kilogramme-centigrade units; each such unit being the quantity of heat that would raise one kilogramme of water through one degree centigrade. (See Secchi *Le Soleil*, Vol. II., p. 256). But the whole surface of the earth, being four times the surface of a great circle, will be four times that area. Therefore, if the same quantity of heat were distributed uniformly over the whole surface of the earth, the amount that would fall on each square metre would be one-fourth of 17.6, or 4.4 kilogramme-centigrade units per minute. The mechanical energy of one K.C. unit is 424 kilogrammetres; and therefore the mechanical energy of 4.4 units is $424 \times 4.4 = 1865$ kilogrammetres. Now one horse-power is equal to 75 kilogrammetres per second; and, consequently, 1865 kilogrammetres per minute is equal to

$\frac{1865}{60 \times 75} = .414$ of a horse-power. This is the mechanical energy of the Sun's heat, for every square metre of the earth's surface, on the supposition that it was distributed equally over the whole surface. But a square yard is about four-fifths of a square metre; $\frac{\text{square yard}}{\text{square metre}} = \frac{(36)^2}{(40)^2} = \frac{4}{5} = .8$ nearly; and therefore the mechanical energy for every square yard would be $.414 \times .8 = .33$, or one-third of a horse-power.

Again, 4.4 K.C. units of heat, per minute, is $4.4 \times 60 \times 24 \times 365 = 2,312,640$ units in a year. The latent heat of water being, ¹⁷ round numbers, 80, this quantity of heat would melt $\frac{2,312,640}{80} = 28,908$ kilogrammes of ice. Now if we take the specific gravity of ice as .9, this quantity would have a volume of $\frac{28,908}{.9} = 32,120$ cubic decimetres, or about 32 cubic metres; and it would make a column 32 metres high on a base of one square metre. Hence it appears that the radiant energy which reaches the earth every year from the Sun would melt a layer of ice, 32 metres high, covering the whole surface of the earth. Thirty-two metres are equal to about 106 feet; and thus we arrive very nearly at the estimate given by Father Secchi.

Let us try and realise what this means. This hall in which we are assembled, has a superficial area of about 300 square yards; and one-third of a horse-power for every square yard of the earth's surface would mean, therefore, 100 horse-power for every area on the surface of the earth equal to the floor of this hall; one hundred horse power, for every such area, day and night without ceasing, for thousands and millions of years.

And yet, as we have seen, all this energy, so vast, that figures fail to convey an idea of its magnitude, is itself but an insignificant fraction, the two-thousand-millionth part of the total energy that the Sun sends forth into space. What a wonderful storehouse of energy is here revealed to our view. Well may we ask, how is this great storehouse supplied, which thus pours forth its treasures, with lavish prodigality, to the whole universe, and after millions of years shows no signs of exhaustion. This is a question which has given rise to much interesting speculation. It has engaged the attention of some of the greatest scientific minds of the present age; and the results of their investigations I hope to lay before you in my next lecture.

THE PAPAL BENEDICTION, SUPER POPULUM, AND GENERAL ABSOLUTION OF REGULARS.

UNDER the above two-fold title a paper may be presented to the clerical reader as a fitting sequence to that which appeared in the September number of the RECORD, entitled *The Papal Benediction in articulo mortis*.

For no less in one than in the other has the Holy See lately made many disciplinary changes. And as there is no gainsaying what Rome in her wisdom and power chooses to enact for the guidance of her priesthood, it cannot fail to be a subject of paramount importance, even though somewhat dry and didactic to a reader, to become conversant with the discipline, enactments, and rules which bear upon such matters. The scope of this paper will be—not to produce a treatise on the above subject—but to point out and emphasise certain changes and *now* necessary departures from old opinions and customs, introduced by the recent authentic decrees of the Holy See.

For the sake of perspicuity and precision, I shall endeavour to do this by dividing my paper into two articles; devoting the *first* to the Papal Benediction (*super populum*); and the *second* to the General Absolution peculiar to Regulars.

ART. I. THE PAPAL BENEDICTION SUPER POPULUM.

As this Benediction is sometimes given by (1) Bishops and other Prelates, (2) by Regulars (super populum) and (3) by Regulars to their Tertiaries, it may be well to regard them separately.

A. The Papal Ben. given by Bishops, etc.

1. By a special Indult of the S. Pontiff, Archbishops, Bishops, and other prelates are often delegated to impart (*in nomine Pontificis*) this Papal Blessing, to which is attached a Plenary Indulgence, *twice a year*, namely, on Easter Sunday, and on some one other Festival of their own choosing. Father Comerford, writing on this (*Holy Indulgences, Part III., No. 93*), says, that the form prescribed for Prelates *differs* from that used by other ecclesiastics, whether secular or regular. This, true as it was of old, is not so now.

2. By the recent decrees of the S. Congregation, *one Special Formula is prescribed for all* (*indiscriminatum*) SUB POENA NULLITATIS,¹ namely, the formula of Benedict XIV., prescribed in his brief "*Exemplis praedecessorum*," and to be found in the Roman Ritual.

And though the reigning Pontiff, in forma Brevis, has quite as lately (7 May, 1882) enjoined that all the rules prescribed by Benedict XIV., must be strictly (*adamussim*) observed,² we may still regard a certain modification, sanctioned by the Holy See, since the time of Benedict XIV., to hold good.

It came about thus. A Bishop (*Lemovicensis*) in 1840, petitioned the Holy See to retain a certain ancient custom of omitting the reading to the people of the Apostolic Letters, prescribed by the rules of Benedict XIV., when the Papal Benediction is about to be given, assigning as a reason, not to detain the people so long in the church; substituting in its place the formula, to be read in the vernacular: "*Attentis facultatibus*, etc."³ The S.

¹ Vide Decreta authentica S. Cong., auctoritate SS. Leonis xiii. a Pustet, Ratisbona (1883)—No. 444, p. 410, ad Dub. vi.

² Vide ibidem, No. 444, ad Dub. viii., page 411.

³ "*In virtue of the faculties received from the Holy See.*"

Cong. vouchsafed the following reply: "*Ritum et formam, de quibus in precibus, attenta rationabili causa super exposita, revera sufficere ad lucrificandam indulgentiam Apostolicæ Benedictionis, dummodo per formulam: Attentis facultatibus etc., fidelibus constet, ex Pontificia delegatione tantum impertitam fuisse.*"¹

But this slight concession, founded on a *causa rationalis*, seems to be the only departure from the above strict ordinance.

3. It may not be out of place here to allude to another decision given much about the same time, concerning the *moral presence* required to gain this indulgence.²

4. It has also been decided that the Plenary Indulgence annexed to the Papal Benediction is always one of the *suspended* Indulgences, during a universal jubilee.³

B. The Papal Ben. given by Regulars.

1° *Super populum.*

5. Exactly the same Formula and rules are prescribed for the giving of the Papal Benediction in the churches of Regulars as for bishops. Moreover, the new legislation of Rome on this matter, permits them to use this privilege only *twice* in the year,⁴ and even then under conditions. "*Benedictio nomine S. Pontificis impertiatur cum formula approbata in Litteris encyclicis Benedicti P.P. xiv.—'Exemplis prædecessorum,' sed nonnisi bis in anno, et sub conditione, quod hæc Benedictio nunquam detur eodem die et in eodem loco ubi Episcopus eam impertiat.*"⁵

6. Again, Regulars, in virtue of the faculty granted them by the Holy See, can only impart it, *super populum*, in the churches attached to their convents; but they cannot in the chapels of nuns, whether subject to their Order or to the Ordinary; nor in any other churches,⁶ although a confraternity of their Order may be established therein.⁷

2° *Super Tertiarios.*

7. Even in giving the Papal Benediction to their Tertiaries (*Tertiariis Sæcularibus*) Regulars are enjoined to use

¹ Vide ibidem, No. 282, p. 249.

² Vide ibidem, No. 266, p. 238.

³ Vide Dec. auth. No. 255, p. 230 (22 Dec. 1824.)

⁴ Unless they have since received specially a more ample privilege, or had confirmed former ones conceded.

⁵ Vide Dec. auth. No. 444, p. 411—2 (7 Maii, 1882).

⁶ Unless by special delegation or privilege, as, for instance, at the close of Retreats and Missions.

⁷ Vide Dec. auth. No. 199, p. 176.

the *same formula* and observe the same rules prescribed by Benedict XIV. This is clearly gathered from a response made to a question proposed by the Franciscans and Capuchins,¹ and which seems equally intended by the Holy See to apply to all other Orders.

8. It may be remarked in this same decree that, the members of the Confraternity of the Cord of St. Francis, as well as those of the Sodality (sodales) of St. Francis of Sales, are allowed to receive the Papal Benediction *once a year only*.²

9. Regarding the Rectors of parochial churches, an important reply of the S. Congregation (too long for insertion here) may be found on page 208 of the *Decreta Authentica*—No. 232.

ART. II. THE GENERAL ABSOLUTION.

10. The privilege of receiving what is commonly called a General Absolution, to which is often attached a plenary indulgence, has from time immemorial been granted by the Pontiffs to the members and tertiaries of the great Orders of the Church.

To elucidate, however, our subsequent remarks on this subject, we may be permitted to recall briefly the effects of a General Absolution, apart from its indulgence.

11. The benefit of these General Absolutions consists principally in this: that they free the subject from excommunications, suspensions or irregularities which he may happen to have incurred through ignorance, or which he may have forgotten, so that even if he should come to a recollection of them or to the knowledge that he has incurred some censure or reserved penalty, he would not be afterwards bound to go to the superior who enjoys the faculty of absolving from the same, but would merely have to present himself to any simple confessor (*quando permittitur*) and confess to him the *sin* or *sins* to which the censure or penalty was attached. For, in these cases, the sins are only supposed to be reserved in virtue of the censure or penalty, so that when once the censure is removed by lawful authority, the sins are no longer regarded as reserved.

Hence, it is not difficult to understand why these

¹ Vide Dec. auth. No. 444, p. 410. Dub. vi., and promulgated as a Decree, 7 May, 1882.

² Vide Dec. auth. No. 444, p. 408, ad Dub. 13m, 1° et 2° (22 Mar., 1879.)

General Absolutions are not of a *sacramental*, but only of a *deprecativæ* character; and, though we find in the formula such words as “ego absolvo vos ab omnibus *peccatis* vestris,” the meaning to be conveyed is rather, “ab omnibus *poenis* debitis pro peccatis.”

Having premised these general principles in which we have to note no change, we shall find, however, in the late decrees that the Holy See has legislated considerably on the General Absolution.

12. First of all the Sovereign Pontiff has suppressed and abolished all the old formulas used by the Orders in giving the General Absolution, and substituted *one universal formula*, to be used *sub pœna nullitatis*.¹ I trust space will permit the production of this at the end of this paper for the benefit of the Regular clergy who monthly scan the pages of the RECORD.

13. In the next place, the S. Congregation has quite recently resolved a doubt as to whether this General Absolution should be given *intra* vel *extra* Sac. Poenitentiae. The response is, “*Servetur pro Regularibus consuetudo*.”²

14. To the General Absolution is annexed a Plenary Indulgence, applicable to the holy souls.³

15. But what may be called a much more sweeping and radical change than any we have been considering is one the Holy See has lately introduced regarding the General Absolution for the Tertiaries (*Tertiarii saeculares*.) Here we find the S. Congregation *substituting*, in place of the General Absolution (*loco Absolutionis Generalis hucusque usitatae*) hitherto used, A SPECIAL BLESSING (*Benedictio*) ENRICHED WITH A PLENARY INDULGENCE, FOR THE PURPOSE OF COMMUNICATING THE PRIVILEGES, GRACES, ETC., OF AN ORDER TO ITS TERTIARIES: and under such a new and particular form that it is also prescribed *for all sub pœna nullitatis*.⁴

16. So far, be it observed, this new discipline regards all the Religious Orders that enjoy these faculties; but, in the same Brief, the Holy Sec formally declares this privilege to be extended to the members of the Confraternity of the Cord of St. Francis of Asissi and to the *sodales* of

¹ Vide Dec. Auth., No. 444, p. 412 (7 May, 1882).

² Vide Dec. Auth. *Ibidem*, *quaer.* 12°.

³ Vide Dec. Auth. No. 444, *quaer.* 10, p. 409.

⁴ Vide Dec. Auth. *Ibidem*, ad Dub. 1^m. p. 408; and promulgated as a Decree, page 411 (7 May, 1882).

St. Francis of Sales, *four times in the year* on certain days.¹ What seems most remarkable in this recent departure is that no words are found in the new formula which imply *absolution* from censures.² Perhaps some kind reader, better informed than I can lay claim to be, will elucidate the subject further. As far as I am concerned in the responsibility of this and of my preceding paper, I altogether disown any attempt of enforcing an unnatural interpretation of these late decrees; and it is only in the reading or interpretation of them that error seems possible. On the contrary, my sole purpose has been to invite attention to the important changes introduced by the S. Congregation, and, at the same time, to point out what seemed to me the plain and natural inferences to be drawn from them. Nor, in my allusions to former decrees, quoted by learned authors, however *apparently* contradictory, have I, for a moment, intended to criticise the admirable works alluded to, and which have done such good service to the priesthood. Accidental changes may be introduced by new decrees without implying that old ones were erroneous, or, to say the least, mis-quoted. In this spirit I may claim to hold that how well soever men may reason, or whatever suggestions they may offer on such positive subjects, we can but say after all—*Roma locuta est : causa finita est.*

E. A. SELLEY, O.S.A.

APPENDIX.

The following are the two new formulas referred to in the above paper. The Pontiff in his Brief (7 May, 1882) says:—*“Omnino adhibeantur abrogatis penitus et suppressis quibuscumque aliis formulis hucusque usitatis.”*

I. FORMULA ABSOLUTIONIS GENERALIS PRO REGULARIBUS, cujuscumque Ordinis, hoc privilegio fruentibus.

Antiph. Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum, neque vindictam sumas de peccatis nostris.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster (*in silentio*).

V. Et ne nos inducas in tentationem,

R. Sed libera nos a malo.

V. Ostende nobis, Domine, misericordiam tuam,

R. Et salutare tuum da nobis.

¹ Vide Dec. Auth., No. 444. Ad Dub. 13^m, 1°. (22 Mar. 1879).

² Unless the generic term “*delictorum*.”

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, cui proprium est misereri semper, & parcere, suscipe deprecationem nostram, ut nos, & omnes famulos tuos, quos delictorum catena constringit, miseratio tue pietatis clementer absolvat.

Exaudi, quaesumus, Domine, supplicum preces. & confitentium tibi parce peccatis, ut pariter nobis indulgentiam tribuas benignus & pacem.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende; ut simul nos, & a peccatis omnibus exuas, & a poenis, quas pro his meremur, eripias.

Deus, qui culpa offenderis, poenitentia placaris, preces populi tui supplicantis propitius respice, & flagella tue iracundiae, quae pro peccatis nostris meremur, averte. Per Christum Dominum nostrum. Amen.

(*Completo precibus, ab uno ex adstantibus dicitur "Confiteor," addito nomine proprii Fundatoris.*)

Deinde sacerdos dicit:

Misereatur vestri, etc. Indulgentiam, absolutionem, etc. Postea subjungit:—

Dominus Noster Jesus Christus, per merita Suae Sacratissimae Passionis, vos absolvat et gratiam suam vobis infundat.

Et ego, auctoritate Ipsius, et beatorum Apostolorum Petri et Pauli et Summorum Pontificum, Ordini nostro ac vobis concessa, et mihi in hac parte commissa, absolvo vos ab omni vinculo excommunicationis majoris vel minoris, suspensionis et interdicti, si quod forte incurristis, et restituo vos unioni et participationi fidelium, necnon Sacrosanctis Ecclesiae Sacramentis. Item eadem auctoritate absolvo vos ab omni transgressione votorum et regulae, constitutionum, ordinationum et admonitionum majorum nostrorum, ab omnibus poenitentiis oblitis, seu etiam neglectis, concedens vobis remissionem et indulgentiam omnium peccatorum, quibus contra Deum et proximum fragilitate humana, ignorantia, vel malitia deliquistis, ac de quibus jam confessi estis: In nomine Patris * et Filii et Spiritus Sancti. Amen.

II. FORMULA BENEDICTIONIS CUM INDULGENTIA PLENARIA PRO TERTIARIIS SAECULARIBUS.

Antiph. Intret oratio mea in conspectu tuo, Domine; inclina aurem tuam ad preces nostras; parce, Domine, parce populo tuo, quem redemisti sanguine tuo pretioso, ne in aeternam irascaris nobis.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvos fac servos tuos.

R. Deus meus, spearantes in Te.

V. Mitte eis, Domine, auxilium de Sancto.

R. Et de Sion tuere eos.

V. Esto eis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, cui proprium est misereri semper, & parcere, suscipe deprecationem nostram, ut nos, & omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

Exaudi, quaesumus Domine, supplicum preces, & confitentium tibi parce peccatis, ut pariter nobis indulgentiam tribuas benignus & pacem.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende; ut simul nos, & a peccatis, omnibus exuas, & a poenis, quas pro his meremur, eripias.

Deus, qui culpa offenderis, poenitentia placaris, preces populi tui supplicantis propitius respice, & flagella tuæ iracundiae, quæ pro peccatis nostris meremur, averte. Per Christum Dominum nostrum. Amen.

Dicto deinde Confiteor, etc., Misereatur, etc., Indulgentiam, etc., sacerdos prosequitur:—

Dominus Noster Jesus Christus, qui beato Petro Apostolo dedit potestatem ligandi atque solvendi, ille vos absolvat ab omni vinculo delictorum, ut habeatis vitam æternam et vivatis in secula seculorum. Amen.

Per sacratissimam Passionem et mortem Domini Nostri Jesu Christi, precibus et meritis Beatissimæ semper Virginis Mariæ, Beatorum Apostolorum Petri et Pauli, Beati Patris Nostri, N et omnium sanctorum, auctoritate a Summis Pontificibus mihi commissa, plenariam indulgentiam omnium peccatorum vestrorum vobis impertior. In nomine Patris & et Filii et Spiritus Sancti. Amen.

Si hæc indulgentia immediate post sacramentalem absolutionem impertiatur, reliquis omissis, sacerdos absolute incipiat a verbis: Dominus Noster Jesus Christus, etc., et ita prosequatur usque ad finem, plurali tantum numero in singulurem immutato. (Dec. auth. p. 412 to 415).

E. A. SELLEY, O.S.A.

A BRAVE WORKER.

A FEW months ago the newspapers gave an item of news from Paris that impressed many. It was, that a Pere Bosco had appeared the previous Sunday afternoon in the pulpit of the Madeline, and, in poor French, had appealed for a charitable work in which he was engaged; that the elite of Parisian society had crowded to hear him, and that at the close the splendid sum of one hundred thousand francs—four thousand pounds English money—was found upon the plates. It was clearly hinted that this large sum was given as much to the man as to the charity.

Who is this Pere Bosco? whence his popularity, and what work is he engaged upon? were the questions we heard asked. Perhaps for some they have not been answered yet; these may not dislike to have them answered now.

Pere Bosco is now a man of nearly seventy summers; he was born a few miles from Turin, and his life has been passed chiefly in that city. When a young priest he found himself by singular circumstances a witness of much youthful depravity. He was chaplain to a prison. Many of those with whom he had to deal were very young, and the thought came to him, were it not better to prevent crime in such young people than to have to punish it. It seems the wiser way to keep out the weeds, if one can, than to have to pluck them. His heart, too, glowed with love for souls. He had early taken St. Francis of Sales as his patron and model; for, the winning grace and exceeding tenderness of the Bishop of Geneva seemed to him the most effectual way to bring wanderers back. Here is found the key-note of his life. He has become the apostle of poor and destitute youth.

He took wise counsel before he entered upon his work. He began quietly. He chatted with the little children whom he met, and catechised them. If they were in want he took them to his home, and out of his poor means fed and clad them. The story of his goodness spread, and his young friends became many. Poor children! some of them toiled the week through, or when they could. They had Sunday to themselves; so on Sunday he brought them together. The difficulty of a place for meeting soon arose, for they had swelled to hundreds. Sometimes he spoke to them in one of the squares of the city; in the summer he led them

without the walls. But to do his work fitly with them there was needed a permanent place for meeting, and of this there seemed no earthly hope. Friends were not wanting to him during this time of struggle, but they helped him little; they rather hindered him. How often did they counsel him to diminish or to dismiss his gang of young roughs! Yet his heart failed him not, nor his hope in God. This hope seemed indeed even to touch the extravagant; for at times he was heard to speak—it was said he raved—of a great orphanage that should one day be sheltering and cultivating many thousand souls, and have branches in many lands. Wise ones shook their heads at the vagaries of a man possessed too much of one idea. He was, indeed, accounted bereft of reason, and one attempt at least, was actually made to place him, for a time, in a *Maison de santé*.

God, too, seemed to disapprove the work; for He took him from it by sickness. The strain had been too much for a frame never robust. For months he lay ill, and came nigh to die. He lay in his native place, and his own mother again nursed him.

It has become a trite saying with men, that when things come to the worst, they begin to mend. It is a trite fact known to those who work for God, that when humanly things are at the worst they begin to enter the way to success. For God will have His work His own. It was even thus with Pere Bosco. The mother's care brought him back to life, and she returned with him to Turin. She had sold her small holding, and with the proceeds they hired a shed close by their humble lodging, for he had inspired her with his own noble idea. Henceforth her name was to be linked to his in great works of charity. This shed became the nucleus of the orphanage, which now is all but a world's wonder.

Meantime his young roughs had not forgotten him. They had gone many a time to ask for him. Seven hundred of them now met nightly in his shed. He tries to get them instructed even in secular matters. He uses the most intelligent to teach the others. Those he assembles at special times, and himself taught them. His efforts blossomed into fairest fruit, for from out this special class have come ecclesiastical vocations by the hundred. The night-school was a success; the Archbishop, Franzoni, blessed the work. The municipality of Turin recognising the great social benefit, made an annual grant. Helped by

his mother, Pere Bosco even feeds and lodges some of his most destitute little ones: this devoted priest with his own hands helped to prepare their food, to mend their clothes, and did for them all the offices of a servant. What wonder that he gained their hearts! And the work was not done gloomily; he had an unconquerable gaiety, the faculty of making all bright around him, and this has been a great element of his success. The sleeping arrangements were at first necessarily rather primitive. A sack into which the youngster crept and nestled amid clean straw was all. One night some strange faces came and craved shelter, but ere morning they were gone, taking the sacks. The mishap gave only food for laughter.

In 1848 the throes of revolution and the Austrian War gave his work a check; but it soon recovered, and has gone on prospering. More space was acquired; suitable buildings were erected; trained teachers were procured; trades were taught; the capacity of each youngster was considered, and fitly developed. A visitor to Turin now finds the orphanage of St. Francis of Sales a flourishing institution, with branches in many cities of Italy and other lands. The fathers of St. Francis of Sales—for Pere Bosco has trained a band of priests, who are to perpetuate his work—are heard of even from South America. They went there at the bidding of the great Pius IX., to the scenes of his own early missionary work, and their labours are bearing much fruit. A hundred thousand boys and young men now find shelter and training in the Pere's many houses. Within twenty years a quarter of a million and more of young men have gone forth from his walls; of these very many have attained high place in the professions, civil and military, and not one has become a breaker of the law.

A touching incident is narrated by M. d'Espinay, to whom we are indebted for all these details. Pere Bosco was being lately in Rome—for his Holiness Leo XIII. holds him in high esteem, and is having him to erect one of his houses on the Esquiline—was met one day in the streets by an officer wearing the uniform of colonel, who stopped him and said, "Are not you Pere Bosco?" "Yes, what can I do for you?" The officer *knelt* to kiss his hand. The Pere, much astonished, and trying to prevent him, asked what he meant. "Do you not remember the little boy in rags, and destitute, whom years ago you met in the streets of —, and whom you took home, cared for, and trained? I am he, and all I have I owe to you!"

But it is not this work only, great as it is, that has made the fame of Pere Bosco. He has become known to Europe as a doer of signs and wonders. Indeed the most extraordinary things are told about him. His touch, his word, have effected instantaneous and most unlooked-for cures. He is said to have foretold to Pius IX., then an exile at Gaeta, the events that should signalise his reign. When at times in the carrying out of his projects, money ran short, a prayer before his crucifix brought him at once in the strangest ways the sum he at the moment needed. But for details in these matters we must refer the reader to the work of M. d'Espinay, who recounts many startling and amusing tales.

An undoubting trust in God's providence, for Whom alone he labours, marks the life of the man. It is a characteristic too, we are told, of his following everywhere. They breathe also the very spirit of the sweet saint of Sales, whom Leigh Hunt has called "the most gentlemanly of saints." Their way with youth is the all-subduing way of love. Their sharpest reprimand is a look. The efficacy of their system is illustrated by a fact almost incredible. The story is told by M. d'Espinay, and if not true, should be easy of disproof. It is not contradicted.

Pere Bosco had been giving a Retreat or small Mission in one of the prisons of Turin. At its close he thought he should get a holiday for the younger prisoners. He applied to the governor; and we can think what was this official's amazement when the Pere asked permission to lead this part of his charge—there were over three hundred of them—into the country for a day! "Why," he exclaimed, "there are not soldiers enough in Turin to control such a number!" "I shall not require any soldiers!" replied the Pere. The governor did not dare to take upon himself such a responsibility. The application was laid before the Minister Ratazzi, and after much difficulty the leave was given. On the day assigned Pere Bosco led forth his three hundred and fifty little friends miles without the city, with no other guardian than himself. He had obtained permission from a nobleman in the neighbourhood to bring them into his gardens and grounds. There they feasted and amused themselves. Not a flower was plucked, not a leaf injured, and at the day's close these waifs and strays of mankind, whom many would think beyond hope, re-entered the prison walls, not one being missing.

We are tempted to recall another incident. Late one

evening Pere Bosco was without the city on some errand of mercy. A man stopped him, and, in unmistakable tones, holding a pistol to his breast, demanded money. The Pere looked keenly at and recognised him. "Are you not P —?" he said. The man had been not long before in prison, had come under the gentle influence of the Pere, and had promised better things. "Is it thus you keep your word?" The man, abashed, drew back. He too recognised whom he had. He would have fled; but the Pere recalled him. A few touching words, and the rough heart was reached again. The robber knelt, and with earnest joy the priest again reconciled him with God, and bade him go and sin no more. Was it not a scene to make angels weep in thanksgiving to the Most High!

It is plain that Pere Bosco is no ordinary man. If but half that is said of him be true, his life will in all likelihood come one day before the Church's tribunal. But even his natural gifts are beyond the common. He can still with his seventy summers recite at will from memory the lines from Virgil that he lingered over in his youth. He never forgets. He knows intimately and without effort every one of his vast family. His goodness of heart cannot be doubted.

There seems a special fitness in recalling the work of such a man just now. It is being whispered about that the sanction of high ecclesiastical authority is about to be sought for the establishing amongst us of a *Patronage*, whose work is to guard and give a good start in life to the children of the poor, when they shall have quitted school. The want is plain. Either through the carelessness or the need of parents, children, boys or girls, are not found in our poor schools as a rule after their twelfth year. After that many of them lead a wandering life with precarious employment, and become the "corner boys" and feeders of crime. Amongst these there are not seldom met some who, with better opportunities, or more thrifty fathers or mothers, would have lifted themselves from out the dregs and become useful members of society. Of course the Industrial Schools Act has done much for uncared young folk; but it has not done, nor can it do for them all. There must necessarily be many who cannot be brought under its clauses. Orphanages have done much, and night schools have been tried, but somehow these have not succeeded, and in many cases have had to be quickly closed. In truth the work requires a special vocation. Meantime, are

our poor schools doing all they might do? What, if there was a re-union on Sundays, or occasionally, of the young people whose names were once upon the roll, for whom life is really only beginning, and who are in the dangerous and seductive years of budding manhood or womanhood—a re-union where a kindly word could be spoken, and the young hearts made feel that, if their natural guardians were heedless of them, there were some who cared for and loved them, and would help them, if they did not make themselves unworthy! It is noble work to care the young plants. Amongst us this work is done most efficiently. But is it good to leave them to their fate in the very spring-time of their lives? In truth we want an apostolate for “street Arabs.”

God grant that, with the sanction and blessing of authority, there may come before long such a boon to society and to religion.

F. M. R.

A WORD FROM AUSTRALIA.

IRELAND and Australia, removed from each other by many thousand miles of ocean, are yet intimately united in sympathy. To every idea of faith and fatherland our hearts respond as truly and warmly under the Southern cross, as heretofore they did in holy Ireland.

Irishmen at home get comparatively few opportunities of knowing much about the position of their brothers in Australia. The fact is, we have not yet been long enough in our new home to be much of a talking people. In the length and breadth of the land, we have but two magazines, and these appear but three or four times a year, so few are there to speak through them. A crisp leader in a newspaper, in the way of prose, or a short song, gushing forth in the intervals of hard work, in the way of poetry, is almost as much as, in the absorbing task of building up a young colony, we can well spare time for. Thus we are deeply versed in the virtue of silence, and, so far as that quality is concerned, could present a strong claim to the admiration and favourable prophecy of the late “Sage of Chelsea.” Matters being in this way, a paper about Australia may prove not uninteresting to the readers of the

RECORD—at all events cannot fail to have some interest for that portion of them who, as priests or ecclesiastical students, contemplate devoting their energies to the advancement of God's kingdom in this fair country.

A paramount question with regard to any country is, what kind are the people who dwell there? I shall proceed first to give some facts towards the answer of such a query. Our civilised population is mainly composed of English, Irish, and Scotch. Of other nationalities there is but a very thin sprinkling. With regard to the Blacks in Victoria and New South Wales, they are hardly to be found: in the other less inhabited colonies they are numerous and occasionally give trouble to outlying settlers. How runs social and political life in a population so mixed and, judging from Old-world history, so sharply antagonistic? The question will be put by many with a confident expectation of an unfavourable answer, but happily, it is to be said that Celt and Saxon, Catholic and Protestant, for the most part, get on together with the best of harmony and good-will. It would be false, however, to say that a jar never occurs in the harmony, or that the good-will is never at a discount, as, indeed, it would convey very questionable praise of the parties concerned. When, as has happened lately, such a distinctively Irish matter as the Land League is brought prominently before the public, it would be too much to expect that Irish and English would not be on opposing sides—that language would not gain strength, and feeling run high. The same may be said of that other burning question, Denominational Education.

There is a serious mistake which a cursory visitor of our country is liable to fall into, especially did his visit coincide with the time of such an event as a general election. We have one very disturbing element in Australian life, an old and familiar acquaintance of Irishmen, I mean the Orange faction. These people have no doubt improved their manners at home, but noise and turbulence are still their characteristics here, and, like all bodies of the kind, they have the faculty of deceiving a hasty observer into the belief that they are far more considerable in numbers and importance than they really are. Just now this section is in a high fever of acrimonious excitement, because an Irish member of the Imperial Parliament, is addressing his Australian countrymen, on behalf of their brothers in Ireland. We are treated anew to all the "horrors of Popery;" we are informed that the Catholic Church is the one great hitch on

the wheels of progress; and, with regard to the "Irish difficulty," one gentleman has remarked, that if a Cromwell were so accommodating as to arise, the Orangemen would engage to present Mr. Gladstone with a "*Pacata Hibernia*," with small cost or trouble to the State. To attribute to the general non-Catholic community any sympathy with the sentiments of these noisy few, would be grossly unjust, for their conduct receives not a heartier contempt from Catholics themselves than it gets from the vast body of intelligent, respectable Protestants.

We have, therefore, little to suffer from the "war of creeds." With the reservation just mentioned, a man's being a Catholic or otherwise is never made a reason for excluding him from service, public or private. In some places Protestants contribute more to the building of Catholic churches and convents than Catholics themselves, and let a bazaar or concert be in progress for a Catholic purpose, they are sure to be ready with their assistance. Perhaps there is no more telling evidence of the wholesome relations existing between Catholics and Protestants, than the fact, that, when a priest is on one of his long journeys, he often takes a Protestant squatter's residence as his stopping-place, rather than the neighbouring Catholic's hotel. When he does so, he is sure to be made welcome and treated with a warm hospitality. In such isolated places a priest's visit is not so frequent as to be a common-place event, and the proprietor or manager is glad of the opportunity of having, over the fire in winter, under the verandah in summer, a chat with his Reverence on the topics of the hour. Nor need religion be a subject tabooed in such a conversation, so far as a disagreeable result to ease or temper is concerned. In some countries if a Protestant in a Catholic's company (or the converse) were to introduce a topic connected with religion, it would be considered as clear an indication of a warlike intention as was throwing down the gage of battle in times past. This is not the view of the matter generally taken out here. The Protestant squatter makes no difficulty about introducing a subject of this kind to discuss with the priest; there arises no uncomfortable sense of being on delicate or dangerous ground; and should their opinions not harmonise, at least, in all good feeling, they agree to differ. During the debate they were as much at their ease and in possession of their tempers as they would have been had the topic referred to the foreign policy of England.

It has often been said, and by those most fitted to form a correct judgment, that Ireland is the best place for Irishmen. My experience in regard to Australia emphatically endorses the statement. Our countrymen, it must be said, often forget themselves here, as they never or rarely forget themselves at home. And it is but natural it should be so. In Ireland there are preservatives against a person's continuing in an evil course in the atmosphere of good example which is nearly always around him, in the high standard of social opinion, and in the fact that religion is ever at hand in the shape of its minister to give him help and guidance as he needs them. But here it is far otherwise. The emigrant will not be long coming to perceive that his new home is one whose moral atmosphere contains many an unfamiliar poison, he will have a very poor safe-guard against temptation in a social opinion that exacts so little, and should he have to go far into the bush, as, in order to get work, he is often forced to do, a visit from his priest will be a rare occurrence, and, when it comes, will last only for a very short time. Under these circumstances it is not to be expected that Catholics will be found as they are in Ireland, and the pastor must put up with a flock far less amenable to his advice and persuasion. It were well, indeed, that these facts got an early recognition from the young priest just entering on his missionary career in this country. Sometimes an inexperienced priest acts with his people here as if he had to deal with a flock in Clare or Cork; he generally finds his mistake in a harvest of disagreeable, and, sometimes, very sad results.

But the labourer in the remote bush represents the saddest type of Australian life. He is removed from the influence of religion, he has to mix with people of every variety of belief and unbelief; and, when leisure comes, having no amusement to take up his attention, his mind affords an open entrance to the first evil spirit that passes his way. Of these dark visitors, the demon of the cup is the most familiar. By a job of fencing, or by going from shearing-shed to shearing-shed, with wages of £1 a day, the Irish labourer has earned a handsome cheque, say £30 or £40. What does he do with it? Commonly it is this: he goes to the neighbouring public-house, where he is sure to meet many of his companions; in the delight of being released from hard work he treats and is treated to round after round, till all are disabled; the next day the same course proceeds, varied, may-be, by fighting or theft, and

so on for a fortnight or three weeks he continues this living *en haut*, till perhaps the last shilling is gone, and he is forced to ask flour and tea and sugar from his landlord, as provisions for the road. These poor fellows, as their ways forewarn, often come to a very miserable end. Sometimes they die on the road-side from the effects of their drinking, sometimes at the public-house, amidst the scenes of sin and revelry in which they spent so large a portion of their days, sometimes in the hospital of the nearest town, whither they were carried to make a short farewell-acquaintance with the religion from which they were so long estranged.

There is another class among Australian Irishmen, from which the ranks of religious indifference are largely recruited. They came out poor, but, by industry and perseverance, seconded by good fortune, they became wealthy. In their affluence and luxury they have come to forget the God they were mindful of in the time of their poverty. They now consider abstinence on Friday an insupportable burden; they go to Mass on Sunday once in a way; and as for confession and communion, possibly, at the earnest solicitation of the priest, they may be got to comply with these duties once in the year. This, however, must be said for them, whether it is much to their credit or not, that, if the honour of their religion or country is in question among their Protestant companions, they will mostly be found eager to maintain it, it makes no matter whether that same is to be done by argument or blows.

The above are some of the shades that must be painted into any picture of Irish life in Australia that pretends to represent it as it really is. But there is plenty of bright colouring, too. Eyes that are not jaundiced must see many things in the religious condition of Irish life here of the most cheering character. There are as good Catholics in Australia, as there are anywhere under the sun. They can be found in almost every town as sensitive of their duty, as exemplary in every relation of life, as they are to be had in Ireland itself. There, are, however, some Irish-Australians who would have small tolerance for statements of this kind. It would appear as if they felt called upon by their love of the old country never to admit that any other land comes near it in any matter worthy of rivalry. They are accustomed to turn up their noses, to use an expressive phrase, at almost everything they see here, and when any unpleasant phase of antipodean life comes under their notice, to cry out, "God be with poor Ireland;" leav-

ing it to be understood, that there is very little evidence of the Almighty having much to do with Australia. But such persons take counsel of their sentiment or prejudice, not of their reason. When the opposite course is adopted, and certain allowances are made, that will occur to any reasonable mind, as only essential to a just estimate, it will be admitted that the Catholicity of Australia shows not at all unfavourably when compared with the Catholicity of Ireland—the parent from which it has sprung.

The education question has afforded a test, by which Australian Catholicity has proved its sterling character. This vital subject has been here, as in so many other countries, a battle-ground on which the State and the Catholic body have tried conclusions. Till lately, denominational schools received a cold recognition from the State in the shape of an inadequate pittance, while the secular schools were its pampered minions; but a short time ago, even this pittance was withdrawn, and the Catholics are now left altogether dependent on their own resources. They contribute to the support of the State schools, in bearing their share of the taxes of the country, and maintain their own schools without any aid from without. This is a hard state of things to put up with, and has involved large sacrifices on the part of the sufferers; but for all that they have with very few exceptions, and these mostly accounted for on the score of mixed marriages, accepted their trying position, and stood by the principle of religious education. Nor is exemption from pecuniary sacrifice the only temptation they have to overcome in adhering to their own schools. Not unfrequently in the villages a palatial public school is continually before their eyes to entice them, while the house their children go to for instruction is little better than a shed. There is one very strong temptation, however, which our people, happily, are as a rule not called upon to resist, it is rarely they find in the local public school a better teacher in secular knowledge than their own. On the contrary, they sometimes find him not so good.

The diocese of Bathurst may be taken as a fair average example of what has been done for education in Australia. In the town of Bathurst we have an ecclesiastical college having, at present, fifteen students, a lay college capable of accommodating 100 boarders, and a convent boarding-school, together with the male and female day-schools. The convent is of the Sisters of Mercy, and is the mother-

house whence nuns have been sent to establish schools in many towns throughout the diocese. There is another convent mother-house, that of the Sisters of St. Joseph, a short distance from Bathurst, whose work for education has been confined to the smaller towns and villages, and has been blessed with the most astonishing results. Between these two Orders there will soon be hardly a centre of population, however small, that will not have its own convent school, and, as a fact, there are some places that could lay no claim to the name of town or village, where the Sisters of St. Joseph have for some years been carrying on their work. For a long time it had been a painful problem that sorely disturbed the peace of many a zealous missionary, how to meet the educational wants of the poor people in the bush. The towns were provided for in having the Sisters of Mercy, and the rich people that lived at a distance could afford to send their children to boarding-schools; but what was to be done for those whose means would not allow of such expense? There they were, the children of those parents, most of them growing up in all but complete ignorance, many of them up to fifteen years of age not able to say the Apostles' Creed—what was to become of them unless some special providence took them in hand and looked after them! And a special providence did so. It came to them in the form of the Sisters of St. Joseph, and the problem that had for years baffled the ingenuity of zeal was at last solved.

I speak somewhat at length of this Order because it is of Australian origin. Among religious institutions it is as peculiar to Australia as is the kangaroo or emu amid the country's fauna. The diocese of Adelaide was the place of its birth. It quickly grew in numbers, and was largely recruited by native ladies. In the beginning, of course, its teachers were not very efficient, as was naturally to be expected on account of their want of training, but this is a charge to which they have long since ceased to be liable. At present the pupils that come from their schools are as fully instructed in the more important subjects as those that have been in the hands of any other primary school-teachers. Considering the material they have to deal with, the results are truly wonderful. The enterprising settler who clears a portion of the primeval forest, and rears a handsome cottage with a well-trimmed parterre in front, affords a not inappropriate simile for the beautiful change, in regard to children and parents, which those hard-working

self-sacrificing Sisters bring about in the wild bush. To visit one of their schools is sometimes to witness as choice a bit of, what I may call, educational romance as anything that might have been seen in the days of the Irish hedge-school. You leave the high road and plunge into the bush. You go deeper and deeper into its woody recesses, till, if you be a "new chum," a creeping sensation comes over you, awed by the wild look of the country about and the solemn silence that reigns all round—anon, perhaps, to be discordantly broken by the mad laughter of that strange bird the laughing-jackass, apparently in a wild tumult of exultation over your fears. Nothing you can see gives a hint of the neighbourhood of a human habitation. You proceed a little, and, all of a sudden, there opens to your view a cleared valley, in the middle of which you see two not very pretentious houses. One is the residence of three Sisters of St. Joseph, the other and longer one is their schoolroom. If you wait awhile you can see the children, neat and intelligent, coming out after the day's work, and making the woods resound with some pious strain, the staid old gum trees having not the least unwillingness, it would seem, to give echoes to sound so much out of accord with the fierce war-song with which they were once familiar. This religious Order is, perhaps, as noticeable a fact as there is in the ecclesiastical history of this new country, and considering the lives of self-denial and of poverty, corporate as well as personal, that these holy women lead, and, above all, the amount of good work they do among a class that, without them, would be in a sad way indeed, it is hard to think of another feature of our Catholic life that the guardian angel of Australia could be supposed to look down on with a higher delight.

With not a few in Ireland strange notions prevail with regard to some things in this country. They think, for instance, that what we call the *bush* is as impervious as an Indian jungle, and that unless we be continually on the look-out we are in danger of treading on a snake. It would surprise them to learn that the bush is composed of various kinds of timber, such as, so far as height and girth are concerned, is to be seen in the woods of Ireland; that nowhere is it impenetrable; and that, oftentimes, it can be ridden through at full speed without any danger of collision. As for the snakes, I have been in the country five years, and all the time desirous of making the acquaintance of one of these reptiles, yet a live snake I have not seen so

far. Another error exists with regard to the missionary labour of priests. It is thought they have to be making journeys of fabulous length, and sometimes go through adventures only less wonderful than those of Sinbad the Sailor. Once, indeed, there was much romance of this kind in the lives of the Australian priesthood—there is a little still—but in most dioceses it has become a thing of the past, and so far as hardship or hard work goes, Ireland has a better title to the name of a missionary country than the dioceses of Bathurst or Maitland. Two things may be said of this country without any reservation: the climate of the greater portion of it is hardly surpassed, and no one here need be in want if only he work and keep from the drink.

M. LONG.

CORRESPONDENCE.

THE MARTYRS OF GORCUM.

TO THE EDITOR OF THE IRISH ECCLESIASTICAL RECORD.

DEAR SIR—Will you be kind enough to enlighten me on the following points:—(1) Who was the Chief or Leader of this band of heroes? (2) Was he, as he is claimed to be, an Irishman? (3) What prayer should be said on the Feast?

Until a day or two ago, I never had any doubt as to the answer to be given to No. 1. I took it as granted that he was one Nicholas Pick (or Pike), a Friar Minor; but on mentioning the matter to a brother priest, on whose opinion I place great reliance, he stated that the martyr's name was *not Nicholas but Leonard*. In order to verify that statement, I referred to all the Liturgical books I could lay my hands on, about eight or ten in number, but alas! like the "Doctores" in the story "Scinduntur," some are for Nicholas and others for Leonard; and so my position *now* is that of the candidate in the aforesaid story, "Ego etiam scindor." I therefore appeal to you for help.

The disagreement, however, is not merely one of *name*; for the form of the prayer differs substantially. The first set of books has it thus:—"Deus qui Sanctorum Martyrum tuorum Nicolai et Sociorum ejus gloriosum pro fide tua certamen aeternitatis laurea

decorasti, concede propitius ut eorum meritis et imitatione certantes in terris cum ipsis coronari mereamur in coelis." The other puts it:—"Deus qui nos concedis Sanctorum Martyrum tuorum Leonardi et Sociorum ejus natalitia colere, da nobis in aeterna beatitudine de eorum societate gaudere."

One edition, so far back as 1776, adopts the first reading, but has the word "Beatorum," instead of "Sanctorum," the explanation being, I take it, that although they were raised to the altar by Clement X., about one hundred years after their martyrdom, they were not declared "Sancti" until 1867, by Pius IX.—Faithfully yours, in Christ.

W. O'B.

In reply to our esteemed correspondent we beg to give briefly such information as we possess; perhaps some one of our learned readers might supplement our deficiencies.

(1.) The leader of that "band of heroes" according to all the documents which we have seen was Nicholas Picus (or Pichus), a native of Gorcum, who received his education mostly at Louvain, and afterwards became Guardian of the Franciscan Convent of the Strict Observance in his native town of Gorcum. On this point we have the unexceptionable testimony of the Guardian's own nephew, William Estius, Doctor in Theology and Professor in the College of Douay. Estius wrote the Acts of the Martyrs of Gorcum in four books, first published at Douay in 1603, and afterwards at Namur in 1655. This treatise is exceedingly valuable, as it is the work of an almost contemporary writer of the highest character, who received his information from eye-witnesses, the principal of whom was his own brother. The whole has been transcribed into the second volume of the "Acta Sanctorum" for July, where it may be found at page 754. The work has, we believe, been recently translated into German, and will certainly repay perusal. The style is simple and pleasing, and a narrative so truthful and edifying cannot fail to prove interesting to all who read it.

The writer gives a detailed account not only of the acts of the Martyrs, but of all the circumstances that led to their imprisonment and death. He describes in graphic language how the Calvinist rebels, taking advantage of the absence of the Duke of Alva, with ships fitted out in the English ports, made a descent on Brielle, at the mouth of the Maas, or Meuse, which they captured. From Brielle the flame of

revolt spread to the neighbouring towns, many of which opened their gates to the Calvinists. Thus it was that Dort came into their possession, and from Dort towards the end of June, 1572, a band of one hundred and fifty rebels ascended the river in a few ships to Gorcum. The inhabitants, mostly traitors or cowards, opened their gates to the enemy, but the clergy and leading Catholic inhabitants fled to the citadel. After a few days they agreed to surrender the citadel to Marinus, the rebel leader, on condition of his sparing their lives. The laymen were allowed to escape, but the clergy—all of whom except three suffered martyrdom—were kept close prisoners, and exposed to every kind of insult and injury. From Gorcum they were brought to Dort, and from Dort to Brielle, where the leader of the revolt, the infamous Count de la Marca, in face of the Prince of Orange's prohibition, treated them with every kind of indignity, and had them to the number of nineteen hanged in the garden of the desecrated convent of Rugge, at Brielle, on the 9th of July, 1572. These nineteen, as stated in the Breviary, included eleven Franciscans, eight of whom were priests, one Dominican, one Augustinian, two monks of the Order of Premontr , together with four secular priests—the Parish Priest and Vicar of Gorcum, as well as two other priests whom the rebels happened to capture in their forays through the country.

Estius expressly states that his uncle, Nicholas Picus, the Guardian of the Franciscan convent, was a native of the town of Gorcum; he declares, too, that the parish priest of Gorcum, Leonard Viccheli , was a native of Brabant, and of the remaining seventeen, whose names and birth-places he records, not one is spoken of as of Irish birth or origin. As far as we know, therefore, there is no foundation of any kind for the statement that Nicholas Picus was an Irishman.

(2.) As to the second question, we can only say that we know of none of our writers who claimed Picus as an Irishman; and if there be any such, it is manifest that they had no grounds to support their claim.

(3.) As to the prayer to be said on their feast, there can, it seems, no longer be any doubt; it is the *proper* prayer, which may be found at the 9th of July, amongst the Offices proper to Ireland—not the prayer taken from the Common of Many Martyrs. The relics of the martyrs were

miraculously recovered in 1615 ; the process of beatification was opened in 1619, but was not completed until the 14th of November, 1675, when Clement X., issued the Bull of Beatification of the holy martyrs, and sanctioned, for all Holland, an Office for their festival-day, to be taken from the Common of Martyrs, and a Mass from the same Common to be said in all the churches of the Franciscans and Augustinians in Holland. Later on the *cultus* of the martyrs was extended to Belgium, and no longer confined to the churches of the Regulars above mentioned. It seems, however, that this decree of the 12th March, 1678, which granted to the Franciscans throughout the world the use of *proper* lessons and a *proper* prayer, did not extend the same privilege to the secular clergy in Belgium or elsewhere. Hence it came to pass that in the older breviaries, for the use of the secular clergy, we find that the common prayer, which is the first referred to by our correspondent, was still retained : but since the martyrs were canonized by Pius IX., in 1867, the proper lessons and prayer are, we dare say, allowable, if not obligatory, for the entire Church.

We know of no special reason why this Office of the Martyrs of Gorcum should be introduced amongst the Offices proper to Ireland, if it be not found in the fact that as Nicholas Picus himself, and several of his companions, were members of the Franciscan Convent of Louvain, their memory would naturally be cherished by the members of the Irish Franciscan Convent of the same town, founded by Florence Coury, and dear to every Irish heart.

It seems, too, that in some Breviaries the words of the prayer were *Nicolai et sociorum ejus*, in others *Leonardi et sociorum ejus* : as if the suppliants were doubtful whether the Guardian of the Convent, or the Parish Priest of Gorcum, should hold the first place. Our own Tours Breviary solves this delicate question by putting Nicholas first, and Leonard afterwards, in brackets, as if the secular clergy were free to select Leonard, whilst the regulars continued to give the place of honour to Nicholas.

TO THE EDITOR OF THE IRISH ECCLESIASTICAL RECORD.

MONASTEREVAN, September 3rd, 1883.

DEAR VERY REV. SIR—In Father Selley's article in your No. for September, treating of the Papal Benediction *in articulo mortis*, the following passage occurs :—

"The Papal Benediction *in articulo mortis*, to which is attached a Plenary Indulgence, can only be imparted *once* to the same person in the same sickness (*semel in eodem statu morbi*), however long that sickness may last. *This has been decided by two Decrees of the Sacred Congregation, one issued on September 23rd, 1775, and the other on September 24th, 1838.*

Nothing could better prove the importance of our subject, when I remind the reader that the above decision of Rome is quite at variance with what we read in Maurel on Indulgences, Art. vii., No. 114, p. 299 ; also in Comerford on Holy Indulgences, Part iii., No. 100, p. 247, and apparently in O'Kane's admirable work on the Rubrics, Ch. xvii., Nos. 960 and 962.

It would, however, be lawful to impart the Papal Benediction, even *pluries*, to a person *who had recovered*, but who relapsed again from some cause or other into *novum mortis periculum*. And if the authors referred to above intend to convey this doctrine they are correct, though far from clear," pp. 560-1.

What I have set down in my little work on Holy Indulgences is as follows:—"This Indulgence can be given only once in the same danger of death, even though it be protracted—in *eodem statu morbi, etsi diuturni* (20th September, 1775 ; 24th September, 1838). But should the sick person get better and afterwards relapse into danger of death, the Indulgence can be given anew (12th February, 1842)."

O'Kane, in the Rubrics, No. 962, p. 815, a work which, as having been examined at Rome and pronounced *accuratissimum*, is of the highest authority, states :—"It is certain that the benediction may be repeated in the circumstances in which Extreme Unction may be repeated, that is, when the sick person, having partially recovered, relapses, and is again in danger of death. But in a case of protracted illness, where the same danger still continues, it cannot be repeated. Both points have been expressly decided by the Sacred Congregation of Indulgences" (20th September, 1775, 13th February, 1842).

It would appear as if there was no real difference of opinion between Father Selley and those with whose expressions he finds fault, but only an apparent one, arising, perhaps, from his mistake of taking the words *semel in eodem statu morbi*, to mean once in the same sickness ; whereas, the *status infirmitatis* is to be carefully distinguished from the *infirmitas simpliciter*. See passage from St. Thomas, quoted by Bened. XIV., given in O'Kane, No. 880.

I remain, Very Rev. Dear Sir, faithfully yours,

M. COMERFORD.

ROMAN NOTES AND DOCUMENTS.

LETTER OF CARDINAL SIMEONI.

ILLME. ET RME. DNE.

Neminem profecto latet populum fidelem potentissimo B. Mariae Virginis patrocinio insignia a Deo beneficia semper et ubique fuisse assequutum. Praecipue vero singulare praesidium per pium SSmi. Rosarii exercitium experti sunt Christifideles quoties vel haereses vel vitia impie grassarentur, vel gravissimae Ecclesiae calamitates ingruerent. Hinc factum est ut Romani Pontifices rosarias preces, cum Christi grex gravioribus premeretur angustiis, coelesti indulgentiarum thesauro ditaverint ac fideles ad huiusmodi exercitium hortari atque excitare nunquam destiterint. Haec animo suo recolens SS. D. N. Leo Div. Providentia PP. XIII., ad copiosius et promptius a Datore omnium bonorum auxilium impetrandum in tot ac tam gravibus necessitatibus, quibus Christiana respublica in praesens versatur. Praedecessorum suorum vestigiis inhaerens, Beatissimae Virginis opem ab universa quanta est Ecclesia impensius postulandam censuit et imminente solemni ipsius Rosarii celebritate nonnulla ad rem instituit atque indulsit, quae Amplitudini Tuae per hanc Sacram Congregationem significari praecepit. Praescripsit autem :

1°. Ut peculiari devotione et solemnitate festum SSmi Rosarii hoc anno celebretur ;

2°. Ut a prima die mensis Octobris usque ad secundum sequentis Novembris in omnibus ecclesiis, in quibus animarum cura exercetur, quinque saltem decades Sacratissimi Rosarii cum Litanis Lauretanis recitentur.

Id etiam servabitur in aliis ecclesiis seu Oratoriis Bmae. Virgini dicatis iuxta modum quem Ordinarii locorum magis utilem et opportunum indicaverint. Optandum vero est ut, ubi id commode fieri possit, praeter Rosarias preces sacrosanctum Missae sacrificium celebretur, vel SSmi. Sacramenti benedictio populo Christiano impertiatur.

Quovero alacrius et maiori fidelium fructu haec peragantur, idem SSmus. D. N. sequentes indulgentias de thesauro Ecclesiae benigne concessit :

1°. Indulgentiam plenariam iis omnibus qui die festo SSmi. Rosarii, vel, ubi necessaria Sacerdotum copia ad excipiendas sacramentales confessiones non suppetat, in quocumque alio insequentis Octavae Poenitentiae Sacramento expiati et sacra communione refecti aliquam ecclesiam visitaverint, ibique pro Ecclesiae necessitatibus iuxta mentem Sanctitatis Suae pias ad Deum preces fuderint :

2°. Indulgentiam septem annorum ac totidem quadragenarum,

quam singuli fideles lucrari poterunt, quoties in aliqua ecclesia praedictum Sancti Rosarii exercitium devote peregerint orantes ut supra iuxta mentem Sanctitatis Suae. Iis vero qui aliquo detenti impedimento memorato pio exercitio interesse in ecclesiis non poterunt, Sanctitas Sua benigne concedit, ut eandem indulgentiam lucrari valeant, dummodo Rosarias preces et Litanias privatim recitent iuxta intentionem Sanctitatis Suae.

3°. Qui vero per id tempus, quod est inter primam Octobris diem et secundam Novembris, decies praedicto SSmi. Rosarii exercitio interfuerint, vel, quatenus impediti, privatim illud persolverint, iisdem rite confessis et Sacra Eucharistia reffectis et, ut supra, iuxta mentem Summi Pontificis orantibus Sanctitas Sua aliam concedit plenariam indulgentiam, quam quisque die sibi beneviso, intra tamen praefatum temporis spatium, poterit lucrari.

Non dubito quin pro tua sollicitudine in exequendis Summi Pontificis mandatis et curando Ecclesiae universae bono ac spirituali fidelium tibi commissorum fructu, haec omnia iisdem tempestive significare satagas, quo singuli, si fieri potest, indulgentiarum beneficio fruuntur, et Omnipotens Deus universorum fidelium preces per B. Mariae Virginis intercessionem benigne excipiens, coeleste, quod Ecclesia praestolatur, auxilium largiri dignetur.

Interim Deum rogo ut te sospitem diutissime servet.

Romae ex Aed. S. Congr. de Prop. Fide die 16 Iulii, 1883.

Uti Frater Addictissimus,

IOANNES CARD. SIMEONI, *Praefectus*.

D. ACHIEPISCOPUS TYRENSIS, *Secretarius*.

ENCYCLICAL LETTER OF OUR MOST HOLY LORD, LEO XIII., BY DIVINE PROVIDENCE POPE.

TO ALL THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS
OF THE CATHOLIC WORLD IN THE GRACE AND COMMUNION
OF THE APOSTOLIC SEE.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BLESSING :

We are daily admonished, and almost compelled by the supreme apostolic office which we hold, and by the great difficulties of these times, to consult most carefully for the protection and integrity of the Church, inasmuch as the calamities which fall upon her are becoming greater. While, therefore, we endeavour, as far as lies in our power, to defend in every way the rights of the Church, to repel actual, and to guard against impending dangers, we implore unceasingly the aid of heaven, by which alone our cares and labours can have the desired effect. We believe that nothing conduces to this end more surely or more efficaciously than to merit, by acts of religion and piety, the favour of the great Virgin Mary, the Mother of God, who is the mediatrix of

our peace with God, and the administratrix of heavenly favours ; who is placed on the highest summit of power and glory in heaven, that she may bestow the aid of her patronage on men who are endeavouring, through so many labours and dangers, to reach that eternal city. Hence, as the anniversary approaches, in which we recall to mind the many and exceedingly great favours conferred on a Christian people by the devotion of the Rosary, it is our desire that this year the whole Catholic world should, with the greatest fervour, make use of that same devotion to the great Virgin, in order that, through her intercession, we may have the happiness to find her Divine Son appeased and softened by our misfortunes. We have, therefore, determined, Venerable Brethren, to address this letter to you, in order that, knowing our desires, you may, by your zeal and authority, excite the piety of the people to fulfil them.

It has ever been the custom of Catholics, in times of anxiety and danger, to fly to Mary and seek repose in her maternal kindness ; and this custom is evidence not alone of the hope, but of that firmest confidence which the Catholic Church has always and justly placed in the Mother of God. And truly the Immaculate Virgin, chosen to be God's Mother, and thereby associated with Him in the salvation of the human race, has such power and favour with her Son that no creature, human or angelic, has ever obtained, or ever can obtain greater. And since it is agreeable and greatly pleasing to her to help and comfort all who solicit her assistance, it cannot be doubted that she is most willing, and almost passionately anxious, to grant the petitions of the universal Church.

This devotion, so great and so full of trust, to the august Queen of Heaven, has always shone forth with greater brilliancy whenever the violence of wide-spread heresies, or a deluge of moral corruption, or the attacks of powerful enemies, seemed to endanger the militant Church of God.

The histories of ancient and modern times, and the more sacred annals of the Church, recount the public and private supplications and petitions addressed to the Mother of God, and the help which in return was granted, and the peace and tranquillity which through her intercession was obtained from God. Hence those illustrious titles with which Catholic nations have saluted her—Helper of Christians, Bringer of Aid, Consoler, Powerful in War, Conqueror, Giver of Peace. And amongst them is to be specially commemorated the familiar title, derived from the Rosary, by which the signal blessings she obtained for the whole Christian world have been solemnly perpetuated. There is none among you, Venerable Brethren, who is ignorant of the great trouble and affliction brought, towards the close of the 12th century, on the holy Church of God by the Albigensian heretics, who, springing from the sect of later Manicheans, filled the south of France and

other portions of the Latin world with their pernicious errors, and carrying everywhere the terror of their arms, endeavoured to rule far and wide by bloodshed and devastation. Against these fearful enemies the God of Mercy, as you are aware, raised up a most holy man, namely, the illustrious parent and founder of the Dominican Order. Great in his integrity of doctrine, in his practice of virtue, in the discharge of his apostolic duty, he undertook with lofty courage to do battle for the Catholic Church, not by force of arms, but by relying entirely on that devotion which, under the name of the Holy Rosary, he was the first to institute, and which was spread far and wide by him and his disciples. By a divine instinct and inspiration he felt convinced that this devotion, like a most powerful instrument of war, would be the means of defeating and completely subduing the enemy, and of compelling them to lay aside their insane presumption and impiety. And this was, indeed, the result. For when that method of prayer was adopted, and properly performed according to the institution of the holy Father Dominic, piety, faith, and union began to return, whilst the projects and artifices of the heretics were completely frustrated. Moreover, many who had gone astray were brought back to the way of salvation, and the frenzy of the wicked was checked by the Catholic arms which had been taken up to repel violence.

The efficacy and power of this same devotion was also made manifest in a wonderful way during the 16th century, when the vast forces of the Turks endeavoured to impose on nearly the whole of Europe the yoke of superstition and barbarism. At that time the Sovereign Pontiff, St. Pius V., aroused Christian princes to the defence of their common interests, and strove, first of all by the devotion of the Rosary, to obtain for Christendom the assistance of the most powerful Mother of God. The grand spectacle which was then beheld by earth and heaven arrested the attention of all. While the faithful soldiers of Christ, ready to shed their blood and lay down their lives in defence of faith and fatherland, fearlessly awaited the enemy near the Gulf of Corinth, the pious band of supplicants who were unable to take part in the struggle, called on Mary for assistance, with one accord saluted her again and again in the words of the Rosary, that she might assist the combatants to victory. Our Lady, moved by the entreaties, granted the aid required; for in the naval battle fought near the Echinades Islands, the Christian fleet, without much loss, scattered and vanquished the enemy, and gained a magnificent victory. Hence the same Most Holy Pontiff, in order to preserve the memory of so great a blessing, desire that the anniversary of this great struggle should be a feast-day in honour of Our Lady of Victories, and Gregory XIII. dedicated this feast under the title of the Rosary.

In like manner, during the last century, an important victory

was gained over the Turks at Temesvar, in Pannonia, and another at the Island of Corfu, both on feasts of the Blessed Virgin, and after the public performance of the pious devotion of the Rosary. And this led Our Predecessor, Clement XI., to decree, as a token of gratitude, that the solemnity of Our Lady of the Rosary should be honoured every year by the entire Church.

Since, therefore, it is evident that this form of prayer is greatly pleasing to the Blessed Virgin, and contributes very much to the defence of the Church and of all Christians, and is, moreover, a suitable means for obtaining publicly and privately Divine blessings, it is not to be wondered at that several others of Our Predecessors have endeavoured, by the highest recommendations, to exalt and extend it. Thus, Urban IV. testified that "every day blessings were conferred on Christians by means of the Rosary;" Sixtus IV. declared that this form of prayer "contributes to the honour of God and the Blessed Virgin, and averts from the world impending dangers;" Leo X., that "it was instituted against heresiarchs and the increase of heresies;" and Julius III. called it "the glory of the Roman Church." So also St. Pius V. says of it that "with the spread of this devotion the faithful began to be enlightened by its meditations, inflamed by its prayers, and changed suddenly into new men; the darkness of heresy was dispelled, and the light of Catholic faith revealed." Finally, Gregory XIII. declared that "the Rosary was instituted by St. Dominic to appease the anger of God, and to implore the intercession of the Blessed Virgin."

Moved by this consideration, and by the examples of Our Predecessors, We deem it most advantageous at the present time to institute solemn prayers for the same purpose, so that by the invocation of the august Virgin in the recital of the Rosary, we may obtain from her Son, Jesus Christ, similar assistance in our necessities. You have before your eyes, Venerable Brethren, the trials of the Church, her long and severe struggles. We see Christian piety, public morality, and faith itself, which is our chief treasure and the source of the other virtues, daily exposed to the greatest dangers. Our own difficulties and many troubles you are not only aware of, but in your love for us you feel and share them with us. But the most afflicting and by far the most mournful fact is this, that so many souls redeemed by the blood of Jesus Christ, caught as it were by the whirlwind of an erring age, driven from bad to worse, are rushing headlong to everlasting destruction. The need, therefore, of Divine assistance is not less to-day than when the great Dominic introduced the use of Mary's Rosary to heal the wounds of society. Divinely enlightened, he perceived that no remedy could be more efficacious against the evils of his time than that men should return to Christ, who is "the way, the truth, and the life," by frequently meditating on the salvation obtained by Him for us; and that they should beg of the Virgin, to

whom it is given "to destroy all heresies," to intercede for them with God. Hence he composed the Rosary in such a way as to recall in order the mysteries of our salvation, and into the meditation on the mysteries a mystical wreath is woven out of the Angelical Salutation, with the insertion of the prayer to God, the Father of our Lord Jesus Christ. We, therefore, who seek a remedy for a similar evil, do not doubt that the same devotion introduced by that most holy man with so much advantage to the Catholic world, will have the greatest influence in removing the calamities of our times also.

Wherefore We not only earnestly exhort all Christians to perform publicly or privately, each in his own home and family, this pious devotion of the Rosary, and that unceasingly, but We also desire that the entire month of October this year be dedicated and consecrated to the heavenly Queen of the Rosary.

We decree, therefore, and order that this year throughout the whole Catholic world the solemnity of Our Lady of the Rosary shall be celebrated with special reverence and ritual splendour, and that from the first day of next October to the second of the following November, at least five decades of the Rosary, with the Litany of Loretto, shall be piously recited in all public churches, and, if the Ordinary deem it useful and opportune, in other churches also, and in oratories dedicated to the Mother of God. We desire that when the people attend these devotions, either Mass shall be said at the Altar, or the Blessed Sacrament shall be exposed to the adoration of the faithful, Benediction being afterwards given with the Sacred Host to the pious congregation.

We highly approve of Sodalties of the Blessed Virgin, in accordance with ancient custom, going in procession through the towns from street to street, with solemn pomp, as a demonstration of public devotion. But in those places where such a thing is not permitted by the unjust rigour of the times, let compensation be made for the loss inflicted thereby on public devotion by more numerous visits to the churches; and let the fervour of piety display itself in the more diligent practice of the Christian virtues.

In favour of those who shall do as We have ordered above, We are pleased to open the heavenly treasures of the Church, that they may find therein, at the same time, incentives and rewards to piety. We grant, therefore, to all who, within the appointed space of time, shall have assisted at the public recital of the Rosary and Litany, and shall have prayed according to Our intentions, an indulgence of seven years and seven quarantines, obtainable each time. We will that they also shall enjoy the same favours who are prevented by a lawful cause from assisting at these public prayers, provided that they shall have practised the same sacred devotion in private, and shall have prayed to God according to Our intention. We remit all punishment and penalties for sins

committed, in the form of a Pontifical Indulgence, to all who, within the prescribed time, either publicly in the churches, or privately at home (when hindered by just causes from attending the churches), shall have performed the same devotions at least ten times, and after a proper Confession, shall have approached the Holy Table. We also grant a plenary indulgence to all who, either on the Feast of the Blessed Virgin Mary of the Rosary or within its Octave, after having similarly purified their souls by a salutary confession, shall have approached the Table of Christ, and prayed in some church to God and His Virgin Mother, according to Our intention, for the necessities of the Church.

And you, Venerable Brethren, the more you care for Mary's honour and the welfare of human society, endeavour the more diligently to foster the piety of the people towards the great Virgin, and to increase their confidence in her. We believe it due to the Divine Giver of good gifts that in those times of trouble for the Church, the ancient reverence and devotion towards the august Virgin should still exist and flourish among the great majority of Christians. May the nations of Christendom, aroused by these Our exhortations, and inflamed by your words, betake themselves with ever-increasing ardour to the protection and guardian care of Mary; let them persevere more and more in loving the practice of the Rosary, which our ancestors esteemed not only as an efficacious remedy in misfortunes, but also as the grand token of Christian piety. The heavenly Patroness of the human race will receive with pleasure our united prayers and supplications; she will obtain for the good an increase of virtue, for the erring repentance and a resolve to secure salvation; and she will move God, the avenger of crime, to use clemency and mercy, to remove dangers, and restore to Christendom and civil society the peace so much desired.

Encouraged by this hope, We fervently beseech God Himself, with the most earnest desires of Our heart, through her in whom the fulness of all good is placed, to grant you, Venerable Brethren, His choicest heavenly blessings. As an augury and pledge of which We lovingly impart to you, to your clergy, and to the people confided to your care, the Apostolic Benediction.

Given at St. Peter's, Rome, the 1st of September, 1883, in the sixth year of Our Pontificate.

LEO PP. XIII.

[We think it better to print this Encyclical Letter in English, as it may furnish to priests useful matter for one or two instructions during the month of October.—ED.]

DECISION OF THE CONGREGATION OF THE COUNCIL
REGARDING TESTIMONIAL LETTERS.

A certain cleric named Laurence, by birth (*ratione originis*) a subject of the Bishop of M., was by that prelate promoted to minor orders, and some time after obtained his exeat or *Testimonium status Liberi* from the Bishop, as well as testimonials of good conduct from his parish priest. Furnished with these documents he obtained a benefice in the diocese of G. and was promoted by his new Ordinary to Sub-Deaconship without any reference to the Bishop of M., who from just causes had previously refused to promote him to Holy Orders. Thereupon that prelate considering this mode of proceeding to be a violation of the canon law (which requires letters testimonial before ordination from the prelate of the place where the candidate may have lived long enough to contract any canonical impediment), complained to the Holy See. The S. Congregation, however, decided on the 6th of May, 1883, that the ordinary of G. did not exceed his right in the case. In *casu de quo agitur* Episcopum Gaudisiensem usum esse jure suo.

At first sight it might seem that the Bishop of G. acted in contravention of that canon of the "*Apos. Sedes*" by which—"suspensionem per annum ab Ordinum administratione ipso jure incurrunt ordinantes alienum subditum . . . absque ejus Episcopi litteris dimissorialibus, vel etiam *subditum proprium*, qui alibi tanto tempore moratus sit ut canonicum impedimentum contrahere ibi potuerit absque Ordinarii ejus loci litteris testimonialibus."

The *testimonium status liberi*, however, in which the bearer was declared free from any canonical impediment was, it appears, equivalent to formal letters testimonial, since the main purpose of the latter is to testify that the subject is free from any canonical impediment and therefore the Bishop of G. required no further letters testimonial to ordain one who became his own subject by the benefice which he had obtained in his diocese.

NOTICES OF BOOKS.

The Martyrs of Castelfidardo. Translated from the French by a member of the Presentation Convent, Lixnaw. Dublin: M. H. GILL & SON, 1883.

An eloquent and interesting little work is this account of the heroes who, on the plains of Castelfidardo, laid down their young lives in defence of the Holy See. Military glory always fires the heart of a Frenchman, and so M. de Segur writes a thrilling narrative of the events that led up to that fatal field where the soldiers of France showed more heroism in accepting glorious death in the cause of justice than they ever showed in the most brilliant victory of national ambition. It is faithfully translated in the same spirit with which it was written.

Oidhe Chloinne Lir: The Fate of the Children of Lir. Published for the Society for the Preservation of the Irish Language. Dublin: M. H. GILL & SON, 1883.

Silent, O Moyle! is familiar to all of us. But the legend from which the poet drew his inspiration is now, for the first time, placed within the reach of everyone in the original Irish, accompanied by an English translation. The tale, however, has been issued for a practical reason. The *Oidhe Chloinne Lir* is one of the Celtic Honour subjects in the Matriculation Examination of the Royal University. As the text was difficult, indeed almost impossible, to be obtained, its issue in this cheap and handy form by the Society for the Preservation of the Irish Language is very opportune just now. The Society may thus be congratulated on having rendered accessible a linguistic monument which cannot fail to interest admirers of our national melodies and benefit students of our national tongue. They may, therefore, look forward to a demand for another edition. In anticipation of such a reprint, we proceed to point out some defects and suggest some improvements.

The printing of the Text is almost faultless. We have only noted a few omissions of the marks of Aspiration and Aphæresis. The small *a*, it may be observed, has been set up too straight. This makes it look strange to those accustomed to the oblique form found in the MSS.

The Language, we are informed, was very corrupt. Much, it is claimed, has been done towards improving it in the present Edition. Upon this point we cannot pronounce, as no examples have been given of the alleged corruptions and the adopted emendations. Notwithstanding, something still remains to be effected in the same direction. To give some instances: *bainrioghain* (§ 8) is not the genitive form, and such barbarisms as *chugtha* (§ 23), and *reum* (§ 39) should have been mercilessly eliminated.

Although it is stated in the Preface that the spelling has been assimilated, so that the same word may not appear in different forms, yet we find *reachtaib* (§ 17), *riochtaib* (§ 30) and *richt* (§ 50); *aoinghil* and *aoingheal* (§§ 17, 30); *fleidhe* and *fleighe* (§§ 13, 49).

In the interspersed poems a closer supervision would, here and there, have removed redundancies and supplied omissions. For example, the first hemistich of the second quatrain in § 42 stands thus:—

Is ann do chumhluighsiod
Fam' chaomh-sgiathaibh.

Here each line should contain five syllables; yet one has six, and the other but four. The emendation is easily made.

'S ann do chumhluighsiod.
Fa mo chaomh-sgiathaibh.

Similar blemishes occur in the following quatrain, and in §§ 20, 29, and 35—not a formidable list, we are willing to admit.

The Translation is placed after the Text. This, though probably the readiest for the printer, is not, we think, the most convenient arrangement for the student. The English rendering is faithfully executed throughout. Instances of mis-translation are not numerous, perhaps three or four. The most noticeable is to be met with in the closing quatrain of § 49. The verb of the sentence should be rendered *I used to enjoy*, and it governs *teaching*, *conversation*, *voice* and *sweetness*. These are, therefore, in the accusative, and not in the nominative absolute.

We may add—but we are, perhaps, hypercritical—that a closer adherence to the collocation of the original would, in our opinion, have conveyed a clearer idea of the Irish style. We give a sentence in illustration of what we mean: “Then Bodhbh Dearg said, ‘Take thy choice of the maidens, O Lir.’” Here is the word for word version:—“Then quoth Bodhbh the Red, ‘Thy choice of the maidens to thee, O Lir.’”

Lastly, we have the Vocabulary. It professes to include all the words and the meanings employed in the Text. We have subjected this portion of the work to a close scrutiny, with the result that we have found just one word and one word-form omitted. *Cumas* and *dho*, which are used in §§ 36 and 3 respectively, are both left out. When we mention that the Index occupies three pages more than are filled with the Irish, nothing remains to be added in praise of its comprehensiveness and fulness. The explanations too are, with some few exceptions, accurate. They possess an additional advantage, not always found in similar works of greater pretensions. They are drawn up with special reference to the Text, the whole Text, and nothing but the Text. The statement that *feadair* (know) is used only negatively is disproved in § 17. There will be seen *ro fhheadamar t-ainm*—we know thy name.

Some footnotes, explanatory of grammatical difficulties, should

have been added. Their presence would not have unduly swelled the volume. We may mention, out of many, the following places. The learner would be materially assisted by the information that an infinitive clause is the object of the first verb in § 3; by having *caocat cairptheach* marked off with commas, and its construction explained (§ 7); and by directing his attention to the plural pronoun in § 46 which shows that *marcshluaigh* is a noun of multitude.

We would not, however, be understood as wishing to lay too much stress on points such as these. The Society must, of course, be judged by their published Programme. Turning to this, we find that one of their *means* is to publish cheap elementary works from which the language can be easily learned. This, we feel pleasure in testifying, they have done in the book which lies before us. But the excellence of the execution led us on unwittingly to apply a higher test, and we lay down the volume with the conviction that in issuing such a school-book a valuable service has been rendered by the Society for the Preservation of the Irish Language.

B. M. C.

Exclusion of Roman Catholics from the Higher Offices of State.
Dublin: M. H. GILL & SON, 1883.

This anonymous *brochure*, in very small compass, exhibits the gross social injustice to which Roman Catholics are exposed by their exclusion from the higher offices of State. The author is clearly at home in handling his subject, and analyses the religious composition of the various public offices in a masterly style. It will be a very useful guide for politicians and speechmakers of every grade.

The Story of the Scottish Reformation. By A. WILMOT, F.R.G.S.
London: BURNS & OATES.

The Story of the Scottish Reformation is much more interesting than edifying. It is a record of treachery and rebellion, of treason and bloodshed; but it shows what manner of men they were who undertook the godly work, and by what godly means it was accomplished. Mr. Wilmot tells the ugly story in a clear and orderly fashion, nor does he shrink from charging the saints of Scotland with the most heinous crimes. He accuses Knox of approving the murder of Cardinal Beaton, and of aiding and abetting in the murder of Riccio. He gives us also a graphic account of the assassination of Murray, the poisoning of Mar, and the tragic end of the peerless Queen of Scots. The book is small, but full of matter, and will help to show the world that the Reformation in Scotland, as well as in England, was the offspring of lust and blood.

St. Patrick's Prayer Book. By the Rev. J. E. NOLAN, O.D.C.
Dublin: DUFFY & SONS.

Father Nolan has already done good service in many ways to the cause of Celtic literature; by the publication of the present little prayer book he will help the cause not only of literature, but of piety. People who know anything of the Irish language will be induced to make use of these beautiful prayers in that soft and flexible tongue in which St. Patrick preached to our forefathers. They can learn and pray at the same time, and we venture to think their petitions will be all the more acceptable to the saints of Erin, when they are "barbed with the ancestral tongue." Our priests throughout the country would do well to give copies of this little book as premiums in their catechism classes. They are most appropriate; the English version may be read by the young, and the Irish will be acceptable to the old.

Funeral Oration of the Most Rev. J. B. Purcell, D.D., First Archbishop of Cincinnati. By the Right Rev. RICHARD GILMOUR, D.D. New York: BENZIGER BROTHERS.

This pamphlet contains the eloquent oration preached over the late Dr. Purcell by the Bishop of Cleveland. It contains a very interesting sketch of the life and labours of the great man who for fifty years ruled over the large diocese of Cincinnati. The deceased prelate was an Irishman—he was born at Mallow in the year 1800—and this short account of his life and his obsequies will, no doubt, prove interesting to many of our readers.

The Irish Monthly. September, 1883.

The contents of the *Irish Monthly* are, as usual, varied and interesting. Its numerous readers will be specially grateful to "M. R." for his graceful and tender poem, "In Memory of Father Burke, O.P." It is a touching tribute to the beauty of a pure and noble life, from one who has already given many-toned expression to the poetry of holiness. "Uriel" continues to gain in strength and interest as the story progresses. The chapter of an earlier number, in which the writer unveils the mystic symbolism of the Holy Spirits who dwell in the light of the great white Throne, gives proof of a keen and cultured mind, well qualified to deal with even the loftiest subjects. O'Connell's unpublished correspondence is continued in this number, and we need hardly say that whatever the *Liberator* wrote is instructive and interesting.

APPENDIX.

MONTHLY NOTES.

RESULTS OF THE INTERMEDIATE EXAMINATIONS, 1883.

We have the results of the recent Intermediate Examinations now before us, and they are noteworthy in some respects.

First of all, there has been a remarkable falling off both in the numbers who presented themselves for examination and who succeeded in obtaining a pass. Last year the number who presented themselves was 5,153 boys, and 1,461 girls; of these, 2,983 boys, and 1,017 girls succeeded in passing. This year the numbers were 5,037 boys, and 1,125 girls who presented themselves; of whom, respectively, 2,851 and 893 succeeded in securing a pass. Neglecting those over age, we find that last year nearly 58 per cent. of the boys, but not quite 70 per cent. of the girls, obtained passes; whilst this year of the boys 56·6, and of the girls 80 per cent., passed the required standard.

These facts suggest some useful reflections. It will be observed that there was a falling off in the numbers, both of boys and girls, who entered themselves for examination, as compared with last year; and, furthermore, that the per-centage of passes for the boys was less, but for the girls much higher, than it was last year. We believe the lower per-centage of passes this year in the case of the boys was due to the fact that, in order to secure a domestic 'centre' for themselves, some of the schools sent in students as candidates whom they knew well had no chance of passing. This thing brings discredit on the examinations, and might easily be carried too far, and lead to the imposition of a higher entrance fee.

The success of the Catholic male schools is unprecedented and highly honourable both to teachers and students. They have carried off not only by far the greater part of the exhibitions and minor prizes, but at least 35 out of the 45 gold and silver medals granted for special and general excellence—a fact that we hope will not be lost sight of in the coming Parliamentary debates on University education in Ireland.

The decline in the number offering themselves for examination is certainly the most unsatisfactory feature of these statistics. As far at least as the boys are concerned, this is mainly attributable to the fact that teachers do not find it "worth their while," for the purpose of securing the honours and rewards of the Intermediate Education Board, to go to the worry and expense of preparing their students for examination, especially in the more remote districts. This is one great evil resulting from the diminution of the sum set apart for exhibitions and prizes. It must, however, be attributed not to any defects in the system itself, but to the

narrow-minded policy of the Government, which makes no provision for the development of the only satisfactory system of education in this country that ever came from an English or Irish House of Commons.

It will be observed that the decline in the number offering themselves for examination is most noticeable in the case of the girls. There is a marked absence of female pupils from Roman Catholic schools, not only on the list of the highest honours but also on the lists of candidates. In fact, it was well known that several of the foremost Catholic female schools in Ireland declined to take any part in the Intermediate Examinations, and we have lately read much unseemly discussion in some of the public journals on this topic. Most of the writers seemed to start with an assumption, which is not only unproved but contrary to fact, that the Catholic or Convent schools withdrew from the field because they were worsted in the contest. The truth is, that several of the very foremost schools in Ireland withdrew their pupils from the Intermediate Examinations for very different reasons. The public examination of girls must, from the very nature of things, be conducted more or less at the expense of maidenly modesty. They have to travel sometimes to distant 'centres' to mingle with strangers; in fact, they must rough it for a week or more without adequate protection. Then the physical strain and nervous excitement is oftentimes decidedly and permanently injurious to the more susceptible temperament of females. If high culture can only be secured at the sacrifice of female delicacy, and the rewards of the Intermediate system can only be purchased by permanent injury to the health, we think the nuns are quite right in preferring the maidenly modesty and healthy development of their pupils to the honours of the Intermediate Board. And we are convinced that their system of education, if not so showy, is more solid and more permanently useful than the grinding that is necessary for public examinations. We are convinced, too, that the nuns will continue to give the same solid education in their schools for the future which they have certainly given in the past, before the Intermediate Board came into existence.

It has been noticed that at the entrance examinations in Maynooth College the students trained for the Intermediate Examinations did not show that familiarity with rules of Latin Prosody which students generally possessed heretofore. We think this is a very great misfortune, especially for ecclesiastics whose duty it is to read considerable portions of the public liturgy of the Church in the Latin language. It was anticipated that something of this kind would occur, for Prosody can only be learned in two ways—by the writing of Latin verse or by the knowledge and application of the rules of the Latin Prosody, in itself one of the most marvellous products of human ingenuity. Our students do not practise the composition of Latin verse, and hence, if they are

not taught the Latin Prosody, and taught it with care, they will never know how to read the Latin language. We venture to caution our Catholic head-masters in this matter, and beg of them to apply a remedy. The sooner they do so the better for their ecclesiastical students, for it is not unlikely that the Board of Maynooth will require a competent knowledge of Alvarez' Latin Prosody as a *sine qua non* of success at their entrance examination in future.

Many persons think, too, that the Intermediate course for the Middle and Senior Grades in Classics is too narrow. A boy might succeed in getting up, with the aid of a translation, the small portions of the authors which are required; he might too, have a fair knowledge of the niceties of grammar, and yet have no substantial knowledge of the Latin language, such as was heretofore acquired by reading a large portion of a great number of Latin and Greek authors. Such a student might pass the "Intermediate" fairly, and even succeed in passing the Entrance Examination of Maynooth, and yet be only very poorly qualified to engage in the study of logic when it is conducted in the Latin language. It may not be in the pecuniary interest of the teachers to call for an enlargement of the classical programme in the Middle and Senior Grades, but it certainly is in the interest of sound education.

EDITOR.

We received, just when going to Press, the "Report of the General Conference of the Catholic Head-masters." In our next number we hope to refer to some of the very interesting questions discussed at the Conference, of which however the report furnishes only a brief abstract.

A valuable Paper was read by Dr. HUTCH, of St. Colman's College, Fermoy, on "Religious Instruction in Catholic Schools." No more important subject could engage the attention of the Conference; and we venture to express an earnest hope that Dr. HUTCH's suggestions for the establishment of a system of Inter-Collegiate Competition in Religious Knowledge will not be lost sight of by the gentlemen who have charge of the interests of Intermediate Catholic Education in Ireland. We hope to have an opportunity of putting Dr. HUTCH's views before our readers *in extenso*. Papers were also read by the Rev. R. BODKIN, on "The Working of the Intermediate Act, Considered Educationally"; and by Father REFFE, on "The Training and Status of Assistant Masters, and Improvement of Mathematical Teaching in Intermediate Schools." It is evident to all acquainted with Irish education that Father REFFE points to two great desiderata in our present system, and it is to be hoped that something will be shortly done to remedy these defects.

THE IRISH ECCLESIASTICAL RECORD.

NOVEMBER, 1883.

SANITARY SERMONS.

I.—SANITATION.

THERE is no class in the community brought into such frequent and intimate connexion with sickness as the priesthood: not even the medical profession. In cases of serious illness the priest is the first to be consulted; his counsel is the most cherished, and his voice the most potent. In his hands the guidance of affairs is often left: he becomes, in truth, “guide, philosopher and friend;” it is he who often decides whether or not a doctor is to be called in, and who should be selected. Hence, his position with regard to the sick is, in this aspect alone, apart altogether from his sacred ministrations, one of the utmost importance; and it were well both for his own sake, and for that of the sick with whom he is brought in contact, that he should understand something at least of the nature of disease—how it may be prevented, or how its danger may be diminished, and its fatality averted. It is not too much to say that many a life, lost through ignorance, might be saved by the exercise of a little skill and promptitude. Take, for example, the case of drowning or poisoning, where life is trembling in the balance, and a moment’s delay may cause a fatal issue, and see how invaluable a little knowledge would be; or think how useful it would be to know what to do in a case of drunkenness, of epilepsy, or of faintness, which, if neglected, might prove fatal. And such cases are met with every day. Whilst in the sphere of morals the priest and the physician can lend each other mutual assistance in many important points. To supply in some measure, however inadequately, the great want which exists in this direction, I propose to give in the

pages of the IRISH ECCLESIASTICAL RECORD, from time to time, with the Editor's kind permission, such information as may seem to me likely to prove useful to priests engaged in missionary work, and to whom hitherto there were scarcely any means of instruction open. In the present paper, which is merely preliminary, I purpose dealing with the question of Sanitation. I may be told that a little learning is dangerous, but assuredly even a little is better than none; and men cannot and should not be kept in ignorance of that which they ought to know. Whilst health lectures and ambulance lectures are being delivered for the instruction of the masses, and sanitation is being preached from the house-tops, it cannot be averred that priests should remain ignorant of what concerns them so nearly. The care of the sick has come to them as a heritage from the much-maligned Middle Ages, when the monastery was the only hospital, and the monk was often the featest physician and the most skilled surgeon of his time. Even the nineteenth century has not discarded the Friars' Balsam, nor the Bark which the Jesuits gave. We hear much now-a-days of sanitation; it bids fair to become a science soon. *Sanitas sanitatum, et omnia est sanitas*, quoth Lord Beaconsfield, parodying the words of the wise man—the greatest of that olden race, from which Disraeli took his name, and claimed descent. It was a strange shibboleth, yet an apt one, which the great Primrose Earl chose; and it stood him in good stead as an election cry. Every day since then has the hustings cry gained in volume and strength. We have now sanitary journals and sanitary records, sanitary congresses and sanitary authorities, sanitary engineers and sanitary appliances. Evidently Lord Beaconsfield's dictum correctly gauged the current of opinion which is now in full tide.

And what is sanitation? It embraces everything which affects the health of the individual or of the community, the dwellings, habits, diet, clothing of man; the prevention of disease, the care of the sick, the proper disposal of the dead. It seeks to lessen human suffering and to make men's lives healthier and happier. Man is its study, from the cradle to the grave. It is philanthropy in its all but highest form. It is founded on cleanliness, which we are told is next to godliness; and is the foe to filth and disease begotten of filth. If we reflect on how much of disease is engendered by filth, from Typhoid Fever to Cholera, and how much suffering and sorrow, how much misery and destruction, are effected by these two diseases alone, we can

form some idea of the importance of sanitation to the individual and to the community at large. Its domain is preventible disease—the health of the people is its highest law, and its watchword and maxim the trite but true saying, “prevention is better than cure.” And what are these Preventible Diseases? they are many and terrible—a fearful brood of evil. They are due to various causes which man has it in his power in part at least to control. Some have been evolved in the progress of civilization; many are due to the errors and vices of mankind. If we travel back in imagination step by step to the first origin of our race, removing one by one the innumerable causes of disease which are the woeful offspring of man’s ignorance and sin, we should walk again in an Eden where suffering and death dwelt not, but happiness and immortality reigned supreme. Of a truth, by sin death entered into the world; and holds its stern tenure by stronger title than Mortmain. It has more hands than Briareus to clutch mortals with, more heads than Hydra to strike them dead. Sanitation undertakes the Herculean task of coping with this ubiquitous monster. The ills that flesh is heir to constitute a terrible heritage; they are given by Dr. W. B. Richardson in his work just published, entitled “The Field of Disease,” as numbering eleven hundred and forty-six. What a host to contend with! Of this number a great many are preventible, and with these sanitation has particularly to deal. Of preventible diseases, some are transmitted from generation to generation; others die with the individual. Some have their origin amongst us; others are brought from afar. Some are due to local conditions, and are confined to particular localities, like Roman fever; others, such as cholera, quickly go forth like a torrent, spreading destruction far and wide. The former class is known as *Endemic*, that is, habitually dwelling amongst a people. The latter as *Epidemic*, because of coming on a people from without. One of the most useful functions of sanitation is to seek out the causes of such pestilential occurrences, to stay their progress, and eventually stamp them out. Egypt at the present time affords a splendid example of the good results which may be achieved by sanitation. Through properly directed efforts it does not seem too much to hope that the Campagna shall one day cease to be a plague-spot, and yellow fever lose its sway over the fairest parts of the Western World, and mankind having triumphed over wild animals by force, will by science triumph over the countless and invisible but no less deadly

enemies that infest earth, air, and water; the spirits, as it were, of decomposed and effete matter that ever insidiously haunt our steps.

Contagion is communicated in a great variety of ways: it is wafted by the winds, it is sped by commerce, it floats in the air, it is transmitted by water, it is stored up in the earth, and may be buried for as many centuries as mummy-seed yet retain its vigour; it may be inhaled with the breath, taken in with food and drink, put on with clothing. It attacks man, and the brute creation; and spares neither palace nor cottage. As Dr. Farr has well observed, "Epidemics have proved epochs in chronology; and as Niebuhr has shown, have influenced not only the fate of cities, such as Athens and Florence, but of empires; they decimate armies, disable fleets; they take the lives of criminals that justice has not condemned; they redouble the dangers of crowded hospitals; they infest the habitations of the poor, and strike the artizan in his strength down from comfort into helpless poverty; they carry away the infant from the mother's breast, and the old man at the end of life; but their direst eruptions are fatal to men in the prime and vigour of age."

Contagion is effected by the introduction into the body, from without, of some specific organism or material, animal or vegetable, parasitic or fermentative, which preys on the tissues, or on the blood, and excites disturbance in part, or in the entire of the body; and is eventually either destroyed, or surviving, it is cast forth, and like an evil spirit, enters into some other body, to plague it by its presence.

By attention to public and to private health, the victory is to be achieved over Contagion; and by cleanliness above all things. Various Acts of Parliament are in force dealing with the subject, and corporate bodies have been organised to put them in force, in country, town, and city. But knowledge of the laws of health has been of slow growth; and sanitary reforms have been slowly brought about, being opposed by ignorance, apathy, prejudice, and blind self-interest. A grand opportunity will shortly be afforded throughout the country in the erection of cottages under the Labourers' Act, for the proper carrying out of sanitary measures, which hitherto, owing to many causes, was quite impossible. Every cottage thus erected should serve as a school of sanitation from which knowledge of the laws of health should spread in ever widening circles, until cleanliness should take the place of squalor, and Ireland could no longer be pointed at as the *enfant sâle*. Seldom, indeed,

in town or country, have human habitations been designed for health-sake. Too often has the very Temple of Hygeia been planted in the Fens, rather than on Alpine heights; whilst cities and towns, for the most part built for purposes of commerce or of defence, are often radically unhealthy, from the soil on which they are built, the site which they occupy, or from atmospheric influences. With these it is very difficult to deal.

In the construction of houses many things have to be considered, such as the soil, the air, the aspect, the surroundings, the materials; then also the space required, the supply of water, of heat, and the removal of sewage. If any of these things be at fault, then disease may ensue, for it is a Nemesis which steadily pursues, and eventually overtakes those who outrage the laws of health. The goddess Hygeia is not easily appeased, and like the fairy of our country's traditions, she likes a cleanly hearth and household. Yet how many houses do we behold built, as Rome was peopled, on the refuse and off-scouring of cities; whence death often issues before the walls are well finished.

But what is health of which we have heard so much. It may be defined as a condition of equilibrium in which the body naturally is, and to which it ever tends to revert so long as life lasts. Some, but they are few, enjoy stable equilibrium, the majority are ever in a condition of unstable equilibrium; whether from innate tendency, or caused by the promptings of passion within, or drawn by the magnet of temptation from without, or from other disturbing cause. Life is the centre of this *vital gravity*: the equilibrium is disturbed by disease, and destroyed by death.

Health consists in the proper performance of their functions by the various organs of the body—and they are best performed when we are least aware of the discharge of their duties. Man's body may be compared to a household, in which all goes well and without complaint, whilst the servants perform their duties aright; but when even one is remiss or refractory all is apt to go wrong. Illness is the negative of health. Disease may be defined to be a temporary or permanent alteration in the function or structure of one or more of the organs of the body. Mankind might be divided into two large classes: the one of which squanders health, like a spendthrift; the other seeks it, as the miser gold, too often in vain. Man's health depends on many causes—on the constitution which he inherits, on the way in which he is brought up, on his diet, on his clothing, on his habits and occupation, on his habitation,

on the air which he breathes, and the influences which surround him. Yet it is not by bread alone that man lives, and mental and moral health and hygiene have to be considered. "Mens sana in corpore sano," this is the high ideal to which we aim—a healthy mind in a healthy body, with an upright conscience and well-regulated desires. The rule of life for all men should be moderation, temperance, self-restraint, that quality which the Greeks called σωφροσύνη. For youth and old age *sustenance*—for manhood *abstinence*. Thus will health best be attained, life be preserved, and happiness maintained. As a recent authority well observes, "the hygienist however seeks not to lengthen out the days of age and decrepitude, his task is not to prolong life beyond its natural term, though this may come subordinately, but to render its period of activity and utility longer. *Hic labor, hoc opus est.* Some cynic observes that we have pointed out very few habits as worth cultivating, the truth being we believe what we have insisted on, that most bodily habits need resisting. Individual health is attained by self-denial; habits imply self-indulgence. Public health, as already pointed out, may be summarized as depending on the site, the soil, the air, water, light, and heat, supply of houses, their proper construction, and adaptability for the removal of refuse and excreta; the regulation of the food supply, the supervision of trades, the arrest of infectious diseases, and the proper disposal of the dead. To quote the words of a late eminent Sanitarian, "It is the business of the sanitary legislator and administrator to maintain the health, and to save the lives of the people. The struggle with disease and death is never ending, but is not indecisive. It is remarkable how steadily public health has improved with each new advance in wise legislation. In no case has disappointment resulted, and in some instances the good results have been really surprising. Much still remains to be done, and many sanitary problems wait for solution; but the rapid progress of late years makes us confident that greater effects still will follow as the knowledge of the causes of disease becomes more precise, and the technical means of prevention are more efficiently applied."

The first and essential condition for a man's healthy life, is a sound constitution, free from disease, or tendency to disease. This is the best inheritance which children can derive from their parents and ancestry; it is a far better heritage than broad lands, high title, or noble name, for riches are readily spent, and the proudest escutcheon

may be besmirched ; but hereditary tendencies are enduring. For as family resemblance is transmitted, so are mental and bodily qualities and peculiarities, be they good or evil ; sometimes lying latent for many generations, like a river that sinks into the soil near its source, and travels unseen and unheard for miles, but ever holding its steady course, reappears at length, before it takes its final plunge into the sea. Thus temperaments, tendencies, and actual diseases are inherited ; and happy are they, but few, who enter into the world with no load of ill to carry and weigh them down, no defect, or if we may use the expression, no original sin, of constitution to expiate in the purgatorial baptism of life-long suffering. Next, the manner in which a child is reared powerfully influences his future life ; thousands are needlessly sacrificed every year, who have perchance the germs of future greatness or utility. Some die from want of care, some from receiving too much ; some from deficiency of suitable food, many from excess ; some from kindness, others from cruelty. As the child is moulded, so will the man be formed, and habits acquired in youth are rarely removed. Every age and condition of life has its own peculiar maladies to contend with. Many diseases are induced or developed by climate, diet, dress, occupation, habits, and abode. Yet it is after all extraordinary how man adapts himself to varying conditions of life, and often thrives in spite of every adverse circumstance, maintaining his right to be lord of the creation.

Public health is much affected by the condition of the soil, as to drainage, tillage, and vegetation. By improved drainage, the occurrence of ague and consumption has been much diminished in frequency, whilst tillage is being relied on for the improvement of the Campagna at Rome ; and woods and forests are known to have a powerful influence in modifying climate, and thereby affecting health.

The aggregation of mankind has given rise to many difficult social problems, and the management of cities is one of the most difficult to solve. Lord Salisbury, anxious to wear the mantle, and play the *role* of Lord Beaconsfield, has just pointed out in vigorous language, how "overcrowded centres of population are also centres of disease." Defects in house accommodation he properly regards as one of the most prolific causes of this evil. "Thousands of families," he tells us, "have only a single room to dwell in, where they sleep and eat, and multiply and die." "It is difficult," he adds, "to exaggerate the misery which such conditions of life must cause, or the

impulse which they must give to vice. The depression of body and mind which they create is an almost insuperable obstacle to the action of any elevating or refining agencies." The air of cities is polluted in numberless ways; it is confined in cellar, room, and attic, and rendered stagnant as a sluggish pool for low organisms to vegetate in, instead of circulating in life-giving streams and currents. Thus it becomes filled with floating matter, organic and inorganic, that gives rise to putrefaction, infection, and ill-health. But perhaps the greatest danger to the health of cities is their sewerage. Sewer gas is known to be in itself a most deadly poison, which sometimes slowly, but ever surely, carries off unwary victims. Every street and alley has its corresponding sewer, which may at any time serve as a mine to scatter abroad destruction and death. Not more surely does leakage in a ship's hold bring danger to the vessel that rides in seeming security and pride, than the admission of sewer-gas by leakage into the household of the great and wealthy, brings sickness and disease. Chronic and wasting illness, as well as acute maladies, have thus been frequently caused, without exciting the slightest suspicion of their origin until it was too late. The adulteration of food is another, but not so great a danger to health, in consequence of the penalties attached. Meat and milk are, as to diet, the most frequent sources of contagion. The recent occurrence of a fatal outbreak of Trichinosis in Germany, as well as the numerous cases recorded of typhoid and scarlatina-poisoning due to milk, amply prove this. Death has frequently resulted, as in a late notable instance in Wexford, from the consumption of diseased or putrescent meat.

Space, however, is too short, nor is it necessary even to indicate here, the many ways in which the health of cities is constantly menaced and endangered, nor how it is to be safe-guarded.

I would ask the clergy of Ireland, who have been always foremost in every effort to promote the moral and material well-being of the people amongst whom they live and labour, and whom they love, to assist in this great work of Sanitation. They have often in times of pestilence, like the Hebrew of old, "stood between the living and the dead, to stay the plague."

I would remind them in the words of Cicero, that "in nothing do men more closely approach to the gods, than in giving health to men." "*Homines ad deos nullâ re propius accedunt, quam salutem hominibus dando.*"

MICHAEL F. COX.

RELIGIOUS INSTRUCTION IN INTERMEDIATE SCHOOLS.¹

THE religious education of Youth is for us, Catholics, the great problem of the hour ; for, never, in the long and eventful history of the Church, has its necessity been more pressing than it is in this the last quarter of the Nineteenth Century.

At this moment a most determined warfare is being waged against Christianity in every country of the Old World and of the New. The method of attack is, in certain respects, novel ; and, unfortunately, its success is far from inconsiderable. In former ages, as a rule, particular doctrines were assailed singly, while their assailants still professed to believe in what they called the Fundamental Truths of Christianity. But all this has been changed, and in our times the axe is laid ruthlessly to the root of the tree. The very primary truths of Faith regarding God, Man, and the World, are either openly rejected, or at best are treated as mere possibilities about which nothing certain is known. The existence of a Personal God is denied. Man is represented as being a mere machine, composed of organised matter. The individuality and substantiality of the human soul is rejected, and this noblest of all God's works is taught to be nothing else than "a function of the nervous system." As a natural consequence, free-will is next sacrificed on the altar of science, and the act of volition, being but the result of a certain organism regulated by material laws, must obey the irresistible impulse of these laws. Death, which to the Christian is the passage to another life—a passage involving awful consequences for eternity—is to the modern unbeliever "not a stroke from the sword of God's justice, but the leaden foot-fall of an inflexible law of matter." The Scriptural account of Creation is pronounced "unscientific," and modern scientists have constructed a Cosmogony of their own. The notion of Revelation is regarded as

¹ This paper was written at the request of the Standing Committee of Catholic Head Masters, and was read at the General Conference held at the Catholic University College, Dublin, on the 21st and 22nd August, 1883. In compliance with a request conveyed to the writer in a Resolution adopted at the Conference, it is now published in the ECCLESIASTICAL RECORD, "as the best means of bringing its suggestions under the notice of all who take an interest in this important question."

incapable of claiming the adherence of an intelligent mind. Faith and reason are held to be antagonistic and irreconcilable; from which it follows that, as Dr. Tyndall puts it, "real religion is an affair of the heart." To be brief, the controversy now-a-days between those outside the Church and those inside, may be expressed by the simple formula, "*Materialism versus the Supernatural*"; and if we would seek the full meaning of this formula, we may find it in these two propositions:—(a) There is no such thing as the Supernatural, or if there be, it cannot possibly be brought within the range of human knowledge; (b) Physical experiment is the only scientific test of truth, and whatever will not stand that test is unworthy of acceptance by the human mind.

Such is the appalling teaching which just now is seeking to undermine Christianity, and which has destroyed the faith of thousands in every State of Continental Europe, in England, and in America. Notwithstanding the progress which it has already made, it would seem to be still in its infancy. Each succeeding year witnesses some new phase in its development. It is an Evangel admirably suited to man's baser nature, and its apostles are clever men and zealous. They are to be found everywhere—in the schools, in the colleges, in the universities, in Parliament, on the platforms, in the theatres, in the newspaper offices—aye, and in certain Protestant pulpits. These men know full well that the Catholic Church is the only power on earth capable of stemming the torrent of infidelity with which they would deluge the world, and, therefore, they hate her with a remorseless hate. They leave nothing untried in their efforts to wrest out of her hands the education of Youth, that they may train them up in their own Godless system. They seek out every means to damage the Church in the eyes of the world. They misrepresent her doctrines, they cast ridicule upon her practices, they falsify and pervert history, in order, if possible, to make even her own children ashamed of her.

Ireland, thank God, has not yet been infected to any considerable extent by modern materialistic teaching. But the poison is at our very doors. The air of England is reeking with it. The Press of England is saturated with it. And, under such circumstances, what is the obvious duty of those who are charged with the education of the Catholic Youth of Ireland? Are we to conceal from our boys and young men all knowledge of the dangers which,

in a few short years, will beset their Faith, until they run full tilt against them when they go out into the world, and, perhaps, suffer irreparable injury from the shock? Are we to sit down with folded arms, in self-complacent security, and content ourselves with imparting to them barely such an amount of religious instruction as might be expected from a child preparing for First Communion, sending them out afterwards with this slight armour to withstand the attacks of modern Infidelity and Agnosticism? When, in a few brief years, they leave our halls, they will find themselves encompassed by perils to their Faith. They cannot open one of our first-class magazines without being brought face to face with the teachings of materialism, cleverly and insidiously put forward by men who enjoy the prestige of great names in science and literature. Many of them will be forced, in the course of their professional studies, to read works in which this self-same teaching is regarded with a reverence akin to idolatry. They can scarcely sit for an hour in a railway carriage, or at a club dinner, without hearing some phase of the subject flippantly discussed by shallow pretenders to knowledge. They can hardly buy a daily or a weekly newspaper at a railway book-stall, without finding in it some attack, open or covert, on the teaching or practices of the Catholic Church. And what, I ask in all earnestness, must be the almost inevitable fate of these impulsive, inexperienced young men, if we do not, during their school and college days, prepare and forearm them for all this; if we do not send them out from us fully equipped to meet such dangers, and prepared by a course of solid religious instruction to give a reason for the faith that is in them?

So far I have treated this subject on general grounds; but I would now call your attention to the fact, that an additional and very pressing motive for looking more closely to religious instruction in our Catholic schools has been created since the passing of the Intermediate Education Act for Ireland. That Act has now been five years in operation, and while I believe that, on the whole, it has already rendered very substantial service to the cause of purely secular education, I am equally of opinion that its tendency operates very powerfully towards throwing religious instruction into the background. Under this system the competition in secular knowledge is so keen, and is stimulated in so many ways, that it engrosses the entire attention of boys, and they are gradually becoming less

disposed to devote to the acquisition of religious knowledge that time and care which its paramount importance undoubtedly claims. Indeed, I might perhaps go a step further, and state with perfect truth, that the enthusiasm for competition in secular knowledge has been growing upon the teachers as well as upon the boys, to such an extent that, unless it is wisely regulated and controlled, it may insensibly lead them, not indeed to neglect religious instruction altogether, but to assign to it a very secondary place in their class-halls. Taking all these considerations, then, into account, it seems to me a matter of urgent necessity that the heads of Catholic schools and colleges should organize some *uniform systematic plan of religious instruction*, which will fully meet the requirements of our times, and will counteract what would otherwise be a very serious evil springing from the Intermediate system.

It may be asked, then, what programme of religious instruction would I propose to meet this want? and, next, what system would I suggest for working it out in the direction indicated? In the remaining portion of this paper I shall endeavour to answer both these questions as briefly as possible.

I. PROPOSED PROGRAMME OF STUDIES.

I would propose that the programme of religious instruction should be spread over a course of three years, on the lines of the Intermediate system, and that it should embrace the following subjects of study:—(a) the text of the National Catechism, approved by the Archbishops and Bishops of Ireland; (b) Bible History; (c) Church History; (d) Exposition and Evidences of Catholic Faith. Let me say a few words on each of these.

(a) *The Text of the Catechism.* I would have this taught thoroughly in all three grades, and I would require that the students should have a knowledge not only of the substance, but of the very *letter* of the text as well. At first sight it may seem unreasonable to insist on this rigid adherence to the words of the text; but the most experienced catechists hold that young persons cannot be taught the Christian Doctrine with any degree of success, unless they be got, first of all, to learn accurately the *ipsissima verba* of the Catechism. This material knowledge of the words, if thoroughly got up in youth, is pretty certain to be remembered in after life; and it is, moreover, a very great help to fix in the mind of the learner a knowledge of the substance

or meaning of what he is taught. Fortunately, the Catholics of Ireland possess a National Catechism which for fulness, accuracy, and precision, leaves little to be desired; and if its text be well committed to memory, and its meaning thoroughly explained, during the three years comprised in the Intermediate course, a great deal will have been done towards the religious instruction of the students in our Catholic colleges and schools.

(b) *Bible History*. I cannot help thinking that far too little attention has been paid in the past to the study of Bible History in Catholic schools. It is no uncommon thing to find Catholic gentlemen, who are very fairly educated in secular subjects, so extremely ignorant in all that relates to the Bible, that when they hear some Biblical allusion made in the course of conversation, or meet with it in a book or magazine which they may happen to be reading, they are utterly at a loss to catch its meaning. Now it seems to me that this is a great reproach to us. Our students spend a good deal of time each year in learning even trivial details in the history of the Greeks and Romans. They are expected to make themselves so intimately acquainted with the topography of the countries ruled over by these peoples as to be able, if required, to draw sketch-maps to illustrate some portion of their history. They are constantly asked at examinations to describe some famous siege or battle which took place long before the Christian era, or to sketch the life and character of some celebrated general or statesman whose bones had crumbled into dust more than two thousand years ago. Now is it not, to say the very least, an anomaly, that while we teach our Catholic boys so carefully everything that relates to the history of Pagan nations long past and gone, we do not, as a rule, require from them even a moderately fair knowledge of the history of God's chosen people, or of the topography of the Holy Land? And this anomaly is all the more to be deplored as we live in daily intercourse with Protestants, who are familiar with Biblical History from their childhood, and who are only too ready to charge Catholics with ignorance of all that relates to the Bible. I would have Bible History, then, taught in all our schools, but I would confine its study to the junior and middle grades, as I think the subject might be fairly mastered in two years. For a text-book I would recommend *Reeve's Bible History* as edited and revised—indeed I might almost say *re-written*—by the present distinguished President of Maynooth, Very Rev. Dr. Walsh. This work

contains a sufficiently full narrative of the chief events recorded in the pages both of the Old Testament and of the New, while the style is so pleasing and attractive, that it is certain to be read by students with a great deal of interest.

(c) *Church History.* What I have said of the neglect of Bible history in our Catholic schools applies with still greater force to the history of the Christian Church. Why should Catholic boys devote themselves so diligently to the study of profane history, both ancient and modern, and yet be unacquainted with the history of that great religious body to which it is their pride to belong? Can any man be said to have received a liberal education who is ignorant of the history of the mightiest Power that has ever appeared upon this earth—the Roman Catholic Church? But, in addition to all this, we must not lose sight of the fact that the enemies of our faith are constantly appealing to history, in their futile endeavour to bring into discredit the religion which we profess. They fling into our face old calumnies many times refuted, they exaggerate or misrepresent facts, they invent motives, in a word, they torture history in every conceivable way, in order to represent the action of the Church, all through the ages of the past, as one gigantic conspiracy against God's truth, against human liberty, and against the well-being of civil society. Now, in a short while our students will have to go out into the world, not a world made up exclusively of pious or even of nominal Catholics, but a world in which they will have to mix with bitter Protestants and contemptuous unbelievers, who are well acquainted with all the charges which are usually brought against the Church; and how, I ask, will these young men be able to hold their own in a society composed of such elements, unless they be familiar with the history of their Church, so as to be able not only to repel the calumnies levelled against her by her enemies, but from the records of genuine history to prove her to have been the uncompromising guardian of truth, the unflinching champion of true liberty, but the foe of licence, the saviour of society through all the great social convulsions of the past, and the creator of all that is really worth preserving in modern European civilization? I am of opinion, then, that the history of the Christian Church ought to enter largely into the studies of every Catholic student, but I regret that it is by no means easy to find a text-book of Church history which would be in all respects suitable for

our Catholic schools. To be sure, we have in English a good many Church histories; but some of them are little better than catechisms, others treat only of particular periods, while others, again, are too diffuse, or enter too largely into controversial subjects to serve the purpose of a good school-book. Of the works with which I am acquainted, the one which seems to me to approach nearest to what we would require is the "*Popular Manual of Church History*," published, with the *imprimatur* of the late Cardinal Wiseman, by Burns and Oates, of London. However, the difficulty of selecting a suitable text-book is one which each head of a school will find some means of solving for himself.

(d) *Exposition and Evidences of Catholic Faith.* Surrounded as we are on all sides by various Protestant sects, and living in an age which is daily drifting more and more into unbelief, it is of the very first importance that our Catholic students should understand exactly what it is they believe, and that they should be able to give a reason for their belief. It is unquestionable that half the prejudices entertained by those outside the Church against Catholicity have their root in gross ignorance of Catholic doctrine; and it is equally certain that non-Catholics, as a rule, are extremely curious to learn all about the Church, when they meet with a well-educated Catholic who is willing to give them information. It is, therefore, most important that our more advanced students, who will afterwards have to meet Protestants and other non-Catholics in the intercourse of life, should be able to state clearly what is the Catholic faith regarding any subject which may turn up in conversation; that on leading questions they should be able to distinguish what is of Faith from what is merely a matter of opinion; that they should know, *in a general way*, the grounds of the principal Catholic dogmas, and should be able to give *popular replies* to the popular objections which are usually put forward against them by heretics and freethinkers; that they should know something of the general discipline of the Church (for example, regarding fasting and abstinence, the celibacy of the clergy, the use of the Latin language in the Liturgy, &c.), and be able to vindicate it against the misrepresentations with which it is assailed; finally, that they should be so trained as to form an intelligent Catholic opinion on those mixed questions—partly social, partly religious—which are continually coming up for discussion

among educated men in these countries, and indeed in all countries at the present day.

Here some one may possibly object and say: Oh! you would have us make all our students theologians. Pardon me, I would have you do nothing of the kind. I am merely advocating that our students should acquire a *broad, general knowledge* of those subjects which I have touched upon above—a *popular knowledge for popular use*—a knowledge *suited to laymen*, and which laymen in all times and in all countries have employed with splendid effect in defence of Catholic truth. For, we should not forget that some of the very ablest apologists of our Faith have been laymen. In the early ages we can count, among several others, such lay apologists as Justin, Hermias, Minucius Felix, and Lactantius; while in the present century De Maistre, Chateaubriand, Montalembert, Ozanam, Louis Veuillot, and others, have stepped out from the ranks of the laity to do battle for the Church. Of course I do not for a moment mean to pretend that men of this stamp are to be met with every day. I merely want to point out that it is one thing to be a professional theologian, and quite another to have a broad, popular knowledge of Catholic doctrine, such as may fairly be expected from an intelligent and well-educated layman, and which many laymen have possessed, as a matter of fact, in all ages, to the great advantage of the Church.

Were I asked to name a text-book, which might be profitably used by our students in acquiring a knowledge of the exposition and evidences of Catholic Faith, I would suggest for this purpose Father Schouppe's "Abridged Course of Religious Instruction, Apologetic, Dogmatic, and Moral, for the use of Catholic Colleges and Schools" (London: Burns and Oates). This work is very generally used in England, and has been adopted also in several Catholic schools in Ireland. The study of Father Schouppe's course might be spread over three years, devoting one year to each part. I am of opinion, however, that the Apologetic and Dogmatic parts would prove too difficult for Junior Grade boys. I would be inclined, therefore, to teach the third part only to the junior boys, reserving the other two parts for the Middle and Senior Grades.

Such is the programme of Religious Instruction which I have taken the liberty of proposing for our Intermediate Schools and Colleges; but before I close this portion of

my paper I wish to make one general remark. I am not sanguine enough to suppose that we are ever likely to succeed in making all our students, or even the majority of them, come up to the standard of religious knowledge which I have just sketched. For many obvious reasons it would be folly to expect it. But I do think that we ought to encourage our students by every means in our power to come up to this standard; that we should leave nothing undone on our own part to bring them up to it; that many of them will succeed in reaching it; and that even those who fail to do so, by the mere fact of striving to reach it, will acquire a far greater amount of religious knowledge than would be attainable with a lower standard.

II.—PROPOSED SYSTEM OF COMPETITION.

Having said so much regarding the Programme of Religious Instruction which I would suggest for adoption in our Intermediate Schools and Colleges, I shall now touch very briefly upon the plan which I would propose for working out this Programme systematically and successfully. In what I am about to say I do not by any means intend to refer to the system of teaching; because every Principal of a school must be the best judge as to how, and when, and in what proportion according to grades, he will have his students taught the subjects which I have mentioned above. I mean solely to suggest some plan by which students may be *stimulated* to apply themselves to the acquisition of religious knowledge, and by which their progress in this department of knowledge may be properly *tested*, just as their progress in secular knowledge is annually stimulated and tested by the system adopted by the Commissioners of Intermediate Education.

I am of opinion, then, that we could not possibly do any thing better than establish a regular system of examinations in religious knowledge, modelled on the Intermediate system, and with substantial prizes to stimulate the industry of the students. I would have these competitive examinations two-fold, viz., *collegiate*, in the several Colleges, and *inter-collegiate*, between all the Catholic Intermediate Schools. Let me say a word on each.

(a) The *collegiate competition* might take place annually in each college, a few weeks before Easter, at some fixed date to be determined by the President. This competition would be confined to students of the college; and such prizes might be awarded as the financial position of the

college, or the generosity of benefactors would allow. My own revered Ordinary, Most Rev. Dr. M'Carthy, Bishop of Cloyne, places annually at the disposal of St. Colman's College a sum of £30, to be distributed in prizes to the students who shall most distinguish themselves at the examinations in religious knowledge. These examinations are held on the second Tuesday in February, and are conducted by two priests totally unconnected with the college, and specially appointed by the Bishop for this purpose. I am aware that a similar system prevails in some other colleges, and I am confident that its adoption in all Intermediate Schools would be attended with the very happiest results for the cause of religious education.

(b) The complement of the Collegiate examinations, and by far the most powerful stimulus to exertion on the part of the students, would be found in *inter-collegiate competition*. I shall sum up in a few words the suggestions on this head which I would venture to submit for your consideration.

1. First, then, I would suggest that at the close of each annual collegiate competition in religious knowledge, the President of each College and Intermediate School should select his *three best students*, one from each grade, to enter for an inter-collegiate competition to take place during the Easter holidays. I would select the Easter holidays for this purpose, as the date which would least interfere with the preparations for the approaching Intermediate Examinations; and I would limit the number of competitors to *three from each college*, both because the rivalry will be all the keener when only picked men enter the lists, and also because I believe that inter-collegiate competition would not be practicable with larger numbers.

2. I would have the examinations conducted precisely on the lines of the Intermediate system. The examiner should be some priest who would have no connexion with Intermediate Schools, and who would combine in his own person the four great qualities required in an efficient examiner, viz., knowledge, experience, judgment, and impartiality. Such an examiner we would find in the Very Rev. the President of Maynooth, who, I am sure, would not refuse his services, or in the person of some member of the professional staff of our great National Ecclesiastical College, who might be requested to assume this office by the Standing Committee of Head Masters.

3. The Examination should take place at *centres*. At

first sight this might seem a fatal proposition, as being likely to involve considerable expense. However, as only three students would compete from each college, *four centres* would be quite sufficient, viz., one for each province ; and the cost of sending three students from any college to the provincial centre for one day, or at most for two, would be so very little, that it is hardly worth taking into account.

4. I would propose that the prizes for the successful candidates consist of three gold and three silver medals, with clasps and an appropriate inscription, that is to say, a gold and a silver medal for the first and second place respectively, in each grade.

5. The funds for medals, stationery, and other necessary expenses, might be provided out of a small voluntary tax, payable by each Intermediate College and School, in proportion to the average number of its students. Indeed I have very little doubt that, if the system which I propose were once in operation, funds from other sources would not be wanting, which would enable the Standing Committee of Head Masters to reward students successful at this competition, with prizes far more substantial than those which I have suggested above. We have only to make a beginning, and in a short time support will come, provided we show that we deserve it.

6. Finally, I would suggest that the names of the successful candidates, and of the Colleges represented by them, should be published annually in the *Freeman's Journal*, and in the leading Catholic newspaper in each Province.

Such are the views which I would respectfully submit to the Conference, on the subject of religious instruction in our Catholic Intermediate Schools and Colleges. I am not vain enough to consider them incapable of improvement. I put them before you simply as suggestions, which may possibly help somewhat to open the way for a discussion on this all-important subject, in the hope that the wisdom of my colleagues may succeed in devising some plan by which the system of religious instruction in our schools may henceforward be uniform, and fully commensurate with the wants of our times.

WILLIAM HUTCH.

“BENEDICTIO IN ARTICULO MORTIS.”

FATHER SELLEY'S paper in your September number, on the very important, and, for missionary priests, practical question, of “Benedictio in articulo mortis,” deserves, I think, fuller notice than has been given to it in Father Comerford's short note.

Father Selley lays down explicitly and dogmatically that the Papal “Benedictio in articulo mortis,” to which is attached a Plenary Indulgence, “can only be imparted *once* to the same person in the same sickness (*semel in eodem statu morbi*), however long that sickness may last. *This has been decided by two Decrees of the Sacred Congregation, one issued on September 23rd, 1775, and the other on September 24th, 1838.*”

And then having thus laid down his thesis, and proved it to his own entire satisfaction, he enumerates all the authorities whom he has overthrown. Two birds with one stone was always considered good shooting, but Father Selley brings down a bag full—Maurel, Comerford, O'Kane—of higher game, and, did he think it worth his while to enumerate the commoner kinds, he might have mentioned nine out of ten of the working priests on the mission.

As far as I have been able to ascertain, the general practice has been that which Fr. Selley so definitely condemns.

Now, as this is a practical matter, on which there ought to be no doubt, and on which I presume to say that the consciences of priests who cannot look into authorities for themselves, ought not to be disturbed unless under necessity, and by one entitled to speak with authority, I ask your leave to say in the RECORD that I think Father Selley's conclusion quite wrong, and his reasonings a total misapprehension of the decrees to which he appeals.

And if any evidence were wanted of both these statements, it is furnished by the very quotation which I have made from him. “*Semel in eodem statu morbi*,” he renders, and as a decretorial proof of his thesis, “once in the same sickness.” Is there then no difference between “*in eodem morbo*” and “*in eodem statu morbi*?” The very words convey their own meaning so simply and naturally that it is very hard to understand how anyone with an eye in his head could miss it; but if a mere knowledge of Latin were not

enough to protect a man from such a mistake, surely the very phrase itself is so common in the Theological treatises, in connection with the cognate subject to which Fr. Selley refers in his paper, the reiteration of Extreme Unction, that it ought have interpreted itself correctly. Fr. Selley might look with advantage into O'Kane, whom he corrects, and read an interesting quotation from Benedict XIV., on the iteration of Extreme Unction which would show him what precisely was meant by "*status morbi*," and the significance of the phrase in the answer above given.

"*Hoc sacramentum non respicit tantum infirmitatem, sed etiam infirmitatis statum Quaedam vero sunt aegritudines diuturnae, ut hectica et hydropsis, et hujusmodi, et in talibus non debet fieri inunctio nisi quando videntur perducere ad periculum mortis; et si homo illum articulum evadat, eadem infirmitate durante, et iterum ad similem statum per illam infirmitatem reducatur, iterum potest inungi; quia jam est quasi alius infirmitatis status, quamvis non sit alia infirmitas simpliciter.*"

That passage makes it abundantly plain, I should think, that "*in eodem statu morbi*" means simply what the words obviously convey—in the same stage of a sickness. The illustration used by Benedict XIV., of a case of phthisic or dropsy is quite in point. In such a sickness Benedict XIV. says there may be several *status morbi*, and the Congregation says the "*Benedictio in articulo mortis*" may be given "*semel in eodem statu morbi.*" Therefore, it may be given several times. And the question to which the Sacred Congregation gave the above answer, exhibits still more clearly the aptness of the illustration.

6^m. "*Benedictio supradicta potestne bis aut amplius in eodem morbo qui insperate probahitur, impertiri etiamsi non convaluerit aegrotus? Si possit iterari haec benedictio quodnam requiritur intervallum inter ejus largitiones.*"

Ad 6^m. "*Semel in eodem statu morbi.*"

First observe the conditions of the case—a sickness unexpectedly protracted, that is "*in eodem morbo.*" Then see the answer. It may be repeated in such a sickness, but not simply "*in eodem morbo,*" as the question puts it, but qualified into "*semel in eodem statu morbi.*"

That is the decree, 23rd September, 1775, which Fr. Selley regards as an explicit condemnation of all the authorities before himself; but which, curiously enough, these very authorities had before them, and by which they justified their teaching.

The next decree is that of 24th September, 1838. *Decreta Auth.* p. 236, n. 243.

“*Utrum Benedictio Apostolica pluries impertiri possit infirmis novo mortis periculo redeunte?*”

Resp. “Negative, eadem permanente infirmitate, etsi diuturna.”

Affirmative si infirmus convalescerit, et deinde quacunque de causa in novum mortis periculum redeat.”

At first sight the ruling in this decree is not so distinct as in the preceding one, but on a little consideration it will be found to convey precisely the same decision, in fuller and more explicit details. The question, as stated, is not so neat and precise as the former. *Pluries* is a vague term, and therefore a sufficient reason to elicit a negative answer; then there is no question of convalescence; nor the passing off of the *periculum mortis*, the only circumstance alleged as a ground for a repetition of the *Benedictio* being the access of a new *periculum mortis*. Yet the Congregation does not merely give, as it well might, a negative answer, but states first negatively when the *Benedictio* cannot be repeated, and then affirmatively when it can.

We have to observe that the Sacred Congregation does not forbid the repetition simply “in eadem infirmitate,” but “eadem remanente infirmitate, etsi diuturna.” These are totally different things. The phrase “remanente eadem” conveys clearly the persistence of that state of sickness in which the *Benedictio* was given. If there had been a *periculum mortis*, which passed away, you could not say that the sickness permansit eadem; and therefore when the Congregation requires that such a description should be verified in the case in which the *Benedictio* cannot be repeated, it plainly means what the previous decree settled in the other form “in eodem statu morbi;” and the words “etsi diuturna” add what is no wise inconsistent with this interpretation, namely, that mere diuturnitas morbi is not of itself a sufficient ground to repeat the *Benediction*. But the positive division of the answer is still more conclusive.

In the first place, I would remark that the Congregation does allow the repetition of the *Benediction* in some circumstances. It is an obvious criticism of Father Selley’s whole position, as well as of his interpretation of this decree, that if he is right in his view, that in order to

repeat the *Benedictio* there must be a new sickness, and a new danger of death, the decision here given would simply mean that a person could receive it more than once during life, of which since the Bull *Pia Mater* was first published, I don't know if there were ever much question. But, whatever of this, let us see what is the meaning of the expression “*si convaluerit*,” for this is the turning point of the meaning of this answer. Fr. Selley must hold that it means complete convalescence to the extent of the passing away not only of the danger of death, but of the sickness out of which it arose. Whereas I contend that this condition may be verified strictly even though the sickness remain.

Now we have a very authentic interpretation of this phrase, “*si convaluerit*,” and an evidence that it is consistent with a *diuturnitas morbi*. The Rubric “*De Extrema Unctione*” thus runs :

“*In eadem infirmitate hoc sacramentum iterari non debet, nisi diuturna sit, ut si cum infirmus convaluerit iterum in periculum mortis inciderit.*”

I think that Rubric makes it pretty plain that “*si convaluerit*” is consistent with the persistence of the sickness. I am at a loss for words to bring out the argument more plainly, than the Rubric itself, which simply makes the case of a long sickness, in and during which the patient becomes convalescent; and which sickness, notwithstanding such convalescence, has so truly continued that *Extreme Unction* may be repeated *in it*.

I have dwelt on this for the purpose of making evident, what does not seem to have been so, to Fr. Selley, that the convalescence required by the Congregation for the repetition of the “*Benedictio in articulo mortis*,” is not total recovery from sickness, but a partial recovery to the extent of escaping the *periculum mortis*.

That being so, a flood of light is shed on this whole answer. The patient must recover at least from the danger of death, but once that is verified, should a new danger of death supervene, no matter from what cause, the *Benedictio* can be repeated.

And this Rubric, on the renewal of *Extreme Unction*, and the answer of the Congregation are so like each other, down to the very forms of expression, that I should wish to print them side by side, so that the very

inspection of their terms would show their almost complete identity:—

Extreme Unction.

In eadem infirmitate hoc sacramentum iterari non debet, nisi diuturna sit, ut si cum infirmus convaluerit iterum in periculum mortis inciderit.

Benedictio in Articulo Mortis.

Quæ.—Utrum Benedictio Apostolica pluries impertire possit infirmis novo mortis periculo redeunte?

Resp. Neg.—Eadem permanente infirmitate, etsi diuturna. Affirmative—si infirmus convaluerit et deinde quacunque de causa in novum mortis periculum redeat.

Might not the Rubric and answer be interchanged without the smallest infringement of the sense in either case; and if that be so, do they both not warrant and vindicate the singular precision and accuracy with which Mr. O’Kane laid down the correct teaching on both, when he wrote with regard to Extreme Unction, “Notes on the Rubrics,” N. 880: “A mere continuance of life, no matter how long, does not of itself justify the administration of the sacrament a second time. All theologians seem to be agreed that a recovery of some kind is required. . . . Generally speaking, however, changes for the better do take place in diseases of lengthened duration, as consumption or dropsy. In one of these, a person in manifest danger of death at present may be over this danger in a few days, and be tolerably well for several weeks or months, although it is known that the disease still continues, and is even likely to end fatally. In such a case, when the disease takes another turn, and the person is again in similar danger, Extreme Unction may be again administered, for, though the disease is the same, the state of the disease is different.” And with regard to the “*Benedictio in articulo mortis*,” N. 963:—

“It is certain that the *Benedictio* may be repeated in the circumstances in which Extreme Unction may be repeated, that is, when the sick person, having partially recovered, relapses, and is again in danger of death. But in a case of protracted illness, where the same danger still continues, it cannot be repeated.”

But it will occur to many who have read Fr. Selley’s paper, that not only is this latter part wrong, but in direct and evident contradiction of an express decree of the Sacred Congregation which he professes to cite, “*Neque*

quando Extrema Unctio vel absolutio iteratur.” And, as Fr. Selley, putting all opponents summarily out of court, remarks in another part of the same paper: “There is no need here of reasoning *pro* or *con*, inasmuch as we are dealing with things positive.” But if there be no need of reasoning, there is always need, and great need, of correct quotation, and the more authoritatively you plant yourself on the chair of positive teaching, the greater necessity to be sure that you know what you are saying. We find 1836, Dec. Auth. p. 232, N. 257, 20th June, the following decision, which only in very free-and-easy handling could be twisted into Fr. Selley’s categorical statement :

3^m. “*Licetne aut saltem convenit iterum applicare indulgentiam in articulo mortis, quando post applicationem diuturna laboret aegritudine, uno verbo quando Rituale permittit aut praecipit iterationem Extremae Unctionis, aut Confessarius judicat iterandam esse absolutionem?*”

Resp. ad 3^m. “*Prout jacet*, negative pariter in omnibus.”

Whoever proposed this question thought to make a clean sweep of the whole thing. Uno verbo, he wanted to settle it all, and sought to get a decision in favour of repeating the *Benedictio*, not only when Extreme Unction may be repeated, but even as often as a confessor may think that he should repeat absolution. And he got his answer almost in one word, “negative,” but with the important prefix, *prout jacet*. Of course Fr. Selley regards this as mere surplusage, to be cut out of his comment. It requires no further justification than the mention, in this most sweeping question, of Extreme Unction, on the same footing with the confessor’s notions of the repetition of absolution.

It must be plain, however, that this qualification on the part of the Congregation was intended to guard against inferences such as Fr. Selley’s, and that as a merely negative answer would open a door for them, “*Prout jacet*” was prefixed, to show that objection was taken to the form in which the question was put.

This decision then does not conflict with those already given, and leaves the matter where it was.

I do not think it necessary to comment on Fr. Selley’s *a priori* reasoning for his view. He put himself with all the other reasoners outside the door by his appeal to positive teaching and authority, but I cannot help remarking that *a priori* there is as much reason for allowing the *Benedictio* only once in a person’s life, as once in a long

sickness, however protracted and however it changes. If the fact that its effects are suspended until the real *articulum mortis*, be a reason why it may not be repeated in each danger of death, in each *statu morbi*, the same would hold *a priori* for each new sickness.

I should wish to add, in conclusion, for it is important, that the paragraph in Fr. Selley's paper beginning with the orchard metaphor, implies, if it does not state, what is contrary to fact. The legislation on this point is not new. When he writes about artificial props to sustain new growths, and "the new and special legislation regarding the Papal "*Benedictio in articulo mortis*," which the Church has been called on to enact, he might have observed that the two Decrees on which he mainly relies for his views, are dated one 1775, and the other 1838, and are thus, if new to him, pretty long in this world. Now this is important not as an evidence of carelessness and inconsistency on the part of Fr. Selley, but from the fact that commentators, as learned, as experienced, as able as himself, had these decisions before them when they wrote the expositions of them, which have shaped the practice of Irish priests. When I read this paragraph of Fr. Selley's, I felt sure that our present Pope had ordered some new decisions to be promulgated which Mr. O'Kane could not have known. I was surprised and disappointed to find I was mistaken; and I really must say that a person undertaking to correct so high an authority, and enlighten us, Missionary Priests, ought to present higher credentials, if he had not better argument, than Fr. Selley.

EDWARD T. O'DWYER.

RECENT BOOKS ON IRISH GRAMMAR.—A REPLY.

THE RECORD for August contains a paper by Rev. Sylvester Malone in reference to our review of Windisch's Grammar. To make our observations upon this paper more readily intelligible, we transcribe the passages to which attention has been directed therein.

“ Arroisam ind eclais slechtam co bo tri
 Nis fillem glun i mama i n-domnaigib De bii.

“The correction is so easy and certain that the wonder is how anyone unable to make it should set up for a Grammarian and an

Editor. The passage to be read: *nis fillem gluni nama*; and then the translation presents no difficulty:—

“ When we reach the church,
Let us prostrate ourselves full thrice;
We bend them not—the knees alone,
In churches of the living God.”

“ The connecting particle is omitted before the causal sentence, and a contrast is drawn between *prostration* and *genuflection*.”

The Emendation of *glun i mama* into *gluni nama* has F. Malone’s “fullest assent.” But, we may be permitted to say, it required nobody’s assent. The modern form *gluine* is printed along with other Various Readings from a fifteenth-century MS., in the authorized English version of the *Grammatik*. The wonderful thing is, that, nevertheless, the combined critical acumen of Windisch and Moore could do nothing more than shuffle the letters anew.

Again, the Reading which F. Malone quotes from a MS., to confirm our Emendation has been accessible to Irish students for the past nineteen years, having been printed, with O’Donovan’s translation, by Dr. Reeves in 1864.¹

F. Malone “fails to catch” our meaning in stating that *the connecting particle is omitted before the causal sentence*. We can only say we employed well-known grammatical terms to express it. The following, we trust, will make it clear:—

He heard it, but he heeded not—*his eyes*
Were with his heart, and that was far away.

The sentences in italics are causal, and the connecting particle (since) is omitted. So, in the present quatrain, the second hemistich gives the reason for the prostrations prescribed in the first.

F. Malone’s objection to our translation is that *slechtam* and *fillem gluni* are never contrasted, since both always can, and here do, signify *genuflection*. To prove this he quotes *slechtain* and *slechtana*² from the Leabhar Breac, and explains them by O’Clery’s definitions of *fighill* and *croisfhiigill*, in which *slechtain* is equated with *genuflection*. The sentences in which the words are found we shall deal with by and by. The definitions, it may be admitted, sustain F. Malone’s contention. But they do more. They furnish additional proof, if any were needed, of the justice of Zimmer’s conclusion—

¹ Trans. R. I. A., vol. xxiv., pt. ii., p. 200–1.

² F. Malone nearly always writes *slechtain*, &c.; but this is manifestly an oversight.

that it is the most unscientific thing in the world to employ Glossaries like O'Davoren's and O'Clery's as exegetical aids for Middle-Irish Texts.¹ The compiler who sets down *meditatio* as a prayer made *on the knees*, and defines *teacht* as (coming out) by *dol ann* (going in) needs no refutation. On the other hand, O'Clery's splendid services to Irish literature, and his modest declaration that his sole aim was to give a little knowledge to the ignorant, and to stimulate the learned to fuller and better work, disarm all criticism. But that two of his most inaccurate explanations should be brought forward as conclusive philological proofs now-a-days, shows how far Irish studies have progressed in Ireland since the 28th of October, 1643.

(1.) *Figil* has in Irish the various meanings it possesses in the Liturgical Latin from which it is borrowed. Thus we find *cen figill*,² without watching; *figlem*,³ let us watch; *cachain figil*,⁴ he sang a vigil. These exercises, and the posture in which they were ordinarily practised, are shown in one of the *Canones Hibernenses*,⁵ in which, it will be noted, *standing* is imposed as a penance. We give the reading of the Paris, as being fuller than that of the St. Germain, MS. *Arrium* is the Latinized euphonic form of the Irish word *aithirge*, penance. It is correctly explained *remissio poenae*, *permutatio*, *imminutio*, by Ducange.

Arrium anni, *trini dies et noctes sine sede et somno*, nisi paulisper; et [cum] *cl psalmis cum x canticis*, *stando et orando*, in omni hora; *xii quoque flectiones genuum flectantur in omni hora orandi: et palmae supernae ad orationem*.

(2.) *Crosfigil* is compounded of *cros* (cruz) and *figil*. Taking *palmae supernae ad orationem* in connection with *canat triginta psalmos in cruce* of the Bobio Penitential,⁶ we have one of its meanings. In the Leabhar Breac⁷ *cumque levaret Moyses manus*⁸ is rendered *in tan conocbad Moysi a lamu hi crosfigill*, when Moses raised his hands placed cross-wise. And in another page⁹ of the same MS., where by a strange mistake, which occurs also in the Saltair na Rann,¹⁰ some of the incidents of Exodus xvii. are transferred to Josue x., *crosfigill* is used three times with the same signification.

The second meaning is given in the prose Rule of the Culdees. *Crosfigell* is there said to be "the sign of the ✠

¹ Keltische Studien, p. 92.

² Leabhar Breac, p. 261, b, 62.

³ Ib. 44. ⁴ P. 101, 16 (of large letters).

⁵ II, 2.

⁶ C. 39.

⁷ P. 259, a, 56-7.

⁸ Exod. xvii., 11.

⁹ P. 124, b, 26, 28, 33.

¹⁰ 5090, sq.

with thy right hand up and down," *airrdhe na ✠e cot laim ndeiss . . . sis ocus suass*.¹

Figil and *Crosfigil* have, therefore, no radical relation to *genuflection*; and, consequently, the objection to our translation, based upon O'Clery's Glossary, necessarily falls to the ground.

We now proceed to show the meaning of *slechtam*; and *fille* of *m gluni*; and to establish the contrast between them.

I. (a.) The original meaning of *slechtadh* is *to cut*. This meaning was well known to O'Clery, as several entries regarding the clearing of woods are found in the opening pages of the Annals of the Four Masters,² of which he was the chief compiler. Hence he glosses it accurately *gearradh*, cutting.³ The causalsense, *to fell*, is given in *Lebar na hUidri*,⁴ in one of the oldest forms extant: *raselgatar infid*, they felled the wood; and the same idea is conveyed by *procella arbores prostravit* in the Annals of Ulster.⁵

In the sense of *to slay*, we meet with *slechtadh* in *ros-laig claideb Iohen*,⁶ the sword clove John. *Shelaig* is also the equivalent of *percussit, contrivit*.⁷ The corresponding passive preterite is syncopated. It is found, to quote one out of numerous examples, in the Ambrosian Codex, in a gloss on *quae res illis exitio fuit*; ⁸ *conrusleachta ab angelo*, so that they were destroyed by an angel. Similarly in the Annals of Tighernach we have *Connachtenses prostrati sunt*.⁹

Slechtadh is also used reflexively, *to prostrate oneself*. Thus: *si cadens adoraveris me, dia slechtadam ocus dianumadra*,¹⁰ if you prostrate yourself to me, and if you adore me; and in the *Saltair na Rann*, *prostratus coram rege*¹¹ is rendered *roshlecht do David*,¹² he prostrated to David. This is what may be called its ecclesiastical or liturgical signification.

Lastly, by the usual extension, it came to denote *submission to*. For instance, *roslecht do Patraic ocus rocreit do Dia, obeolu nama, ocus ni o cride glan*,¹³ he submitted to Patrick and believed in God, from his mouth alone, and

¹ L. B., p. 10, a, 13, 14.

² Ad an. 2550, 2859, 3529, 3549, etc. Ed. O'Conor.

³ Glossary, voc. *slechtadh*.

⁴ P. 58, a, 1.

⁵ Reeves: Adamnan, p. 408. The entry is not in O'Conor.

⁶ L. B., p. 76, b, 7 (of large letters).

⁷ IV. Reg. xix., 35; Eccles. xlviii., 24. L. B., p. 259, b, 1.

⁸ Fol. 53d; Ed. Ascoli, p. 199.

⁹ Ad an. 763. O'Conor: Rer. Hib. Script., vol. ii., p. 256.

¹⁰ Mat. iv., 9. L. B., p. 46, b, 59, 60.

¹¹ II. Reg. xix., 18. ¹² 6995.

¹³ P. 27, b, 40-1.

not from a clean heart, is the description given in the Leabhar Breac of King Loeghaire's feigned conversion.

(b.) The substantive *slecht*, *slechtain*, pl. *slechtana*, has the same variety of meaning as the verb. Hence we find in the Saltair na Rann¹ *dias doib fri soirsi slecht*, two of them for the craft of cutting (carpentry). *Tallaght* is explained in Cormac's Glossary² as the plague-destruction, from the numbers killed by the pestilence and buried there. *Magh Slecht* was so called, according to the Four Masters³ and a Stowe MS., quoted by O'Connor,⁴ from the number of prostrations (*slectanaib*) performed on that plain in adoring the idol, which was subsequently destroyed by St. Patrick.

II. We come now to *fillem gluni*. *Fillim* is an active verb signifying *to bend*. An oversight respecting it in the Grammatica Celtica has given rise to two funny feats of etymology. At p. 435 we read: *fillim* (gl. *tardo*, gl. *lento*) [Sg.] 145^a. Pr. Cr. 56^b. Now *tardo* is found neither in the St. Gall,⁵ nor in the Carlsruhe,⁶ Priscian. But Windisch⁷ with his fine scholarly precision, assigns *tardo* to 145^a, and *lento* to 56^b. Next, he cuts *fillim* into 1 and 2; and, finally, explains 1 by *tardo*, *lento*, and 2 by *flecto*, and five other meanings taken from O'Reilly's Dictionary. F. M'Swiney, however, caps the climax. He copies the English words of Windisch's No. 2, and improves upon his No. 1 as follows: *I stop, stay, delay, bend*.⁸ Had any of them turned to p. 983, he would have found a very simple explanation: Verb. *fillim* (gl. *lento*,—are; i.e. *flecto*) Sg. 145^a. Pr. Cr. 56^b. That is, *fillim* is the Irish of *lento*, *I bend*.

Fillim is also used intransitively in the spoken language in the sense of *to turn*. Thus, *d'fhill se thar ais*, he turned (himself) back.

III. The contrast between *slechtam* and *fillem gluni* is shown in the following. In the life of St. Martin in the Leabhar Breac⁹ we find: *ro fhill M. a gluni annsin, ocus dosgni slechtain ocus crosfigill, ocus ro guid in Coimdid*, Martin bent his knees thereupon, and made prostration, and extension of hands cross-wise, and prayed God. Again, *Cumque adorassent eum* of Genesis¹⁰ is rendered in a quatrain of the Saltair na Rann:¹¹ *fillsit gluine . . roslecht [sat]*, they bent knees, they

¹ 4189. ² Voce Tamlachta. Book of Leinster, p. 179, col. 2, 7 sq.

³ Ad an. 3656. ⁴ Rer. Hib. Script., vol. 1, Prolog. p. xevi.

⁵ Ed. Ascoli, p. 86.

⁶ Ed. Zimmer, Glos. Hib., p. 222.

⁷ Wörterbuch, p. 549.

⁸ Compend. Ir. Gr., p. 157.

⁹ P. 61, a, 25-6.

¹⁰ xlii., 6.

¹¹ 3466-7.

prostrated themselves. It is unnecessary to remind biblical students of the meaning of *adorare* in this passage.

Our readers have now before them the data for judging the accuracy of the following assertions of F. Malone:—

(1.) “He groundlessly contrasts *slechtam* with *fillem*.”

(2.) “*Slechtam* and *fillem* are not contrasted, but always coupled, and sometimes, as here, identical.”

(3.) “*Slechtain* came to signify adoration as well as kneeling.”

(4.) “Sometimes the word *fillem*, ‘to kneel,’ is coupled with *slechtain*, to show that the kneeling was not merely a physical, but a moral act.”

Before dealing with the quotations made by F. Malone from the *Leabhar Breac*, two things are to be premised.

First, the Greek *θεῖς τὰ γόνατα* and the Latin *genuflectere*, *genua ponere*, could mean not alone genuflection, but also prostration. This is shown in the account of the Prayer in the Garden. St. Luke¹ writes *θεῖς τὰ γόνατα, positis genibus*; St. Mark,² *ἐπιπτεν ἐπὶ τῆς γῆς, procidit super terram*; and St. Matthew,³ *ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, procidit in faciem suam*. F. Malone will admit that the Irish equivalents for these phrases would be fairly conclusive on the question of *prostration* and *genuflection*. Well, fortunately, we have found the required expressions in the *Leabhar Breac*,⁴ and they are no other than *doroine slechtana*, he made prostrations; and *roshlecht*, he prostrated himself.

Secondly, *prostration*, as distinct from *genuflection*, being thus familiar to Irishmen, we can naturally conclude that the distinction was carried out by such of our countrymen as wrote in Latin. Accordingly, we find *corporis flexibilitate* in the second Instruction of St. Columbanus;⁵ *flexis genibus in terra se prostravit*,—in oratione *prostratos*,—*ingeniculantes, prostratis in terra vultibus*,—in Adamnan;⁶ and, centuries later, *prosternantur super genua*. . . *super eos jacentes* in the *Ordo Nuptiarum* of the *Corpus Missal*.⁷

F. Malone's first extract is from the life of St. James, in which it is said the Apostle's knees were as enlarged as a camel's, from performing *slechtain*. F. Malone translates *slechtain* by *genuflection*, and says “the position in prayer is determined by the effect on the knees.”

¹ xxii., 42.

² xiv. 35.

³ xxvi. 39.

⁴ P. 164, a, 33; 247, b, 32.

⁵ Fleming, *Collectanea*, p. 47, b.

⁶ l. 2; iii., 13; 22.

⁷ Ed. Warren, p. 82

But why, instead of telling us about "tradition and Eusebius,"¹ did he not produce, or refer to, the *original passage* of which the Irish is a translation? He could surely have found it with very little trouble.

Solusque ingrediebatur templum, et fixis genibus, pro populo deprecabatur, in tantum ut camelorum duritiem traxisse ejus genua crederentur.

Now we are in a position to throw additional light upon the subject, and from an unexpected quarter. We can produce an Irish writer who had this extract, perhaps even the original, before him, and who thought the position in prayer was determined by the effect *on the hands*, as well as on the knees. In the Vatican *Marianus*² the concluding portion of the sentence just given stands thus: in tantum ut camellorum duritiā *callis et genua* traxisse crederentur.

Thus we have two of "the sea-divided Gael"—one in Germany, the other in Ireland—expressing the same idea in different languages. A coincidence more undesigned and more veracious we venture to say will not be easily found.³

The two remaining quotations are from a Latin-Irish piece headed, *De die Pentecostes*. This is one of seven compositions found only, as far as we know, in the Leabhar Breac. Philologically they are extremely valuable. As such, one of them was translated and edited by the present Writer in the second series of this journal.⁴ A reference to that will show they are commentaries on Scripture Texts, made up of extracts from works most of which are now probably lost. These excerpts are arranged under four heads:—"their history," to quote the words of an old gloss, "their sense, their moral, and their anagogue."⁵

F. Malone says:—"What puts the meaning of *slechtain* beyond doubt is a rendering of the phrase in Latin, *nec*

¹ F. Malone quotes from book v. chap. 5 (Hist. Ec.) two clauses as part of Eusebius' account of St. James. Will it be believed? The clauses are part of the well-known description of the miracle of the Thundering Legion! If anyone doubts this, let him consult the *Christian Classics*, Pt. 1, Greek. Dublin, 1858, p. 23, or Burton's Ed., Oxon. 1838, vol. i., p. 325.

² MS. Palatino-Vaticanum, 830, fol. 98, verso, 29-30 (ined.)

³ Perhaps the most conclusive proof of prostration, as shown in the effect on the *forehead, nose, elbows* and *knees*, is supplied by a quotation in O'Connor (*ubi sup.*, vol. 1, p. xxii.) But the Text is so badly given, that our Emendation and the reasons therefor would occupy a page. We therefore reluctantly pass it over.

⁴ Vol. vii., pp. 127-35, 237-40, 263-8.

⁵ A stair, ocus a shians, ocus a moroil, ocus ananogaig. Leabar na hUidri, p. 11, a, 42, 43.

genua esse flectenda." Now the one thing beyond all doubt is, that these compositions were *originally* Latin, and then 'rendered' into Irish. This is evident from two facts. First, the Latin sentence always stands first, the Irish version which follows being very often fuller. Secondly, the piece for the Circumcision occupies four columns.¹ The two first contain Latin-Irish sentences; the remaining two, Latin exclusively. Nor is this all. Side by side with the latter, two other columns were left vacant for the reception of the Irish version, which was evidently not completed at the time the MS. was transcribed. But, strange to say, it was never supplied, and the blanks have been reproduced in the Lithographed Edition.

The conclusion is therefore evident. The present translator, like Marianus Scotus and the writer of the Life of St. James, took *genua flectuntur*, *genua flectenda*, to mean *prostrations*, and employed *slechtana* accordingly.

F. Malone's translation of the quatrain is as follows:—

When we enter the church
We kneel three times.
Only on Sundays of the living God
We bend not the knee.

To this version there are two objections which F. Malone has to meet. First, he has to show that *nama* (*only*) can, and must, be construed with the words which follow it, and not with the word which goes before. Secondly, when he has done this, he will have given the clearest proof yet produced that the Rule is pseudonymous.

F. Malone relies on his two quotations from the Leabhar Breac composition—*De die Pentecostes*—to prove that the standing posture on Sunday existed in the Ancient Irish Church. But their structure, contents, and original language show conclusively that these compilations were commentaries and not homilies. They were studied in the Scriptorium, not preached in the pulpit. Hence they contain nothing peculiarly Irish, nothing racy of the soil. Nor are the extracts referred to an exception.

They are taken, in fact, from one of the *Conferences* of John Cassian,²—Abbot of Marseilles, and Chief of the

¹ Pp. 56, 57.

² As showing the estimation in which Cassian was held in the Ancient Irish Church, it may be stated that he is mentioned in the Elegy of St. Columba (L. U., 11. a), and canonized in the Festology of Ængus (L. B., 100). The gloss on the last passage gives the novel information that he was Bishop of Constantinople.

Massilienses,¹—who flourished in the first half of the fifth century.

Coll. xxi., cap. 20.²

Ideo namque in istis diebus nec in genua in oratione curvantur, quia inflexio genuum velut poenitentiae ac luctus indicium est. Unde etiam per omnia eandem in illis solemnitate quam die dominica custodimus, in qua majores nostri nec jejunium agendum, nec genu esse flectendum, ob reverentiam resurrectionis dominicae tradiderunt.

Leabhar Breac, p. 54, b. 55, a.

Ideoque his diebus nec genua in oratione flectuntur, nec consueta jejunia observantur. Unde etiam per omnia eandem in illis solemnitate dominici diei custodimus in qua [quo] majores nostri nec jejunium agendum, nec genua esse flectenda, ob reverentiam dominice resurrectionis tradiderunt.

This discovery leads to two others which are of interest to patristic students and palæographers. (1.) In supplying the correlative clause, the Irish MS. gives the true reading of the first part of the first sentence. (2.) Thereby we can explain the presence of *in* after *nec*. The original had *neque . . . nec*. One copyist forgot to transcribe the *nec* clause. Then another, not knowing what to make of *neque*, resolved the contraction of *que* into *e* and *in*, which it somewhat resembles. In this manner, *nec in* made their appearance in the printed Text. These are some of the facts which show how serviceable critical Editions of Hiberno-Latin MSS. would be to workers in fields lying outside the domain of Irish Archæology.

F. Malone gives this same reference to Cassian, and thus gets into an awkward dilemma. For, if he had the *Conference* before him when he wrote, why did he fail to note that the passages just given were one and the same? And if he had not, does he consider copying references at second-hand a legitimate method of discussion?

The following positive proofs we submit are decisive against the existence of this custom in the Early Irish Church.

St. Finian of Clonard died in 549, and consequently may have been instructed by our National Apostle himself. Amongst his pupils were St. Ruadhan of Lothra, and St. Columba of Iona, who died in 584 and 597 respectively.

¹Hergenröther: *Handbuch der allg. Krehngschte.*, vol. 1, p. 302, sq.

²Cassiani Opera. Nova Editio. Atrebatii, 1648, p. 795.

St. Gall was born in 545; studied in the School of Bangor; and ended his life in the monastery which bears his name, at the age of 95. What was carried out in the establishments founded by those Sages and Saints—

Quos insula nostra,
Nobilis indigenas nutrit Hibernia claros—¹

shows the practice of the Irish Church from its foundation to the middle of the seventh century.

(1.) St. Columba died on *Sunday*. The closing scene is depicted by St. Adamnan in a chapter unsurpassed, perhaps, in the whole range of Christian biography. The following extract bears upon our subject:—

Tum proinde media nocte pulsata personante clocca, festinus surgens ad ecclesiam pergit, citiorque ceteris currens, solus introgressus juxta altare *flexis* in oratione *genibus recumbit*.²

The Irish equivalent for *flexis genibus recumbit* would, it will be conceded, have an important bearing upon the question whether *slechtain* meant *prostration* or *genuflection*. And, once more, the Leabhar Breac³ supplies it in its valuable Memoir of the Saint. *Do rigne slechtain ocus ernaigti nidichra icon altoir*. He made prostration and fervent prayer at the altar.

(2.) The death of St. Columbanus took place in Bobio, on *Sunday*,⁴ in the year 615. The event was revealed at the same time to St. Gall. What he said and caused to be done in consequence, is told by his biographer.

Pro ejus itaque requie sacrificium salutis debet immolari, et signo pulsato, oratorium ingressi *prostraverunt se* in orationem, et coeperunt missas agere, et precibus insistere, pro commemoratione B. Columbani.⁵

(3.) The Stowe Missal dates back nearly to the first quarter of the seventh century. St. Carthach, the reputed author of the Rule, four lines of which form the subject of the present discussion, may have called at Lothra on his way to Lismore, after his expulsion from Rahen, and used this very book in celebrating the Holy Sacrifice. The venerable volume contains an Irish Tract on the Mass, which occupies nearly four pages. That this document may have

¹ Quoted from Von Arx by Keller: *Bilder und Schriftzüge in den irischen Manuscripten*. Mittheil. der An. Ges. in Zürich, sieb. Bd., dr. Hft., p. 64.

² Lib. iii., 23.

³ P. 34, a, 3, 4.

⁴ Greith: *Geschichte der altirischen Kirche*. Freiburg, 1867, p. 375.

⁵ Wal. Strabo, i, 26.

been copied from a MS. as old as the one into which it has been transcribed, Dr. Stokes is constrained to admit.¹

The following passage occurs in the Tract:—²

Quando canitur: *Accipit Ihs. panem*, Tanaurnat insacart fathri duaithrigi dia peethaib, atnopuir Deo, ocus slechthith inpopul.

When *accipit Iesus panem* is chanted, the priest bows down thrice in repentance for his sins: he offers them (the bread and wine) to God (*i.e.*, pronounces the words of Consecration), and the people prostrate.

The force of this proof can be evaded only by one of two methods—either by maintaining that *slechthith* means *to genuflect*; or that Mass was not celebrated on *Sundays* in our Ancient Church. The first contention has been disproved above; the second is a *reductio ad absurdum*.

A most interesting coincidence, and an additional proof of the antiquity of the foregoing extract, is the presence in the same final position (*auslaut*) of the infected form *th* in perhaps the oldest Irish sentence but one, which has been preserved to us. The genitive singlar³ *ind richith*, *of the kingdom*, is found in a quatrain on the last page of the Book of Dimma, a seventh-century Evangelistarium, once the property of St. Cronan's Monastery, Roscrea.

We subjoin a list, *which is not exhaustive*, of F. Malone's *Errata*, compiled from three pages of his paper.

(1). 'H. 2. 16, T.C.D., is a MS., of the eighth century.' O'Curry⁴ says the *oldest* part of it was written in 1390,—*nearly seven hundred years later than F. Malone's date!*

(2). "*Fille*m 'to kneel.'" We have seen above that *fillem* has, *by itself*, no more connection with *kneeling* than *to bend* has without *knees*, or *flectamus* without *genua*.

(3). "*Leccaib marmair*." *Marmair*, *of marble*, is here incorporated with the text. In the MS. (Leabhar Breac) it is an interlinear gloss: flags, *i.e.*, of marble.

¹ Kuhn's Zeitschrift, Bd. xxvi., fts. Hft. p. 498.

² Fol. 64, b, 24–6. Facsimiles taken by Rev. F. E. Warren, B.D., Frenchay Rectory, Bristol. Stokes, *ubi sup.*, p. 503.

³ O'Curry (*Lectures*, p. 652) erroneously makes it the genitive plural—*of the heavens*, a blunder which has been copied by Rev. E. Hogan, S.J., who adds two more of his own. He translates *dom* by *thee*, instead of giving O'Curry's accurate rendering *for me*; and, *with the evidence of the contrary under his hand*, he says O'Curry quotes the quatrain "as the oldest piece of pure Gaelic in existence." O'Curry very properly says "*perhaps the oldest*," &c. *Three blunders in six lines!* (*Gaelic Journal*, no. 8, p. 259.)

⁴ *Lectures*, p. 190.

(4, 5). "*Meithaid*." Two errors—the omission of a syllable and the erroneous lengthening of a contraction—are found here. The true reading is *metithir*—a comparative in *-thir*.

(6). '*Meithaid, hardened*.' Had F. Malone consulted O'Clery,¹ of whom he has such a high opinion, he would have found that *cruaidh* is the Irish for *hard*, and that *tormach*, which in the *Leabhar Breac*² means *increase*, is explained by *medughadh*. The phrase *metithir fri* expresses a comparison of equality, and is to be translated, *as enlarged as*.³

(7, 8). Lu. 9^a "*da cet dec slecthain=210 genuflexiones*." On verifying the reference, which, we must say, is *sui generis*, we found the reading *slechtan*. *Da cet dec* mean twelve hundred (1200). They are so rendered by the present Writer in a number of the first series of this journal.⁴ We had at the time Ward's *MCC*,⁵ and O'Donovan's 23rd Syntactical Rule⁶ before us. How little we thought that after a lapse of sixteen years we should have to print the one, and give a reference to the other, to prove the accuracy of our translation! The words occur five times in the *Chronicon Scotorum*,⁷ being always given correctly by the Editor as 1,200.

(9). "Genuflexions of the *Crossfighill*." The original passage is⁸: *nec genua in oratione flectuntur, nec odentur . . . slechtana na crossfigell ic ernaigthe*. Neither prostrations, nor extension of the hands crosswise, are performed at prayer.

(10). "Faire, meditation." F. Malone would have found in O'Clery⁹ that *faire* explains *friothaire*, which Cormac¹⁰ equates with *figell*, a *vigilia*, watching. And the *Leabhar Breac* Life of St. Patrick says he divided the night into three watches, and spent the third watch in *meditation*—is in tress frithaire *iteoir*.¹¹

We conclude by submitting another Textual Emendation in the same *Reading Piece* (VI.) to the judgment of Irish scholars. The first hemistich of the third quatrain stands thus in the *Grammatik*—

Canam pater oculus glorie each tairle trist.

The second line is doubly corrupt, being one syllable short and impossible to be translated. The coloured facsimile¹² shows how the Text is to be amended. The scribe over-

¹ *Vocibus Cruideata et Tormach*.

² P. 255, b, 15. So also p. 54, a, 16—one of the pages F. Malone quotes from!

³ O'Don. *Ir. Gr.*, p. 120.

⁴ Vol. iii., p. 477.

⁵ *Rumoldus*, p. 206.

⁶ P. 373.

⁷ Ed. Hennessy, pp. 148, 192, 200, 204, 266.

⁸ L. B., p. 54, b, 62-3.

⁹ *Voce* friothaire.

¹⁰ *Voce* figell. Ed. Stokes, p. 77. ¹¹ P. 29, b, 4. ¹² P. 261, b, 41.

looked the fact that the first *c* of *each* should be inverted—the well-known contraction for *con*. Read in this way we have *conach, ut non*¹—a Reading which gives at once the accurate scansion and the obvious meaning.

Let us sing a Pater and a Gloria,
That a curse may not befall.

B. MACCARTHY.

CORRIGENDA.

Vol. IV., p. 394, line 46, analytic should be (analytic).

„ p. 429, line 3, for *early* read *latter*.

„ p. 434, line 25, for *Indicative* read *Subjunctive*.

* * * In reference to the statement (p. 434) that he assigns a first singular to a third plural, F. M'Swiney writes:—I took *failsigfit*, first by itself as a verb of the I [iii.]-conjugation. Its 3rd Pl. B-Fut. ends in *fit*. In the *next* line I give it with a reference to the extract (V 1) in which it occurs, “*failsigfit-sea, Sg. 1. I will show.*”

Our charge was based upon the following, to which, it will be seen, F. M'Swiney *makes no allusion in his letter*:—

Windisch, p. 137, col. 1.
foillsigim *ich zeige*; follsiges;
failsigfit; foillsigthir; *Inf. foll-*
sigud.

M'Swiney, p. 158, col. 1.
foillsigim, 3rd, I show; *Pres.*
Sg. 3. relative, follsiges; *B-Fut.*
Pl. 3. failsigfit; *Pass. Pres. Sg.*
3. foillsigthir; *Inf. follsigud.*

Here we have four verbal forms, not one of which, be it remembered, is taken *by itself*; all are found in the *Pieces*—V 3, V 1, I 31, (in F. M'Swiney I 39), and V 3. In collating, therefore, we marked *B—Fut. Pl. 3* as a blunder. Will F. M'Swiney maintain that *failsigfit* is taken here *by itself*? That shows we did not bring the charge without having the proof in readiness.

The passage to which F. M'Swiney alludes is this:—

Windisch, p. 136, col. 1.
failsigfit *zu* foillsigim.

M'Swiney, p. 156, col. 2.
failsigfit, *B—Fut. Pl. 3. of foill-*
sigim, I show; *Sg. 1. failsigfit-*
sea, V 1. I will show.

These interpolations we marked as *correct but irrelevant*. Owing in some measure to this marginal annotation, they passed completely out of our memory, and we have to express our regret to F. M'Swiney for the injustice we have unwittingly done to him in consequence.

¹ Zeuss, *Gr. Celt.* p. 745.

"As regards the other strictures on the test passage," F. M'Swiney continues, "Herr Windisch gives no translation, nor does he classify the several inflections." This, it will be observed, is a full admission of our charge, that the Pieces can neither *be translated with the help of the Vocabulary, nor parsed by the aid of the Grammar.*

"In the notes added by me," F. M'Swiney goes on to say, "the verbs in question are severally assigned to the Pres. Conjunctive, or to the Imperative, the former, of course, being taken in an Optative sense."

The verbs to which we alluded are *ní etatar*, "they knew not," which is assigned (p. 157), to "*Fetar, Depon.*, I know; *Sg. 3, fitir*; *Pl. 3. ní etatar*;" and *tucthar*, let (the vessels) be brought, which is assigned (p. 172) to "*Pass. Conjunct. Sg. 3.*" Comment is needless.

"Not having seen the Leabhar Breac since Christmas last, I do not venture to question the proposed emendation of the reading of verse 8, Lesson VI. But I may call attention to a liturgical difficulty. What is there to show that *prostration* was ever a common practice of the Irish Churches? As a manifestation common to the general body of the faithful, I find no instance of it in the West. I have been able to discover it only in the practice of the Greek Church on the Wednesdays and Fridays of the Great Lent. I suggest this difficulty, as it affects the value of the conjectural emendation and rendering set forth in your pages."

The innuendo that an inspection of the MS. would, perhaps, disprove our emendation will appear in its true light when the following facts are mentioned. First, the page which contains the line is given in coloured facsimile in the Lithographed Edition. Secondly, not content with this, we procured a tracing of the *Original* from the Royal Irish Academy. Thirdly, with these two lying before us, we came, as any one with the smallest knowledge of Irish and of Palæography should come, to the conclusion that *imama* was an ignorant grouping on the part of the Leabhar Breac scribe.

For the rest, a *general* solution of the "difficulty" we venture to say will be found in the foregoing paper. But there is a *particular* solution which escaped F. M'Swiney's notice, probably because *he omitted the explanation* contained in the *Grammatik*. The very Title of the Piece shows that the Rule was intended not for one of "the general body of the faithful," but for a *Culdee*, that is, as Windisch rightly says in the *Vocabulary*, for a monk.

B. M. C.

COLLECTIONS.—DIOCESES OF KILDARE AND LEIGHLIN.

THIS is the first volume of a History of the Dioceses of Kildare and Leighlin, which is being compiled by the Very Rev. Michael Comerford, V.F., P.P., Monasterevan. The Rev. Author is already well known in ascetical literature. Besides the numerous books of piety which he has translated from the French, he has published some original works, such as *Holy Indulgences*, which are recognised as possessing great merit, and are frequently referred to for accurate and reliable information on the subjects of which they treat.

The present volume contains an account of all the Bishops of Leighlin and Kildare. The two unbroken lines of succession descend from St. Conlaeth in Kildare (A.D. 490), and from St. Laserian in Leighlin (about A.D. 639), and unite in 1678 under Dr. Forstall, since whose time these ancient sees have been under the rule of a single prelate. As was inevitable, only a brief notice could be given of the earlier bishops, but occasionally F. Comerford has been enabled, by his extensive acquaintance with Irish Archæological literature, to restore missing facts, and to throw satisfactory lights on matters that were hitherto doubtful and obscure. The life of Dr. Keeffe, who was appointed Bishop by Propaganda in 1751, and of the subsequent bishops down to the present day, is given in greater detail. We are glad to see that Fr. Comerford has been able to give copious extracts from the "Diocesan Book" of Dr. Doyle, who was himself, perhaps, the most remarkable and illustrious prelate of modern times in the Irish Church. Amidst his other labours, this great man seems to have contemplated compiling a history of his predecessors. It is satisfactory to know that this compilation arranged for the use of the Bishops of Kildare and Leighlin, is preserved in MS. at the Episcopal residence, Braganza, Carlow. The extracts given from this "Diocesan Book" are characterized by the flowing style and nervous eloquence of "J. K. L.," and bear touching testimony to the tender and affectionate veneration which the writer entertained for the saintly and devoted men to whose labours he had succeeded. "James O'Keeffe," writes Dr. Doyle, "was a native of these dioceses, and descended of one of the most ancient and most respectable families, whose

branches extended through the County of Carlow and the Queen's County. He went at an early age to Paris, and was greatly distinguished during the course of his studies. He took the decree of Doctor of Divinity at the Sorbonne, at a time when that body shone with the brightest splendour. His stature was not large, but his constitution was strong, and until his sight failed him—for like another Tobias, he was led for the latter years of his life—his labours were uninterrupted. . . He had scarcely any income, and when money was given to him he only retained it until he was met by some victim of distress. From his letters which I have perused, it may be collected that he was often in want of the most common necessities, yet he never complained. . . Religion seemed to rise at his call from the grave in which she was buried, and the vineyard assigned to him changed from a state of desolation to comparative fruitfulness. He was the soul and guide of the Irish prelacy and laity. It is presumed, from the ability, talents, learning, and prudence of this great Prelate, as well as from that humility which governed him, that he was the author though unknown, of many valuable documents emanating at that period from the Catholic body.

“A faithful servant who had long attended him, attached to him more by love than by reward or gain, had secreted from his master some time five pounds; he had reserved it from the hands of the poor, for whom it was destined, and reserved it to purchase a coffin and shroud for their father when he should be laid in the tomb. These five pounds defrayed the funeral expenses of Bishop O’Keeffe, one of those great and good men who do honour to nations, who deliver people from bondage, who shed lustre on the highest station, who exemplify the divinity of true religion, who inscribe their own names in the catalogue of the just. Dr. O’Keeffe died, but his memory still lives. I have often visited his naked grave, and heaved a sigh to heaven over so much worth. I have enclosed with a railing the sod which covered him, and raised a stone and inscribed his name on it, over the spot where he lies entombed. I desire that my remains may be gathered to his, in the hope of accompanying him at the General Resurrection to the presence of our Lord.” The monument to which Dr. Doyle refers, was erected in 1821, and may still be seen in the “graves,” Carlow, inscribed with a Latin epitaph that attests the elegant scholarship of the composer. We have rarely read anything more attractive than the vivid and

graphic description which Fr. Comerford gives of the life and labours of the bishops who succeeded Dr. O'Keeffe. The memory of the remotest of them, Dr. Delany, is still fresh in the minds of the people. He it was who founded the Convents of St. Brigid and the Monasteries of St. Patrick, in Tullow and Mountrath, and established in the former town, which was then the Episcopal residence, the Procession and Adoration of the B. Sacrament during the Octave of Corpus Christi, the festivities in connection with which have ever since been celebrated there with special devotion and solemnity.

In 1819 the Right Rev. James Warren Doyle was consecrated Bishop of Kildare and Leighlin. This was the immortal "J. K. L.," who, in his brief, but brilliant career, brought undying glory to his diocese and his country. Gifted with extraordinary talents which he developed and employed with indefatigable energy, he shared with O'Connell in the supremacy of political influence, and within the sanctuary had absolutely no compeer. "J. K. L." was the Bossuet of the Irish Church.

Many yet live who heard him preach, and the impression produced upon them remains fresh and vivid to this day. As a sample of his eloquence the sermon which he delivered at the consecration of the Cathedral, Marlborough-street, Dublin, November 14th, 1825, is given *in extenso* by Fr. Comerford, in an Appendix. Not as if this were a specially splendid effort. We have ourselves seen the MSS. of more than 100 sermons of Dr. Doyle carefully written by his own hand, as if in preparation for the press, many of which we prefer to the one which Fr. Comerford wisely selects, not because it is the best, but because it is more likely to be generally interesting. Those who read this sermon carefully, and are acquainted with the noble statue of Dr. Doyle in Carlow Cathedral—the *chef-d'œuvre* of Hogan—may easily imagine the thrilling effect which a preacher of such majestic presence would be likely to produce, with such a flood of oratory at his command.

The *Alumni* of Carlow College will be proud and pleased to know that the second part of the present volume deals with the history of the *Alma Mater*. Carlow College has now for well nigh one hundred years filled a large space in the religious and educational history of Ireland. Opened in 1793—two years before her greater sister Maynooth—her career all through has been the realization of the motto, so appropriately, after the relaxation of the

penal laws, inscribed on her shield, RESCISSA VEGETIOR ASSURGIT. Her scholars, whether ecclesiastical or lay, came from far and near, and, in due course, left her halls, to fill at home and abroad, some of the highest offices in Church and State. In America, in Australia, in every part of the world, as well as in Ireland, there are those who retain fond remembrance of the happy days in "Old Carlow," and who will be truly delighted to read in Fr. Comerford's pages, record of the distinguished men, whose memory they hold in honour, and whose names, to every Carlowrian, are familiar as household words. Great educational establishments must, of necessity, contain within their walls, whether as pupils or professors, men destined to leave their mark in the history and literature of their country. It is of great importance, therefore, to keep and preserve the Collegiate annals for the enlightenment and entertainment of future generations. What could be more interesting to the Irish priest or to the future historian of the Irish Church than the history of our great national Ecclesiastic College? The longer such a mark is delayed the more difficult will its execution become. Fr. Comerford has written well, though admittedly not exhaustively, the story of his own *Alma Mater*, and Carlowrians all the world over, will thank him for the loving zeal with which he has collected facts of interest and importance, in illustration of the character and labours of the distinguished men, who in times past, have been connected with Carlow College.

The Appendix to the volume contains a number of miscellaneous papers of great value and interest. Besides various taxations and returns, reports on state of Popery in Ireland, account of Mass Houses, Popish Priests, &c., in the Diocese of Leighlin, Fr. Comerford gives a summary of the Acts of some Provincial Synods held during the 17th century at Kilkenny, at Tyreogir, in the Diocese of Kildare, and in Dublin, which throw a curious light on the state of religion in Ireland at the time. The letters, which are also given in the Appendix, of the Rev. Benjamin Joseph Broughall, a remarkable and saintly priest, who resigned his charge of the parish of Graigue-na-managh, to make a pilgrimage to the Holy Land, and who finally became a monk in the Benedictine Monastery of Monte Cassino, where he died in the odour of sanctity, make a most agreeable and edifying chapter in the autobiography of a saint.

We congratulate the Rev. Author warmly and sincerely

on his success in this First Part of the History of Kildare and Leighlin. In the Second Part, which we are happy to be informed is already in progress, the parishes will be treated of in detail. For reasons that it is not necessary to enumerate, it is not to be hoped that a full history can be written of our early national and ecclesiastical affairs. During the three centuries of persecution, the records that would serve that purpose, have perished or been destroyed. No doubt much that is authentic and of extreme value and interest, can be gleaned from the documents that have survived the penal days, and that may be found not only in the various offices of these kingdoms, but in many of the Continental monasteries and libraries. The archives of the Vatican abound with most precious materials for the compilation of an Irish Ecclesiastical History, and Dr. Moran, the learned Bishop of Ossory, has done incalculable service by publishing so many of these priceless papers in his "*Spicilegium Ossoriense*."

But though the detailed history of distant centuries be no longer possible, it will be our own fault if we neglect gathering for present and future use the facts of more modern times which still live in the memories and traditions of the people.

Few would believe how rapidly the knowledge dies away of even comparatively recent events. Rarely is even the "oldest inhabitant" able to give any accurate account of what happened in his parish so lately as 50 years ago. And particularly now, in what may be termed the transition period of our people's vernacular, the tales and traditions that were handed down, with wonderful correctness, from generation to generation in the Irish language, are barred from further descent amongst a people to whom the Celtic is rapidly becoming an unknown tongue. Therefore is it of paramount consequence that every effort should at once be made to collect and place on permanent record, whatever knowledge of the past can still be obtained. This is a work that demands a division of labour. No one man can visit every monument and tombstone in Ireland, nor consult the local traditions of more than 2,000 parishes. The plan adopted by Fr. Cogan in his "*Diocese of Meath*" has been followed by Fr. Comerford in his "*Collections*." A learned and energetic priest in each diocese puts in motion all the means at his disposal and secures the co-operation of his fellow priests, to write the history of his diocese. It is to be desired that the example of Dr. Moran,

of Ossory, in establishing a diocesan Archæological Society, were more extensively followed. The Ossory Archæological Society has already published several volumes mainly bearing on the history of the ancient Diocese of St. Kieran. But members are free to discuss all questions of Irish Archæological interest. Dr. Moran himself, whose second instalment of the History of the Bishops of Ossory, has just appeared, has contributed to the Society voluminous papers of general interest, and we observe, with great pleasure,³ that Fr. Comerford, too, has read papers in Kilkenny, in reference to parishes in the Diocese of Leighlin and Kildare.

It is only fair to bear in mind that the work which Fr. Comerford has undertaken, and in part accomplished, involves very considerable trouble and expense. To visit, personally, every spot of historical interest in a diocese, to come into communication with the innumerable depositories of local traditions, to decipher and collate musty manuscripts and illegible letters, to wander through the maze of documents that must be examined, to reconcile conflicting testimonies, to search for missing facts, these are only a sample of the difficulties that attend the preparation of the History of an Irish Diocese. Furthermore, it is an open fact that an Irish Missionary Priest cannot bear the expense of printing and publishing a large and beautiful book, careless of a return. The man who writes the history of an Irish Diocese does a public service, and if he does it well, it is ungrateful, I had almost said dishonourable, not to show practical appreciation of his work. In any case, Fr. Comerford's "Collections" is sure to sell. It is brought out in splendid style, and at a moderate price, by the well-known Catholic firm of Duffy and Sons. The paper and type are excellent, and several admirably-executed lithographic portraits are interspersed amongst the 340 well-filled pages.

M. J. M.

PROBATE JURISDICTION OF IRISH CATHOLIC BISHOPS IN 1643.

WITH AN APPROXIMATE CORRECTION OF A WRONG DATE IN
IRISH ECCLESIASTICAL HISTORY.

DR. BRADY'S notice of William Terry, who was appointed by the Holy See, Bishop of Cork and Cloyne on the 14th of January, 1722, and was consecrated on the 4th of April, 1623, concludes thus:—"Terry, or Therri, who was born in Cork in 1573, is said to have died in 1640."¹ Now among the family papers of Cornelius O'Brien, Esq., J.P., now of Athenian-terrace, Queenstown, but formerly of Kilcor, are two, in which we have it, under Bishop Terry's own hand and seal, that he was alive and attending to business on the 22nd of March, 1643, that is, well into the third year after that in which he died, according to the authority followed, somewhat doubtingly indeed, by Dr. Brady. By the first of these documents William, by the grace of God and the Apostolic See, Bishop of Cork and Cloyne, granted administration of all and singular the goods, rights, dues, and chattels of Thadeus O'Brien, of Cuillnacurry, lately deceased, gentleman, to Catherine Brien, *alias* Callaghan, widow, relict, and universal legatee of said Thadeus O'Brien. In the second document the Bishop notified that the will of Thadeus O'Brien, of Cuillnacurry, lately deceased, gentleman, was on that day proved and approved in common form of law, and inserted in the Acts of his (the Bishop's, Consistorial court at Cloyne, and, also, that, as the executors named in that will had declined to act as such, administration was granted to Catherine Brien, *alias* Callaghan, widow, relict, and universal legatee of said deceased. Both documents are dated Cloyne, 22nd March, A.D. 1643, and are signed Guilielmus Corcagien[is] et Cluanen[is] Ep[iscop]us. A little of the sealing wax of the seals remains. These documents are interesting too, as instances

The Episcopal Succession, in vol. ii., page 90, Malone's Church History of Ireland, has—"William Terry suc. 1622, died 1640. Robert Barry suc. 1647, died cir. 1666," page 373, vol. ii. Third Edition, 1880.

Bishop Terry's immediate successor, Robert Barry, was appointed on the 8th of April, 1647, the united dioceses being then "a pluribus annis vacantibus," and so vacant on the 31st of Dec., 1645, when Cardinal Rinuccini recommended this R. Barry for a bishopric—no doubt that of Cork and Cloyne. The death of Bishop Terry took place therefore between the 22nd of March, 1643, and the 31st of Dec, 1645.

of the exercise of Probate Jurisdiction by a Catholic Bishop in past Reformation times. Evidently in the latter days of Bishop Terry, the Catholic religion was the established religion of Cloyne, and of as much else of the diocese of Cloyne as lay within the lines of the Confederate Catholics.

The Cuillnacurry (Poill na Corra—the wood of the weir) mentioned in those documents, and now called Kilcor, is in the parish of Castlelyons and county of Cork. On its forfeiture by Redmond Barry Boy, in the reign of Henry VIII., it was acquired by the then Lord Barrymore, who sold it to Mortagh O'Brien, of Dunharrow, Co. Tipperary, who had married a relative of his lordship. Afterwards O'Brien was dispossessed by the former proprietor, and had to fly for his life to his native Thomond. In the reign of James I., William O'Brien, great-grandson of the above Mortagh, recovered Kilcor by process of law from David, first earl of Barrymore, into whose hands it had lapsed.

Gulielmus, Dei et Apostolicæ Sedis gratia Corcagien[is] et Cluanen[is] Ep[iscop]us, Dilectæ nobis in Christo Catharinæ Brien alias Callaghan, viduæ ac relictæ Thadaei Brien de Cuillnacurry nuper defuncti, generosi necnon legatarie universali in dicti defuncti ultimo testamento sive ultima voluntate nominatæ, salutem. Cum idem defunctus mentis suæ compos hoc annexum suum testamentum, sive suam ultimam voluntatem, condens nominaverit, ordinaverit, et constituerit quosdam generosos viros nominatos in annexo testamento executores hujusmodi suæ voluntatis sive testamenti, qui ad promotionem tuam voluntariam citati ad suscipiendum in se onus executionis eiusdem, vel ad illud in facie Curiae renunciandum, coram nobis in facie Curiae renunciavere in se eius modi onus suscipere, prout ex actis Curiae et instrumento manuali subscriptione eorundem executorum respective munito liquido apparet. Nos igitur affectantes et ex animo cupientes ut bona, iura, credita, et cathalla dicti defuncti bene et fideliter et iuxta tenorem sui ultimi testamenti, sive ultimæ voluntatis suæ, administrentur et disponantur, ad petendum igitur, exigendum, colligendum, conandum, recipiendum, et recuperandum omnia et singula bona, iura, credita, et cathalla, quæ fuerunt dicti defuncti mortis suæ tempore, in cuiuscunque aut quorumcunque manibus sive possessione iam existentia sive remanentia, eaque libere et plenarie in debita iuris forma administrandum et disponendum tibi præfatae Catharinæ Brien, alias Callaghan, de cuius in hac parte fidelitate et industria plurimum in Domino confidimus, primitus de bene et fideliter administrando eadem bona iura, credita, et cathalla, et de solvendo aes alienum in quo idem defunctus mortis suæ tempore obligatus exhibit, quatenus bona iura, credita, et cathalla sua antedicta ad hoc extendunt, ac iuxta

eorundem ratam et verum valorem, ac de pleno et vero inventorio omnium et singulorum honorum, iurium creditorum et cathallorum huiusmodi defuncti conficiendo, et illud in Curiam nostram Consistorialem Cluanen.[sem] praedictam advolante ultimam diem mensis Junii immediate sequentis exhibendo et introducendo, necnon de vero et justo computo calculo sive ratiocinio in hac parte reddendo, quandocunque ad hoc debite et congrue fueris requisita ad sancta Dei Evangelia in debita juris forma virtute nostrae commissionis in eundem effectum quibusdem commissariis directae iuratae, plenam committimus potestatem et auctoritatem, teque solam Administratricem omnium et singulorum bonorum, iurium creditorum, et cathallorum dicti defuncti nominamus, ordinamus, et constituimus per praesentes, salvo jure cuiuscunque.

Datam Cloyn. sub Sigillo nostri officii die 22° Martii, Anno Domini 1643.

GULIELMUS, Corcagien. et Cluanen. *Episcopus*.

Gulielmus Dei et Apostolicae sedis *gratia* Corcagen.[sis] et Cluanen.[sis] *Episcopus*, omnibus et singulis praesentes inspecturis Salutem. Noveritis quod die data praesentium annexum testamentum Thadaei Briende Cuillnacurry nuper defuncti nostra Cluanen.[sis] dioecesis generosi probatum et approbatum fuerit in communi juris forma actisque Curae nostrae Consistorialis Cluanen.[sis] insinuatum, et executoribus in dicto testamento nominatis renunciantibus in se suscipere onus executionis eiusdem testamenti, commissa fuerit et est Administratio omnium et singulorum bonorum, iurium, creditorum et Cathallorum dicti defuncti Catharinae Brien, alias Callaghan, relictae dicti defuncti et legatariae universali in dicto testamento nominatae secundum tabellas testamentarias praedictas, ad sacrosancta Dei Evangelia iuratae ad bene et fideliter Administrando, et aes alienum et legata solvendo, in quantum dicta bona se extendunt, et inventario exhibendo in Curiam nostram Consistorialem Cluanen.[sem] praedictam advolante ultimum diem mensis Junii proxime sequentis, necnon de vero computo calculo sive ratiocinio reddendo, quandocunque debite ad id requisita fuerit. In cuius rei fidem his subscripsimus et sigillum nostrum *Episcopale* iisdem apponi fecimus.

Datum Cloyn. die 22° Martii, Anno Domini 1643.

GULIELMUS, Corcagien. et Cluanen. *Episcopus*.

EDMOND BARRY, C.C.

WILLIAM O'BRIEN, of KILCOR, gentleman, married Catherine, daughter of Edmond Barry, of Armagh, in the County of Cork, gentleman (called FitzJames Barry, as representative of James, a younger son of William Maol, Viscount Buttevant), and dying on the 28th of September, 1640, was succeeded by his eldest son.

THADEUS, of whom, and of whose wife, there is question in the two documents signed by Bishop Terry. He married Catherine Callaghan, and dying without issue, A.D. 1643, was succeeded by his next brother.

C ORNELIUS O'BRIEN, of KILCOR, who on the 13th of Nov., 1643,

married Ellen, daughter of Thomas Sarsfield, of Sarsfieldcourt, gentleman. Mr. O'Brien's estates were given by Cromwell to Lord Barrymore, and Mr. O'Brien died in London of the great plague; having appointed his brother Donogh, and Morrough, Earl of Inchiquin (who claimed the Kilcor O'Briens as members of his family), guardians of his eldest son,

TIMOTHY O'BRIEN, OF KILCOR, who in 1666 recovered Kilcor by composition with Lord Barrymore, and on the 8th of Sept., 1672, married Ellen, daughter of Connor O'Callaghan, of Cooleroe, gentleman, brother of The O'Callaghan, and was succeeded by his only son,

CORNELIUS O'BRIEN, OF KILCOR, who married, October, 1706, Johanna, daughter of Thomas Coppinger, of Ballinvollune, Esq., and married second (Catherine) daughter of Morrough O'Brien, of Pellick, gentleman. His will is dated 1st February, 1743, and his successor was his eldest son, by his second marriage.

HENRY O'BRIEN, OF KILCOR, gentleman, who in his father's lifetime married Amy, daughter of Francis O'Flaherty, of Aglish, Esq., M.D., and was succeeded by his eldest son,

CORNELIUS O'BRIEN, OF KILCOR, who married Mary, daughter of W. Coppinger, of Barryscourt, Esq., and was succeeded by his eldest son.

HENRY O'BRIEN, OF KILCOR, gentleman, who married Louisa daughter of Sir Patrick O'Connor, Kt., and was succeeded by his only son.

CORNELIUS O'BRIEN, Esq., J.P., formerly of Kilcor, and now of Athenian-terrace, Queenstown.

THE LITURGICAL DECORATION OF A CHURCH.

(CONTINUED.)

§16. *The Cross of the Altar.*

THE altar on which Mass is said, or which is used for a sacred function, should have a cross on it.¹ This is necessary, according to the common opinion, *sub veniali*.² The following cases are, however, excepted:—

1°. When there is a large statue of Christ crucified,³ or a decided and prominent painting of the crucifixion⁴ behind the altar, the cross is not necessary, though it is praiseworthy to have it.

2°. The cross is not necessary when the Blessed Sacrament is exposed on the altar where the Mass is said.⁵ In

¹ *Rub. Miss.* xx. *Caer. Epis. lib.* I., cap. xii., n. ii.

² *Ben. XIV. de Sac.* Cavalieri. Tom. iv. dec. 285. *St. Alp.*

³ *S.R.C.* 16 Jun. 1663.

⁴ *Ben. XIV. in Constit. Accepimus.* Quarti p. 1, tit. 20, dub. 10.

⁵ *S.R.C.* 2 Sept. 1741. *Ben. XIV. loc. cit*

this case the rule laid down by the Congregation of Rites is to follow the custom of the place regarding the presence or the absence of the cross.¹ Where the cross is in use, it should not be placed directly before the Blessed Sacrament so as to impede the view of it even partially from the congregation. The Blessed Sacrament should be in a higher and more prominent place than the cross.²

The place for the cross is at the centre of the altar, and in the middle of the candlesticks,³ so as to have an equal number of them on each side of it. It is to rest on the same plane (the *gradus altaris*) with the candlesticks, if this is not inconvenient; or else it is placed behind or before or on the tabernacle.⁴ It is sometimes stated that the altar cross should not be placed on the tabernacle containing the Blessed Sacrament. There is not, however, any Rubric or Decree clearly forbidding this practice, and both old and modern rubricists expressly allow it.⁵ What the Congregation of Rites has forbidden is to make the tabernacle the base or support for the pictures, statues, or even relics of saints.⁶ It is told of Pope Pius IX., that one evening [the 22nd of July, 1868], when taking his usual drive, he alighted at the convent of the Sisters of the Reparation (*Soeurs Reparatrices*), a community of French origin. While praying in the chapel, the Pope noticed an image or relic of a saint on the top of the tabernacle, and then entering the sacristy he said to the sister in charge, "The Pope wishes to remind you of one of the canons which you do not seem to know. It is forbidden to place on the tabernacle any image except the cross which is, as it were, its crown."⁷

The Congregation has also declared that the little cross which usually decorates the top of the tabernacle, or which may be placed in the hand of a figure fixed in the centre

¹ S.R.C. 2 Sept. 1741. 14 Maii, 1707.

² Cavalieri. Tom. iv., dec. 288, n. 4.

³ Rub. Miss. Caer. Epis.

⁴ De Herdt; De Conny; Bourbon; De Montault.

⁵ *Auct. citat.*

⁶ "An toleranda vel eliminanda sit consuetudo, quae in dies invalescit, superimponendi sanctorum reliquias, pictasque imagines tabernaculo, in quo Augustissimum Sacramentum asservatur, ita ut idem tabernaculum pro basi inserviat?"

S.R.C. resp.:—"Assertam consuetudinem tanquam abusum eliminandum omnino esse." (Decret. generale 3 Ap. 1821.)

⁷ From the periodical, *Rosier de Marie*, quoted by Mgr. De Montault, page 187.

of the altar, is not sufficient because of its smallness to serve as the cross for Mass.¹

The cross is to be sufficiently large and elevated, to be easily seen by the celebrant and congregation.² For this purpose the *Caeremoniale Episcoporum* prescribes that the foot of it should be on a level with the top of the candlesticks, so that the cross properly so called or crucifixion would be raised above them. Where this arrangement is carried out, and the proper proportion in size is observed between the cross and the candles, the crucifixion will be raised a little above the highest of the candles on either side of it.

Is it necessary that the altar cross should have the representation of the crucifixion on it? The *Caeremoniale Episcoporum* supposes that the cross has the figure of Christ crucified; this is also alluded to in the Rubric of the Missal (*tit. 2, n. 2*), and Benedict XIV., speaks of it as necessary in his Constitution, *Accepimus*, 1746. Moreover, it is the almost universal practice to have the figure of the crucifixion on the cross. Consequently we would do well to follow this practice sanctioned by such authorities, though the Congregation of Rites has declared³ that it is not necessary, because the general Rubric mentions only a cross. "*Super altare collocetur crux in medio.*"

It is recommended in the *Caeremoniale*⁴ that the cross should be of the same material as the candlesticks; and the candlesticks, according to the same authority, are to be made of silver, or brass, or copper gilt. The cross may also be made of ivory, as Mgr. de Montault⁵ remarks, on account of its artistic beauty and manifest suitability. A cross of wood is specially prescribed for Good Friday. The size of the cross should be in proportion to the size of the altar; if it be too high it will be inconvenient for the celebrant who has to look on it frequently, and if too small it will not be visible to the people.⁶

¹ "An et quibus remediis removendus sit abusus collocandi parvam crucem vix visibilem vel supra tabernaculum, vel supra aliquam minorem tabulam sitam in medio altaris, loco crucis collocandae inter candelabra, ut Rubrica prescribit?"

S.R.C. resp. :—"Reprobandum abusum, et rubi invaluit, Ordinarius loci provideat juris et facti remediis. Quod si ob aliquam causam, accidentahter removenda sit crux sita inter candelabra, alia, tempore sacrificii, apte apponatur inferius, sed visibilis tam celebranti quam populo." 17 Sep., 1822. See note of Gardellini on this Decree.

² S.R.C. 17 Sept., 1822. ³ S.R.C. 28 Dec., 1659. ⁴ *Loc. cit.*

⁵ *Traité Pratique de la Construction, &c., des Eglises*, chap. iv., n. 2

⁶ De Montault, *ibid.*

The foot of the cross is to resemble in shape the foot of the candlesticks on either side of it, and for those the triangular form is recommended. Like them also, an inscription of the name of the donor, or of the church, or of the Titular of the church may be engraved on the foot of it.¹

The cross is to remain on the altar, at least on the high altar, not only during Mass and the other sacred functions, but at all times, except on the altar where the Blessed Sacrament is exposed, on which it may be used, as we have said, during Mass, if such is the custom, but not outside of Mass.²

It is not necessary to bless the cross of the altar, but of course it may be blessed. As a matter of fact, it is blessed in the course of the ceremony of consecrating a church, and the faculty of solemnly blessing it at other times with the form given in the Pontifical and in the new edition (Pustet's) of the Roman Ritual is reserved to the bishop, or a priest deputed by him. But a priest does not require such a deputation to bless a cross *privatim et non solemniter*.

The cross readily determines the sides of the altar and church, as the right arm points to the right or gospel side, and the left arm to the left or Epistle side.

The Candlesticks.

The high altar is ornamented with six candelabra or candlesticks furnished with candles;³ and the small altars of the church with four or two,⁴ of a smaller size and less elegant kind than those on the high altar. When a High Mass or other solemn function is celebrated at the side altar, six are necessary.⁵ These candlesticks must be distinct and separate, in the sense that they are not to be branch-candlesticks proceeding from the same stem. The Congregation of Rites has decided this point.⁶

The *Caeremoniale Episcoporum* mentions as the material for the candlesticks, silver or brass, or copper or bronze

¹ De Montault.

² Cavalieri. Tom. iv. dec. 290, n. 4. Gardell, *Instruc. Clemen.* § 30, n. 6.

³ Manceni; Tetamo; De Herdt; Bourbon, &c.

⁴ Bourbon; De Montault.

⁵ *Ibid.*

⁶ "Parochus quidam pro sex candelabris hinc et hinc in utroque altaris latere collocandis duo candelabra septiformia ad instar candelabri mosaici posuit. An tolerari possit talis consuetudo rubricis et usui derogatis?"

S.R.C. resp.:—"Negative," 16 Sept. 1865.

gilt, but the rubricists admit that they may be also made of timber gilt, of marble, or other suitable material.¹ Mgr. Barbier de Montault describes² their proper form thus:—The foot is triangular (the round shape being very uncommon in Rome), and on the elevation of it may be inscribed the name or arms of the donor, or of the church to which they belong, or the image of the Titular. In St. John Lateran's there are silver candlesticks with the arms of Clement VIII.; and others are in use in the church of S. Apollinaris with the arms of Benedict XIV. The Sixtine Chapel has a set, also of silver, with an inscription commemorative of Leo XII., and the Jubilee of 1825; and St. John Lateran's has a second set with an inscription which tells that they were presented by Cardinal Pacca. The stem of the candlestick is usually ornamented with knobs, and near the top there should be a wide receiver to catch the falling drops and waste of the candle.

The candlesticks must be placed on the altar. The Congregation of Rites has declared³ that a branch fixed to the wall, or altar-pillar, or reredos, would not suffice. But such branches may be utilised for illuminating the altar during the Benediction, and the one at the Epistle side may fitly serve for the Elevation candle. It is usual to lay them on the *gradus*, especially when they are large and more than two in number, but there is no express prohibition to place them on the plane itself of the altar. Indeed it is commonly held that the two candles required for Low Mass are to be laid on the plane of the altar. The objection to placing the large candlesticks on it arises from the difficulty of preventing the wax from falling occasionally on the altar-cloth. When candles are so placed, as happens at Benediction, care should be taken to protect the altar-cloth by spreading an overcloth of linen on it.

The candlesticks are placed on either side of the cross, the same number being to the right and left of it. According to the *Caeremoniale Episcoporum*, the candle-

¹ *Ibid.*

² *Traité Pratique de la Construction, &c., des Eglises.*

³ "Requiruntur absolute ut super altare collocentur candelabra ad missam celebrandam? Et potestne tolerari usus antiquus pro missa privata duorum candelabrorum hinc et hinc parieti altare fere tangenti infixorum?"

S.R.C. resp.:—"Affirmative, et contrarius usus etsi antiquus, cum sit contra legem, abolendus erit." 16 Sept., 1865.

sticks on the same side of the altar, at least at the high altar, should be of unequal height, the lowest being farthest from the cross and the highest being nearest to it. This rule is commonly said to be only directive and not preceptive. This is surely so, where the custom of arranging the candles on the same level prevails. For the Congregation of Rites, when asked whether the custom of having all the candles of equal height, which existed throughout the whole of a particular diocese, may be continued, answered affirmatively, inasmuch as the alleged custom was sufficient to justify the departure from the rule laid down by the *Caeremoniale*.¹ De Montault tells us that the arrangement of the *Caer. Epis.* is observed in the ornamentation of the Papal altar in St. Peter's on occasions of great solemnity; though in Rome generally, the practice is to have the candles on the same level.

To procure this inequality required by the *Caeremoniale*, the candlesticks are of a different height, or else there are little steps in the *gradus altaris*, so that candlesticks of the same height are placed on different elevations.

It need hardly be added that the difference in elevation between the first and second candles should be same as between the second and third; and that each candle on one side of the cross should be on the same level as the candle holding the corresponding position on the other side.

Whether the rule of the *Caeremoniale* requiring a regularly graduated inequality of height in the candles, beginning at the farthest from the cross, be observed, or the practice common in Rome and elsewhere of having the altar candles on the same level be followed, we should at all events avoid the violation of both. It is particularly unsightly to see on one side of the altar the middle candle the lowest of the three, and on the other side the middle one is perhaps the highest. We should follow either the *Caeremoniale* or the recognised custom of Rome if we are to escape censure for slovenliness and neglect.

¹ "Juxta *Caer. Episc.* (lib. i., c. xii., n. 11) candelabra in altari ponenda non sunt omnino inter se aequalia. In tota diocesi Briocensi sunt omnino inter se aequalia. Quaeritur utrum hoc praescriptum *Caeremonialis* Episcoporum ea de re sit rigorose tenendum? Et si affirmative, petitur ut iis candelabris inter se aequalibus in omnibus ecclesiis, seu capellis uti liceat, donec admodum renovanda sint?"

S.R.C. resp.:—"Adductam causam a praescriptione *Caeremonialis* observanda excusare." 21 Jul., 1855.

Among the things to be prepared for Low Mass, the Rubrics of the Missal¹ enumerate a candle which is to be placed at the Epistle side and lighted at the Elevation of the Mass. The place for this candle is not on the altar, but outside or beyond it. At Rome they usually have for this purpose a little branch fixed to the reredos, or pillar, or wall, at the Epistle side;² but if this arrangement be inconvenient in a particular church, we may have a tall candlestick *in plano*, or some other contrivance. This Rubric of the Missal respecting the Elevation candle is, according to many authorities,³ only directive. It is however a matter of regret, as M. Bourbon remarks, that this rite, which is intended as a mark of respect to the Real Presence on the altar, should be neglected in churches where it could be observed without inconvenience.

It is recommended to place at the sides of the steps of the high altar *in plano* two large candlesticks richly wrought, one at each side. Large candles are placed in them, which are lighted on occasions of the Exposition of the Blessed Sacrament, or at Solemn Mass, especially when torch-bearers cannot be conveniently procured. In some churches splendid branch candlesticks are used for this purpose.

In some churches a custom exists of keeping the candlesticks used at Mass covered to protect them from the dust. This is not allowed. The Congregation has declared that the candlesticks should not be covered during Mass or other sacred functions, though at other times they may be so protected against the damp, except on the more solemn Feasts, such as Sundays and Holidays, when the people come to the public worship in greater numbers.⁴

R. BROWNE.

¹ "Ab eadem parte (in cornu) Epistolae paretur cereus, ad Elevationem Sacramenti accendendus." Rub. Miss., § xx.

² De Montault.

³ Fornici, part i., c. iii. St. Alp. *Theol. Mor.*, l. vi., n. 394

⁴ "An tolerari possit ut tempore Missae et officiorum candelabra altaris ne pulvere sordescant, aliquo drappo vel tela permaneant vestita, imo ut et ipsa crux eodem modo involvatur, posita alia cruce minori pro cruce altaris pretiosiore sic oblecta?"

S.R.C. resp. :—"Negative." 12 Sept., 1857.

"Licet ne velo co-operire, praecavendi humoris causa, candelabra altaris aurata, sive intra sive extra oblationem sacrosancti sacrificii?"

S.R.C. resp. :—"Posse tolerari, exceptis diebus solemnibus." 16 Sept., 1865.

LITURGICAL QUESTIONS.

I.

Are the Vespers of the Dead sung on All Saints' Feast?

REV. SIR—On the evening of the Festival of All Saints, the Vespers of the Feast being followed by Vespers for the Dead, would you kindly tell me—

1°. Whether in churches where the Vespers of the feast are sung, the Vespers of the Dead should be also sung or simply read?

2°. Whether there is any general law or custom prohibiting on this festival Benediction of the Blessed Sacrament immediately after the Vespers, or after the sermon which may be preached at the termination of Vespers?

R. C.

Answer to question I.—In these circumstances it is supposed that the Vespers for the Dead are chanted after the manner given in the approved antiphonariums and vesperals. You may, however, follow the method commonly adopted in this country for solemnly reciting the Office of the Dead, though the tones differ from those given in the antiphonariums.

Answer to question II.—We know of no rubric or custom which would prevent the giving of Benediction in these circumstances.

II.

The two following Decrees are of recent date. They decide points of liturgy which were matters of controversy among the Rubricists.

1°. The altar on which the Blessed Sacrament is kept, should not be draped in black or have a black antependium on the occasion of the burial service, or chanted Requiem Masses, even though the altar is the high altar, or the only one in the church. The proper colour is violet:—

NESQUALIEN.

Juxta decreta Sacrae Rituum Congregationis vetitum est in exequiis et Missis cantatis de Requie, nigro panno et pallio ejusdem coloris ornare altare, in quo asservatur Sanctissimum Eucharistiae Sacramentum. Quum vero in nonnullis locis dioceseos Nesqualiensis idem Sanctissimum Sacramentum asservatur vel in majori altari ecclesiae, vel in unico altari, aliis deficientibus, hodiernus ejusdem dioceseos Episcopus ab eadem Sac. Congregatione humiliter exquisivit: Utrum prohibitio, de qua supra, respiciat altare, ubi asservatur Sanctissimum Eucharistiae Sacramentum, extra tempus quo illud exponitur, et in ecclesiis ubi hujusmodi altare est vel altare majus vel unicum?

S.R.C. resp.:—"In casu, tum sacri tabernaculi caenopeum, tum pallium altaris esse debent violacei coloris."—1 Dec., 1882.

2°. Only one prayer (*Una Oratio*) is to be said in a *Missa Cantata de Requie*, even though this Mass is the "*Missa Quotidiana*."

PETRO CORICREN.

'Utrum in Missis quotidianis *de Requie*, quae in plerisque Ecclesiis Parochialibus absque Ministris a solo celebrante cantantur, dicendae sint tres orationes? an vero una?"

S.R.C. resp.:—"Dicenda una oratio."—13 Julii, 1883.

III.

How the Missal is closed after the Second Gospel.

ARCHIEPISCOPAL RESIDENCE,

THIRD-STREET, PORTLAND, OREGON.

REV. DEAR SIR—When the last Gospel is read from the Missal, in what direction should the Missal be closed, *post lectum Evangelium* . . . Gavantus (p. ii. Tit. xii.); Romsee (Edit. Hazé i. p. i. c. ii., art. vi.) Manuel des Cer. Romaines (Tom. i. par. i. art. i. n. 9), *Ceremonies de la Misse Basse, par un Pretre de Saint Sulpice* (Paris, 1877), direct the priest to close the Missal so that the leaves will face the Gospel corner, and not the middle of the altar; Baldeschi, translated by Favrel (par. ii. Tit. i. c. i. art. x. p. 76, note 2), says that the Missal ought to be closed towards the chalice or middle of the altar.

Quid igitur faciendum?

As far as we know, nothing has been decided by the Congregation of Rites on this point. The Rubricists are divided in telling us what is to be done, as our revered correspondent has shown. We may then close the Missal in either way. We are in the habit of closing it towards the chalice, as this seems to be the practice of Rome, represented by Martinucci. Martinucci writes—"Si aliud Evangelium e Missali legerit, . . . postquam legere desierit, librum claudet efficiens ut libri apertura versa sit ad medium Altare." (Lib. i. page 331.) R. BROWNE.

CORRESPONDENCE.

CLANDESTINITY AND DOMESTIC SERVANTS.

MY DEAR SIR—Kindly permit me to submit for consideration in the RECORD one or two important questions in connexion with the above subject, which not unfrequently occasion much perplexity to the parochial clergy in dealing with the marriages of domestic servants.

First Question.—In Dublin and its vicinity, as probably elsewhere, domestic female servants, especially those whose employers

belong to the professional and upper classes, all but invariably "engage by the year," or, in other words, bind themselves, subject of course to the usual conditions as to notice, &c., to remain in the employment for twelve months. By so doing they contract, as is evident, a quasi-domicile in the parish of their employer, from the very moment their actual service begins, while the Parish Priest of their employer becomes at once their *Proprius Parochus quoad matrimonium*, and thus the *only* Parochus in case they have no domicile elsewhere.

Now it frequently happens that after such servants have made with the Parochus of their employer all necessary arrangements for their marriage, including at least two publications of their Banns, they provide themselves with "a room" or "little place" in another parish, wherein they intend to reside with their husbands after their marriage. Now comes the difficulty. A day or two previous to that appointed for their marriage they resign their situations, leave finally and "for good" the parish of their employer, thus severing the only means or tie that bound them to it, and betake themselves either to the aforesaid "room" or to the home of some friend or another, and for the first time acquaint the Parish Priest of their actual migration when they return to his church on the following Sunday, and present themselves to be married by him.

Query.—Can he marry them, or must they be married by the Parochus of "the room?"

Some assert he cannot, on the grounds that having finally left his parish, with an intention of permanently residing in another, they, by the fact, terminate their quasi-domicile in his parish and with it his right or authority to marry them. Others, amongst whom is your querist, as decidedly maintain the opposite opinion, chiefly because he considers their case is in all essential respects identical with that of the numberless parties who now come for the celebration of their marriages to Dublin, having, like the servants, no intention of returning to their former parishes, and yet being, also like the servants, either married in Dublin by their country pastor or by some priest in Dublin deputed by him, and acting *solely* by his authority and delegation. Is not the same principle applicable to both cases, viz.—That it is only *through their actual marriage, and consequent on it*, they really intend to terminate their domicile?

The *second question* bearing on the same subject is one of not less practical importance. As a rule, the domestic female servants in the houses of the gentry in and about Dublin come from the surrounding counties, principally Kildare, Wicklow, Wexford, and Meath. As a rule also they leave their respective homes and come to Dublin with precisely the same purpose, object, and intentions, as influence their sisters or brothers in going to England or to America, that is, "to do for themselves," by settling down in the position of domestic servitude in respectable families in Dublin or its vicinity, where practically such situations are alone available.

After the lapse of a year or two they rarely, if ever, revisit their parental homes, except for a few days' "leave," while, for the most part, in times of illness or disengagement, they either go to some lodging place in *Dublin*, or to the house of some friend, if they are fortunate enough to possess one capable of accommodating them. In one word, they, to all intents and purposes, look upon *Dublin*, the scene of their services, as their adopted home. and, as a class, act and seem in all things to have severed their connection with the place of their youth fully as much as any other class who have finally adopted a fixed avocation in life, and in pursuance of it have left for ever their parental roof.

Well, the facts being as here described, when the question of their marriage arises, they very frequently—the females *only*, not the men—betake themselves to their native homes, and, after residence there for a few days, or, at most, a few weeks, are married by the rural pastor, without any reference to the pastor in *Dublin*.

Now the question is, do not such servants in the circumstances described terminate their rural domicile, and become for all purposes of ecclesiastical law domiciled in *Dublin*? If so, can their marriages be validly celebrated at their homes? And, if this question must be answered affirmatively, can a like rule be applied to their *brothers*, should they also desire to return for that occasion only to their paternal homes?—Faithfully yours,

CAN. DUB.

The two cases made by our esteemed correspondent are both practical and interesting; and it is by no means wonderful that some difference of opinion should exist regarding the decision to be given in these and similar circumstances. The question of law is clear enough, the principles to be applied are well known; but the question of fact is often very doubtful, and this not unfrequently, as in the cases here given, arises from the acts of the parties themselves.

(1.) As regards the first case made by our correspondent, it is our decided opinion that the marriage should be celebrated before the Parish Priest of the room where the female has taken up her abode, and not before the Parish Priest of the place in which she was at service. No doubt this female, engaging for the year with her mistress, at once acquired a quasi-domicile in that house. But in the case made "she resigns that situation, she leaves finally and for good the parish of her employer," and betakes herself to the room in which she means to continue to live after her marriage. It is evident, therefore, that she has thereby lost her quasi-domicile, and acquired a new domicile in the room, of which there is question. Now

Dr. Murray expresses the teaching of the theologians and canonists generally when he says:—“*Statim post inceptam habitationem in domicilio, potest Caius matrimonium contrahere coram parochio illius loci ut parochio suo proprio. Jam enim habentur et animus et factum conjunctim, neque ulla alia temporis mora requiritur.*”¹ And he adds:—“*Nihil refert utrum Caius habeat domicilium ut rem suam per emptionem aut successionem, an ut conductum vel precario possessum (tenancy at will).*” He says further on:—“*Qui in alia parochia emerat domum, omnibus bonis suis illuc transvectis, ipse hodie prius domicilium relicturus, et in domo nova perpetuo mansurus, statim ante discessum coram parochio domicili derelinquendi contrahere potest.*”²

The female in question, therefore, might have been married by the parochus of her master on the very day she was about to quit his service for good, but not on the next day after she had finally quitted that service and actually taken up her abode in her new home, and it is no longer in her power to return and get married before the Parish Priest of the parish which she has finally left. The Banns were lawfully published in the church of her quasi-domicile; but now that she has changed her mind, that she has lost her quasi-domicile, and acquired a new domicile, the marriage must take place before the Parish Priest of that domicile.

Our very reverend correspondent thinks that in all essential features this case is similar to the numerous cases in which parties from the country are married in Dublin by the Parish Priest from their home, or by his authority, at least when the lady intends to return no more to her father's house; that in this case, as in the others, the female in question intends only “through her actual marriage and consequent to it” to terminate her old domicile. In our opinion there is an essential difference; for in the case of the Dublin servant *ex hypothesi*, she has actually taken possession of her new home, and by that fact, coupled with her intention of living there in future, she necessarily acquires a new domicile, and she has already, *ex hypothesi*, finally given up her service, and therefore, also, her old quasi-domicile. On the other hand, in the case of females who come from the country to be married in Dublin, they certainly have not acquired a new domicile before their marriage, and have no idea of doing anything of the kind. They simply leave their father's house to get married, and

¹ Murray, De Impede. Matr., No. 355 & 357.

² Murray, De Impede. Matr., No. 360.

by that marriage acquire their husband's domicile when they come home, but of course only through and after their marriage; and it is altogether *per accidens*, at least for those who have a *domicile*, whether the marriage take place within or without the parish, provided it takes place before the Parish Priest of the domicile.

2. As regards the second question, it would seem from our correspondent's statement of the facts with which he certainly ought to be well acquainted, that female servants in Dublin do very frequently, at least after a few years, lose their domicile in their native place, and make Dublin their home, that is, the place of their domicile or their quasi-domicile, or sometimes merely of simple habitation. Much will certainly depend upon the fact whether or not the females in question cease to regard their parents' house as in any sense their home, or the place to which they would go when thrown out of employment. But assuming that it has ceased to be their home in this sense, as it certainly does in many cases, then the Parish Priest cannot assist at the marriages of such females merely because it *was* their home, or that their parents live there, or that if they should pay a visit to their friends they will not be turned out on the street. But if such females have given up their service in Dublin, or do not intend to return again to the *same* service, it is manifest they lose thereby their quasi-domicile, they become simply *vagae*, and they can be validly married anywhere, and very naturally as well as validly at the home of their parents, even although they neither acquire a domicile nor quasi-domicile in the parents house. And this is clearly true, although they may have served in Dublin for twenty years, and even though they intend to return again to service in Dublin, provided always they have completely given up the previous situation. But retaining her situation in Dublin, no such female can be validly married at her father's or mother's home, because, *ex hypothesi*, it has ceased to be for her a domicile or quasi-domicile, and retaining her Dublin quasi-domicile she would be not a *vaga*, but a *peregrina* in the house of her parents.

No person, we may add, can legally be said to be domiciled in Dublin, because he or she has the intention of living there *somewhere*; in order to belong to Dublin for the purpose of marriage, one must have acquired a *definite* domicile or quasi-domicile in that city. Of course, *servatis servandis*, the same principles apply to brothers as to sisters.

J. H.

NOTICES OF BOOKS.

Growth in the Knowledge of our Lord. Meditations for every day in the year, exclusive of those for each Festival, Day of Retreat, &c. Adapted from the French Original of the Abbé De Brandt. By "A DAUGHTER OF THE CROSS." Vol. V., London: BURNS & OATES.

The supply of useful spiritual books, issuing from the Catholic press of these countries, is a sure sign of the large and increasing demand, which fortunately exists, for food so well adapted to support supernatural life. That the demand will steadily continue to stimulate the publication of works like that before us, is a result to be very much desired. Here we have the fifth volume of a beautiful series of Meditations proposed according to the order of the Church's devotion for every day, week and season of the year, and they are truly models in their way. Full of matter, brief and striking, the various points contain what is useful, without being over-loaded. The present volume extends from the eighteenth week after Pentecost to the last week but one before Advent, including Festivals, Retreats, &c., and will be found an excellent spiritual guide for the period.

Life of the Venerable Claude de la Colombière. London: BURNS & OATES, 1883.

Fr. Coleridge gives us in the current volume of the "Quarterly Series" an English translation, slightly abridged, of the *Life of the Venerable Claude de la Colombière, S.J.*, written in French by Eugene Seguin, of the same Society of Jesus. This book is very interesting, not only because it gives an account of a holy and beautiful life, but also because it gives us authentic glimpses of several of the great historical characters of the latter half of the seventh century both in France and England. For Father de la Colombière flourished in France under the Grand Monarque, who visited the College of Lyons, when he had the honour of taking a share in a literary exercise before the King. He subsequently came to the Court of St. James during the perilous times of Oates' plot, when he was arrested and narrowly escaped with his life. The Father was honoured also with the confidence of the saintly Margaret Mary, who may be said to have originated the devotion to the Sacred Heart, in the propagation of which the Jesuit Father took a leading part. There can be no doubt that this book will notably tend to promote the two-fold purpose of the writer—the increase of devotion to the Sacred Heart, and the advancement of the cause of the beatification of this venerable servant of God.

The Dublin Review, October, 1883.

The current issue of the *Dublin Review* contains several interesting articles. "The Three Fausts," is a critical comparison of three great tragedies, written in different times and countries, by master minds: Goethe's *Faust*, *El Magico Prodigioso* of Calderon, and Marlowe's *Tragical History of Dr. Faustus*.

Each tragedy—although Calderon calls his own work a comedy—depicts the same life-history of the man who sells his soul for power and knowledge accursed. The work of the Spaniard is the greatest, because the author is inspired by Divine faith; and though he reasons like a scholastic theologian, his logic is all aflame with the white light of the loftiest imaginings. Its perusal might be recommended to theologians, with a view of softening and beautifying the arid paths of scholastic divinity which they are compelled to tread, to the abiding detriment, if not to the destruction, of their imaginative faculty. The article on Ireland, in the time of Swift, by O'Neill Daunt, is more readable than original. The Rev. Sylvester Malone's paper on "Church Discipline and Protestant Historians," shows conclusively that non-Catholic writers generally have no clear conception of the fundamental distinction which Catholics recognise between dogma and discipline: non-Catholics seem to think both ought to be equally invariable. The Notices of Books are, as usual in the *Dublin Review*, ample and interesting.

We have also received the *Handbook of the Irish Tramway Acts*, by Mr. Fottrell, which we heartily commend on the score of order, clearness, and practical utility, to all who are concerned in their promotion. Clergymen who read this little book, will be able to give sound and intelligent advice to their parishioners, which cannot fail to be of great service in many cases.

The A, B, C Guide to the Labourers' (Ireland) Act, 1883, by the same author, will prove equally useful to those interested in promoting the well-being of that long-suffering class.

The Epistles and Gospels for all the Sundays throughout the Year, is a mere reprint, in a small and tidy shape, of a portion of the Common Prayer Book. It may be convenient to some persons to have them separately.

The *Bréviaire Médité*, by J. B. Martin (Paris Libraire Catholique), is a very beautiful series of brief meditations in French on those parts of the Divine Office that occur almost every day.

The English Pilgrimage to Lourdes contains an interesting account of that event which took place in May last.

We reserve for our next number a notice of the late Doctor Brownson's Works, which have been collected and published by his son. They deserve a somewhat fuller consideration than we can give them at present.

The Lay of the Last Minstrel. Cantos I.—III. Edited by ARTHUR PATTON, B.A. *Gray's Elegy and Odes.* By W. F. BAILEY, B.A. *The Ancient Mariner.* By W. F. BAILEY, B.A. Dublin: BROWNE & NOLAN.

To those of our readers who are interested in the preparation of pupils for the Intermediate Examinations, these little volumes will be a welcome aid. One of them indeed is an old friend; we mean Mr. Patton's edition of the *Lay*, of which two cantos appeared in 1881; but as the editor has subjected it to a careful revision, and has added the Third Canto, we must look on it as a new arrival, and wish for it the same amount of success it enjoyed in its original form. It would not be possible to wish it more.

Mr. Bailey as an editor is already well known. His editions of the *Traveller*, and the *Essays from the Spectator*, must be fresh in the memory of many of our readers. It is high praise then to say that his edition of Gray will add materially to his reputation.

The *Ancient Mariner* is deserving of the same praise from our hands. Amongst its most noteworthy feature is the little essay on the "Ballad Metre," which certainly merits reading for its own sake as a model of research and interest.

We have also received for notice in our next issue :—

Repertorium Oratoris Sacri. Dublin: M. H. GILL & SON.

True Men as we Need Them. Dublin: M. H. GILL & SON.

Short Sermons for Low Masses (SCHOUPE). New York: BENZIGER BROTHERS.

Sacred Eloquence. By Rev. T. J. POTTER. Dublin: M. H. GILL & SON.

An Appeal and a Defiance. New York: BENZIGER BROTHERS.

The Book of The Professed. New York: BENZIGER BROTHERS.

Twitterings at Twilight Dublin: M. H. GILL & SON.

Frazer's Travelling Map of Ireland.

NOTICE TO CORRESPONDENTS.

We beg to remind Contributors and Correspondents, who may be disappointed at not having their Papers at once attended to, that we have generally a large amount of matter on hands, and that we must strive to take these Papers in order, and, at the same time, try to combine *variety* with utility in each monthly issue. We may, however, assure them that we shall do our best to leave no useful query or paper unattended to.—Ed.

APPENDIX.

MONTHLY NOTES.

REPORT OF THE RECTOR OF THE CATHOLIC UNIVERSITY OF IRELAND, PRESENTED TO THE ARCHBISHOPS AND BISHOPS OF IRELAND, 9TH OCTOBER, 1883.

THE Rector of the Catholic University has presented an exceedingly valuable and interesting report to the Irish Prelates assembled in Dublin for their usual October meeting.

Dr. Molloy divides his report into four sections. In the first section he gives a brief summary of the results attained by the Colleges of the Catholic University at the late examinations of the Royal University.

In the second he gives an account of the movement originated by the undergraduates of the Royal University, with a view to have all the Scholarships, and other Prizes provided from public funds, and now *exclusively* reserved to the students of the Queen's Colleges, thrown open to public competition amongst all the students of the Royal University.

In our September number we referred at length to the facts and figures advanced by Dr. Molloy in support of these two sections of his report, and we observed then, and we are still more firmly convinced now, that the British Parliament can never perpetuate the existence of a system so grossly unfair to one class of the community. We think, too, that it would be wiser for English statesmen to yield to a demand because it is just and reasonable, and to yield in time, than, by a denial of justice, to allow an educational agitation to grow up to which they must ultimately yield, and which, meantime, can only serve to stifle gratitude for the boon—for a thing is only thankfully received when it is generously given.

In the third section the Rector refers to a serious danger that the Queen's Colleges, at least those of Cork and Galway, being unable to hold their own as University Colleges, should enter the lists as Intermediate Schools. If this were likely to take place to any appreciable extent, it might for a time be injurious to the rival Intermediate Schools, but it would certainly prove fatal to the Queen's Colleges themselves. Even Sir Lyon Playfair could invent no excuse for such a system as that; he could never stand by as umpire and allow a man to engage in single combat with a boy. It is well, however, to call attention in time to the possibility of this danger, and the facts adduced by Dr. Molloy very clearly indicate that something of the kind is not unlikely to happen.

"Previous to the passing of the Royal University Act, the Queen's Colleges professed to be University Colleges, and their students, as a rule, were University students, at least in name.

But now they seem to have abandoned these professions, and to have thrown open their doors to University and non-University students alike. The practical effect of this change may be illustrated from the Report of the President of the Queen's College, Cork, for the Session 1882-3.¹

"He tells us that the number of students who entered his College, in the Academical year just ended, was 71. Of these only 13 passed the Matriculation Examination of the Royal University; 36 passed an Entrance Examination held by the College authorities; 6 were admitted on the ground that they came up from other Colleges; and 16 appear to have been admitted without passing any examination. The Report does not say on what ground these last 16 students were admitted; but as it appears that 18 candidates were rejected at the College Entrance Examination, the presumption would seem to be that the 16 students admitted without passing any examination, were simply the students who had been examined and rejected.

"However this may be, it is plain from the Report that the 71 Freshmen of last year, may be divided into four categories. First, there are 13 University students; next, 36 students who came up to the standard of the College Entrance Examination, which is decidedly *below the standard of the Junior Grade*, in the examinations of the Intermediate Education Board; thirdly, there are 16 students who, so far as we are told, did not come up to any standard at all; and lastly, there are 6 students who seem to have been exempted from examination, because they had been at some other College before they presented themselves at Queen's College, Cork.

"The evils that must follow from associating together, in the same class-halls, such an ill-assorted collection of students, are well known to all engaged in education; and they have been graphically depicted by Dr. Sullivan himself, from his experience in Queen's College, Cork. 'Students,' he says, 'come *so badly prepared* in 'what may be called the ordinary instruments of thought, and in 'ancient and modern languages, in a word, *in every part of school work*, that they follow the University course only *in a limping and 'unsatisfactory manner*, and much time is lost before a large 'number of students learn how to properly work. *The professor is 'consequently obliged either to lecture over the heads of a large part 'of his class, or to divide it into the instructed and the uninstructed, 'a method which entails much additional labour upon him, and which 'lowers and impairs the effectiveness and quality of his teaching.'*"

"Our complaint, then, is that the interests of education are sacrificed, and public money is squandered, simply to fill the halls of the Queen's Colleges with ill-trained students; that the

¹ "I have not been able," says Dr. Molloy, "to obtain a copy of this Report, but I quote from a summary of it, which was published in the *Freeman's Journal*."

² Report of the President of Queen's College, Cork, for the Academical Session, 1880-81, page 7.

Scholarships and other Prizes, intended to promote higher education, are used as bribes to tempt away boys from school, before their school work is done, and to press them into a University career before they have mastered the first elements of knowledge. The practical result of such a system can be no other than what Dr. Sullivan, from his actual experience, tells us it is. Even intelligent youths, forced prematurely into a course of studies which is beyond their powers, can only *limp along*, as he says, *in an unsatisfactory manner*; while their presence must, of necessity, impede the progress of real University students, and impair the efficiency of University teaching.

"The remedy for this evil is as simple as the evil itself is great. Let the Scholarships and other Prizes of the Queen's Colleges, provided out of public funds, be restricted to those who have passed the Matriculation Examination of the Royal University, and let them be open to the competition of all. They will then cease to be a source of mischief, as they now are, and they will promote the true interests of education, by helping on, in the path of learning, the most promising and best trained intellects that the country can produce."

In Section the Fourth, under the heading of "Our Future Prospects," the Rector hopefully records the success of our Catholic students at the recent Intermediate Examinations. We referred to this subject in our last Number, but Dr. Molloy's accurate statistics are well worth preserving.

"These results, which have surpassed our most sanguine expectations, and which cannot fail to be gratifying to your Lordships, may perhaps be grasped more readily by the aid of the following table:—

TABLE I.

	No. OF STUDENTS		EXHIBITIONS AND PRIZES AWARDED			EXHIBITIONS AND PRIZES WON BY CATHOLICS			PERCENTAGE WON BY CATHOLICS
	Ex- amined	Passed	Exhibi- tions	Prizes	Total	Exhibi- tions	Prizes	Total	
Senior Grade ..	317	250	12	56	68	8	31	39	57.3
Middle Grade ..	678	494	23	101	124	18	61	79	63.7
Junior Grade ..	4,042	2,107	84	259	343	57	159	216	63
TOTAL ..	5,037	2,851	119	416	535	83	251	334	62.4

"It is deserving of note that the success of the Catholic Schools has been greatest where the Prizes have been highest, and have demanded the most advanced scholarship. We have seen that, if we take Exhibitions and Book Prizes together, the Catholics have gained *sixty-two* per cent. of the total number awarded. But if we take the Exhibitions alone, we find that they have gained 83 out of 119, or *sixty-nine* per cent.

"Again, the Exhibitions in the Senior and Middle Grades represent a much higher standard than those in the Junior Grade;

indeed the Students of these two Grades may be said to stand on the threshold of the University. It is, therefore, especially encouraging to find that of the 35 Exhibitions awarded in the Senior and Middle Grades, the Catholic Schools have gained 26, which is somewhat more than *seventy-four* per cent.

“Once more, it is to be observed that, although all the Exhibitions, in each Grade, are of the same money value, the academical merit of the Exhibitioners is not the same, but is represented by the order in which the names appear on the list. Considered from this point of view, the success of the Catholic Schools is curiously demonstrated. Thus, for example, in the Senior Grade, they have gained the *first five places*; and in the Middle Grade, they have gained *thirteen out of the first fourteen places*.

“Lastly, the Gold and Silver Medals awarded either for excellence in special subjects, or for general excellence in each Grade, furnish another interesting test in favour of the Catholic Schools. Of the 41 Medals awarded for excellence in special subjects, Catholic Students have carried off 30, or about *seventy-three* per cent.; and of the 6 Medals awarded for general excellence they have won 5, which is somewhat more than *eighty-three* per cent.

TABLE II.

	MEDALS AWARDED	MEDALS WON BY CATHOLICS	PERCENTAGE WON BY CATHOLICS
Excellence in Special Subjects	41	30	73·2
General Excellence ..	6	5	83·3
TOTAL ..	47	35	74·5

“In looking over these records, and remembering the great difficulties under which the Catholic Schools have struggled in the cause of education, it is impossible to withhold a tribute of admiration for the zeal, the energy, and the ability, which must have wrought together to produce such magnificent results. But the very brilliancy of the success achieved brings out, in a striking way, the unequal treatment to which Catholics are still subjected, in the matter of University education. Of the 535 most promising Students, from all Ireland, now ready for a University career, or rapidly advancing towards it, I have shown that Catholics, by their own efforts, and in their own schools, have produced 334, or about *sixty-two* per cent. And yet the State, which provides a University education, on a splendid scale, for the minority of these Students who are Protestants, provides no education for the Catholic majority, except an education which is abhorrent to their religious convictions, and which the great body of the Irish people have now, for more than a quarter of a century, persistently refused to accept.”

THE IRISH ECCLESIASTICAL RECORD.

DECEMBER, 1883.

ON THE SUN AS A SOURCE OF ENERGY.¹

II.

THERE are just two ways in which we may conceive the heat and light of the Sun to be maintained. Either the Sun is a great fire, in which heat and light are developed by combustion, or it is an incandescent mass, like a red hot ball of iron, which, without being itself consumed, sends out heat and light to surrounding space. If the Sun is a fire, then it must be consumed in proportion to the heat it gives out; and unless fresh fuel be supplied it must, in course of time, cease to exist, like a burnt out candle, or exist only as a heap of ashes, like a burnt out furnace. If, on the other hand, the Sun is simply an incandescent mass, then it must be always cooling, unless fresh energy is developed within it, and converted into heat.

THE SUN NOT A GREAT FIRE.

Now I may state at once, as the accepted opinion of scientific men, that the Sun is not a great fire in which heat is maintained by combustion; and I will briefly set before you, at the outset, the reasons on which this opinion is based. The burning of coal in an ordinary grate is, I dare say, the form of combustion with which we are most familiar. Let us suppose, then, the Sun to be an enormous globe of coal, burning at the surface. In order to keep the fire alive we must further suppose that the Sun is surrounded by an atmosphere containing a large proportion of oxygen; for oxygen, as you know, is essential to the process of combustion. But what will happen under these

¹ Two Lectures given in the Theatre of the Royal Dublin Society, on Wednesday, April 11, and Friday, April, 13, 1883, by the Rev. Gerald Molloy, D.D.

conditions? As the coal burns away, the products of combustion pass off, in the form of carbonic acid gas and water vapour: the atmosphere gets choked; the oxygen has no longer free access to the coal; and the fire must go out in a very short time.

Let me prove this to you by an experiment. Here is a short bit of candle, burning brightly on a stand in the atmosphere of this room. I place over it this large glass tube, which, you will observe, does not shut out the atmosphere, for it is open at the top. You see what happens: in a moment or two the flame gets dim; and now it dies away and goes out. If I placed a second bit of candle with a similar tube over it beside the first, it would meet with the same fate, and so would a third and a fourth. The air of each tube gets choked with the products of combustion, and the oxygen of the atmosphere has no access to the flame. Now, suppose the whole surface of the earth to be covered over with bits of lighted candle placed side by side. It is plain we might dispense with the glass tube; each lighted candle, by the products of its own combustion, would choke the atmosphere immediately above itself, and all would go out in a few minutes. So too would the Sun be inevitably extinguished, in a very short time, if it were a mass of burning coal surrounded by an atmosphere of oxygen.

But we might suppose the Sun to be made up of some material which should contain within itself all the elements of combustion; that is to say, not only the carbon and the hydrogen, but the oxygen as well. A globe of gun-cotton, for example, would fulfil this condition; and if lighted at its surface might continue to burn away, without any aid from the surrounding atmosphere. But how long would such a globe of burning gun-cotton last before it would be entirely consumed? Sir William Thomson has made the calculation very carefully, and has shown that if the Sun were a globe of this kind, giving out heat at the rate it does, it would lose, at the very least, a layer of its substance half a foot thick every minute, or a layer fifty miles thick every year.¹ Now it is in the highest degree improbable, if not altogether inconsistent with observed facts, that the Sun has been undergoing such a rapid diminution of mass and size within historic times. Applied to the past this supposition would mean that, 2,000 years ago, the Sun was about twice as large as it is now; and applied to the

¹ *Philosophical Magazine*, vol. viii. (1854), p. 417.

future it would mean that, in 8,500 years to come, the Sun would be completely burned out, or exist only as a heap of ashes.¹

Perhaps, however, it will be said that fuel may come into the Sun from without, and that, in this way, the fire may be kept up, without any sensible loss to the Sun itself. This supposition is quite possible, and, to some extent, I would even say it is highly probable. We know, as a fact, that certain meteoric bodies, called *falling stars*, sometimes fall down on the earth from planetary space, and blaze up into heat and light at the moment of their fall. It is therefore probable that such bodies also, from time to time, fall into the Sun; and with the high temperature of the Sun, it is inevitable that combustion must take place, if a sufficient supply of oxygen is near at hand. But the heat due to the combustion of meteoric bodies is hardly worth taking into account as a source of solar energy; for it can be shown by exact calculation, and I will take occasion by-and-by to give you some idea of how this calculation has been made, that the heat produced by the combustion of any meteoric body, moving through space, is indefinitely small when compared to the heat that must be produced by the mere fact of its collision with the Sun. So far as our experience goes, these meteoric bodies are composed of iron; and it has been shown that a mass of iron falling into the Sun would, by the fact of its fall, generate 18,000 times as much heat as would be produced by the combustion of the same mass in an atmosphere of oxygen. Even if we take the more favourable supposition that the fuel falling into the Sun consisted entirely of the best coal, the heat due to its fall would be at least 3,000 times greater than the heat due to its combustion.

I do not deny, then, that the process of combustion may go on, to some extent, at the surface of the Sun. But I say that combustion cannot be regarded as the chief source, or even a very considerable source, of the Sun's

¹ The diameter of the Sun would be reduced by 100 miles a year, or 200,000 miles in 2,000 years. Hence, if we take his present diameter as 850,000 miles, it would have been 1,050,000 miles 2,000 years ago. But the volume of a sphere varies as the cube of its diameter; and therefore the volume of the Sun, 2,000 years ago, compared to his volume now, would be as $(105)^3 : (85)^3$, or very nearly as two to one. Again, in 8,500 years to come, at the same rate of combustion, the Sun's diameter would be reduced by $100 \times 8,500$, or 850,000 miles; that is to say, the Sun would be burned to ashes down to the centre.

² See *Philosoph. Magazine*, vol. viii. (1854), p. 418; Secchi, *Le Soliel*, Tome ii., p. 267.

heat. Not the combustion of the Sun itself; for this supposition would involve changes in the Sun's mass, within historic times, which seem altogether inadmissible. Not the combustion of fuel coming in from without; because such fuel, by the simple fact of its collision with the Sun, would generate several thousand times more heat than it could possibly generate by its combustion.

THE SUN AN INCANDESCENT MASS.

We are thus led to regard the Sun not as a mass of burning fuel, like a great furnace, but rather as a globe of incandescent matter, like a red hot ball of iron, which, without being itself consumed, sends forth heat and light into space. But an incandescent mass of this kind, always losing heat by radiation, must inevitably cool down until it is reduced to the temperature of surrounding space, if more heat is not developed within it by the expenditure of some other form of energy. Now, we have every reason to believe that the Sun is not cooling down; that it is, in fact, as rich a source of heat and light at this moment, as it was 6,000 years ago. And the question arises, where is the store of energy which has been able to maintain this heat and light during that long period of time, notwithstanding the vast expenditure going on, and which still maintains it, without any signs of exhaustion or decay?

To this question two answers have been given which are eminently worthy of consideration, as well for their intrinsic importance as for the distinguished names with which they are associated. One is the answer of Sir William Thomson, who has suggested that the chief source of solar energy is to be found in the collision of meteoric bodies with the Sun. The other is the answer of Professor Helmholtz, of Berlin, who maintains that the Sun's heat is mainly due to the gradual compression of its mass under the influence of gravitation.

Before proceeding to discuss these theories, perhaps I ought to say that we are here passing beyond the bounds of established scientific truth, and entering on the region of speculation. In my last Lecture, when speaking of the expenditure of the Sun's energy, I was dealing mainly with demonstrated facts. I was able to show you, by a train of perfectly conclusive reasoning, that, practically, all the energy available to man to do the work of the world may be traced back to its source in the energy of the Sun's rays; and, with the knowledge derived from actual exper-

iment, we were able to measure roughly the absolute quantity of energy thus sent forth from the Sun, and borne through the universe on the swift wings of radiant heat and light. But when we come to consider how this energy is itself developed within the Sun, we are left very much to speculation and conjecture; conjecture, no doubt, resting on the basis of scientific knowledge, but not yet capable of rigorous demonstration. I would say, then, that in following out this question, we are somewhat in the condition of travellers who have reached the boundary line that separates the known country from the unknown; and we are now about to cross that line, and enter into a new region of scientific inquiry, following in the track of a few adventurous and illustrious explorers.

In the first place, let me try to make quite clear what I mean by an incandescent mass, as distinguished from a mass of burning fuel; for this distinction lies at the very foundation of the problem we have to consider. When a body is made hot by being burned, it is consumed in the process; but when a body is kept in a state of incandescence, without being burned, then it is not consumed, but remains the same in its mass, the same in its chemical composition, as it was before. If you burn a bag of coals in a grate, I need not tell you that, when your fire is out, your bag of coals is gone. But if you make a ball of iron white hot, in a furnace, the ball of iron is not consumed, though it becomes itself a source of heat and light; and when it cools down again, it is exactly what it was before.

The incandescent mass, however, must derive its heat from some existing store of energy. Though it is not consumed itself, something must be consumed in order to produce the heat that is sent forth into space. This is a point of primary importance, which I should wish to impress upon you by one or two familiar illustrations. In the example just given, the furnace is the store of energy; and the iron ball, put into the furnace, simply gets a portion of the store, and is thus made hot without being consumed. But the store of energy may exist in other forms. You know, I dare say, that a smith, by repeated blows of his hammer, can make a bar of iron red hot on the anvil. In this case, the bar of iron is not consumed, but the muscular energy of the smith is consumed; and, moreover, the energy of the heat produced is the exact equivalent of the muscular energy expended in producing it. Now, the glowing bar of iron sends out rays of heat and light into

surrounding space; and if this loss is not made good, if the smith pauses in his work, even for a few moments, the bar will cease to glow. Thus we learn that a constant supply of new energy is absolutely necessary to maintain a body in a state of incandescence.

The electric current furnishes another and a very instructive illustration. When I send a strong current through this spiral of platinum wire, the metal glows with intense heat, but it is not consumed. The heat, as you know, is maintained at the cost of the electric current. At the present moment, the current generates, in each unit of time, just as much heat as the wire, in that time, sends forth into space; and so the spiral continues to glow, emitting a perfectly steady stream of radiant heat and light. If I cut off the current, the wire goes on, for a brief space, shining as before. But it is now expending its little stock of heat, without receiving any fresh energy to renew the store. In a moment or two it ceases to shine, and in a few seconds more it is as cold as the objects around.

I think you will now clearly understand the problem with which we have to deal. Not more surely does the glowing bar of iron cease to glow, when the blows of the hammer are suspended, not more surely does this little platinum spiral cease to shine, when the electric current is stopped, than the Sun itself would be extinguished, if there were not at hand some prodigious source of energy, to make good the vast expenditure that is for ever going on. And the question is, where is this source of energy to be found?

METEORIC THEORY OF SIR WILLIAM THOMSON.

In the year 1854 Sir William Thomson read a Paper on the Mechanical Energy of the Solar System, before the Royal Society of Edinburgh, in which he put forward and supported his theory that the main source of Solar energy is to be found in the collision of meteoric bodies with the Sun.¹ You know that, when a rifle bullet strikes a target, the energy of its motion is at once converted into

¹ See Transactions of the Royal Society of Edinburgh, 1854; also Philosophical Magazine, 1854. It is right to state that this theory of the Sun's heat was set forth, with great completeness, by Mayer of Heilbronn, in 1848, in a memoir entitled, "Beiträge zur Dynamik des Himmels." Five years later, it was sketched out independently by Mr. Waterston, at the meeting of the British Association, at Hull. But it was more elaborately worked out by Sir William Thomson, who professedly took the leading idea from Mr. Waterston's Paper, but apparently was unacquainted, at the time, with Mayer's work.

heat. Imagine, then, a target exposed to a perpetual shower of bullets striking against it at every moment. You can easily understand how it might be kept red hot by the impact of the bullets, just as the bar of iron, referred to in a previous illustration, is kept red hot by the blows of the smith's hammer. Now, Sir William Thomson supposed that the Sun is somewhat in the condition of such a target: that it is pelted unceasingly by small meteoric bodies falling into the mass; and that the heat generated by this incessant hammering is sufficient to cover the expenditure going on at its surface.

Let me give you a brief account of these meteoric bodies, so far as we know them actually to exist in the Solar System. Everyone is familiar with the phenomenon known by the name of *falling stars*. Generally these falling stars are seen only one at a time; but sometimes they come in groups; and on certain rare occasions—once in about every thirty-three years—they come as a perfect shower of fiery balls, shooting through our atmosphere for several hours together. A splendid display of this kind took place on the night of November 13, 1866, and was probably seen by many who are here present. The fiery shower began with a few stray balls about half-past eleven; then they came in twos and threes; and the number went on increasing up to one o'clock, when they came, for some time, at the rate of about one every second. At that hour the spectacle was, indeed, magnificent and impressive. After this the number gradually diminished, and at half-past four in the morning the display was at an end.

Now it may be regarded as a well-established fact that these so-called falling stars, are nothing more than masses of solid matter, moving with a velocity of from twenty to thirty miles a second, and revolving in orbits round the sun, just as the planets do. When they come across the earth's path, they are raised to a very high temperature by friction with our atmosphere, and suddenly become brilliantly incandescent. Sometimes, when they come near enough, they are drawn out of their course by the attraction of the earth, and fall to the ground. They have often been picked up by those who have seen them fall; and you may see specimens of them, under the name of *meteoric stones*, in almost any large collection of minerals. They are found to consist chiefly of iron; but many other elements, such as copper, tin, nickel, cobalt, also potash, soda, magnesia, lime, silica, enter more or less into their compositions. It is remarkable that not a single element has yet been

discovered in any of these meteoric stones, with which we are not familiar among the materials of our own planet.

Some of you, perhaps, may find it difficult to believe that the mere friction of our atmosphere can produce heat enough to convert a cold mass of iron moving through it, into a brilliantly luminous meteor. We have no example in every day life, of such intense heat, produced by the friction of a gas against a solid body. Nevertheless, I think I can make the point quite clear to you by a simple illustration. It is a fact of ordinary experience, in practice with large guns, that when a cannon ball strikes against a plate of iron armour, and its motion is thus suddenly arrested, it becomes intensely heated, and a flash of light is often seen to issue from it at the moment of collision. Now the heat developed in this case, is entirely due to the motion that has been destroyed. The energy of motion is converted by the collision into the energy of heat.

To put this conception into a definite form, let me suppose that a ball of iron, one pound in weight, strikes against an iron target with a velocity of 1,600 feet a second. It is easy to calculate with perfect scientific accuracy, the amount of heat that is generated at the moment of collision. Without going into the calculation, I may tell you that the heat would be just sufficient to raise a pound weight of water through 29 degrees of the Centigrade scale, or to raise a pound weight of iron through 240 degrees of the Centigrade scale.¹ Of course, a part only of that heat is

¹ The energy of a moving mass, in absolute units, is equal to half the mass multiplied by the square of the velocity, or, as it is commonly written, $\frac{mv^2}{2}$. This gives us, in the case under consideration, the mass

being one pound, and the velocity 1,600 feet a second, $\frac{(1600)^2}{2}$, or

1,280,000 absolute units of energy. To reduce absolute units of energy to gravitation units, or foot-pounds, we must divide by the force of gravity, which in the British system of units is, in round numbers, 32.

Thus it appears that the energy of the moving mass is $\frac{1,280,000}{32} =$

40,000 foot-pounds. Now it has been shown by Joule that 1390 foot-pounds of energy, when converted into heat, would be just sufficient to raise a pound weight of water through one degree of the Centigrade scale; therefore 40,000 foot-pounds would be just sufficient to raise a

pound weight of water through $\frac{40,000}{1390}$, or about 29 degrees of the

Centigrade scale. Lastly, the heat that would raise a pound weight of water one degree, would raise a pound weight of iron 8.3 degrees; and therefore the 40,000 foot-pounds of energy, converted into heat, would raise a pound weight of iron through 29×8.3 , or about 240 degrees.

developed in the iron ball, and a part is developed in the target that stops its motion. If we suppose the total heat generated to be divided equally between the two, then the iron ball would be raised by the collision through 120 degrees of the Centigrade scale. Observe, this is the effect produced when an iron ball, one pound in weight, is arrested in its course, and loses a velocity of 1,600 feet a second.

Let us now consider the case of a meteoric mass of iron, one pound in weight, moving through space with a velocity of 30 miles a second. When it enters our atmosphere, its motion is obstructed by friction; and I think you will not regard me as extravagant if I suppose that, in passing through, it may easily lose, on the whole, one-tenth of its initial velocity. Thus we have a pound weight of matter entering our atmosphere with a velocity of 30 miles a second, and leaving it with a velocity of 27 miles a second, having lost, in its passage, a velocity of three miles, or say 16,000 feet a second. Now, the energy of the motion destroyed has been all converted into heat; and it can be shown that the total heat developed is just a hundred times as great as when an iron ball, of equal mass, strikes against a target with a velocity of 1,600 feet a second.¹ No doubt, a great part of this heat goes to raise the temperature of the atmosphere. But you will easily see that even a fraction of it would be sufficient to raise the meteoric mass itself to incandescence, and to keep it incandescent during the brief time of its passage.

The existence, then, of meteoric bodies moving through space is an established fact. That heat is generated whenever the motion of such bodies is retarded or destroyed is also an established fact, and one that can be fully accounted for on scientific principles. Now, Sir William Thomson showed that bodies of this kind, revolving round the Sun, will gradually be drawn in by the force of gravitation, and eventually fall down on

¹ In both cases the energy of motion destroyed is represented by the formula $\frac{mv^2}{2}$; and, since the mass is the same, it follows that the energy destroyed is proportional to the square of the velocity. But the velocity destroyed is ten times as great in the one case as in the other. Now in each case the whole of the energy destroyed is converted into heat; and consequently, the heat, developed when a meteoric body, one pound in weight, loses a velocity of 16,000 feet a second, is a hundred times as great as when an iron ball, of equal weight, loses a velocity of 1,600 feet a second.

his surface. Hence, he said, we are justified in supposing that there is a perpetual rain of meteors into the sun; and he calculated that the velocity due to their fall cannot be less than 270 miles a second. But the whole of this velocity must be destroyed before they come to rest on the surface of the Sun; and the energy of motion, thus extinguished, from day to day, on a scale of colossal magnitude, may be regarded as the chief source from which the heat of the Sun is derived.

It may be objected, perhaps, that according to this theory the Sun must every year be getting larger and larger, by the accession of fresh matter from without; and yet no sensible increase of size has been apparent during the long period within which it has been the object of close and careful observation. This difficulty did not escape the keen glance of Sir William Thomson. With a view to estimate the true value of the argument, he calculated, in the first place, how much matter should fall into the Sun every year in order to cover the expenditure of heat due to radiation, and he found it to be about 3,800 pounds' weight for every square foot of the Sun's surface. Now the mean density of the Sun is about equal to the mean density of water; and if we suppose the falling meteors to have the same density as water, 3,800 pounds' weight on every square foot would form a layer of matter 60 feet deep over the whole surface of the Sun. On this supposition, then, the diameter of the Sun would be increased by twice 60 feet, that is 120 feet, every year, or by about a mile in 44 years. At this rate, the total increase of the Sun's diameter, during a period of 6,000 years, would be less than 140 miles. Now 140 miles is only the $\frac{1}{6000}$ part of the Sun's actual diameter;¹ and so small an increase, if it took place entirely within the present century, instead of being spread over 6,000 years, could hardly have been detected with all the refined appliances of

¹ A cubic foot of water weighs, in round numbers, 62·5 pounds. Therefore, 3,800 pounds' weight would have a volume of $\frac{3,800}{62\cdot5}$ or about 60 cubic feet, and would make a column 60 feet high, and one square foot in cross section. The diameter of the Sun would thus be increased by 120 feet a year; and, in 6,000 years, by $120 \times 6,000 = 720,000$ feet, or $\frac{720,000}{1,760 \times 3} = 140$ miles. This length, taken 6,000 times, would be $140 \times 6,000$, or 840,000 miles, which is very nearly the actual diameter of the Sun.

modern science. We may, therefore, feel quite confident that all the heat sent forth by the Sun, within historic times, might have been developed by the falling of meteors into his mass, and yet that the increase of his bulk produced thereby would have escaped the closest observation possible to man during that time.

Such is the Meteoric Theory by which, thirty years ago, Sir William Thomson sought to account for the origin of the Sun's heat. I have thought it right to set it forth with some degree of completeness, both on account of its intrinsic interest and of the important place it holds in the history of the question before us. But I may now say that it is open to objections, from an astronomical point of view, which seem practically insurmountable. If this enormous mass of meteors falls into the Sun from the outer regions of the Solar system, they must produce such a disturbance in the path of the earth and of the inferior planets as could not fail to be detected. And if, on the other hand, in order to avoid this difficulty, we conceive them to exist as a dense cloud of matter close to the Sun, they must have been encountered by certain comets which are known to have passed through that region, and which would inevitably have been sensibly retarded in their course by the action of so great a mass: yet these comets pursued their career undisturbed, and showed no signs of any such encounter.

Chiefly for these reasons the Meteoric Theory has been generally abandoned by scientific men, and is now practically given up by Sir William Thomson himself. He maintains, indeed, and justly maintains, that meteoric bodies fall into the Sun from time to time, and that, falling in, they contribute, in some measure, to the development of Solar heat. But all things considered, he says, their effect must be almost inappreciable, when compared to the vast expenditure of heat that is daily going on.¹

COMPRESSION. THEORY OF PROFESSOR HELMHOLTZ.

Nevertheless this theory, though admittedly insufficient to furnish a complete account of the source from which the Sun's energy is derived, has done a great and important service. It has fixed the attention of scientific men on the force of gravitation, as a force existing within the Sun

¹ See short paper by Sir William Thomson in *Macmillan's Magazine*, vol. v., p. 389: See also Secchi, *Le Soleil*, vol. ii., p. 269; Newcomb, *Popular Astronomy*, p. 521.

itself which is capable of producing heat and light. This is the fundamental idea of the Meteoric Theory. The attraction of gravitation pulls into the mass of the Sun a vast cloud of meteoric bodies which had been previously flying through space; it pulls them with enormous force, and, by actual collision, the energy of the moving meteors is converted into the energy of heat. Now, I have said that the vast multitude of meteoric bodies which this theory supposes to be always falling into the Sun, cannot be admitted to exist. But the fact is, they are not wanted. The force of gravitation is just as competent to develop heat, by acting on the Sun's own mass, and pulling that mass together, towards a central point within it, as by acting on a cloud of meteors and pulling them towards the centre of the Sun. This is the simple and beautiful theory of Helmholtz, to which I would now ask your attention for a few minutes.

That the Sun is at present undergoing a process of condensation seems in the highest degree probable. We know from the revelations of the Spectroscope that the Sun is composed, in the main, of the same elements as the earth, and yet the mean density of the Sun is only one-fourth of the mean density of the earth. In other words, the same kind of matter is found to exist in the Sun as in the earth, but in the Sun it exists in a far more scattered and loosely compacted condition. This fact is the more striking when we remember that the force of gravitation, which tends to pull that mass together, is about thirty times as great in the Sun as it is in the earth. What we call a pound weight, if transported to the Sun, would require the same effort to lift it up as thirty pounds would require at the surface of the earth. A man placed on the surface of the Sun would weigh as much as thirty men on the surface of the earth. He could not stand upright: he would simply be crushed into the substance of the Sun by the force of his own weight.

How is it then, that, notwithstanding this enormous compressing power, the matter of the Sun is so much less closely compacted together than the matter of the earth? The answer is to be found in the high temperature of the Sun. Heat tends to make matter expand, and the great heat of the Sun constitutes a powerful expansive force, which resists compression. Thus we may conceive the mass of the Sun, at any moment, as subject to the influence of two opposing forces: one due to heat, which tends to

make it expand; the other, the force of gravitation, which tends to make it contract.* If these two forces remain without change, a condition of equilibrium would be established and maintained between them. But the balance is being always disturbed, and then again restored. Heat passes off by radiation: the expansive force due to heat is thus diminished; gravitation then prevails, and condensation follows. But condensation develops more heat. You are familiar, I am sure, with examples of this well-known law. If I condense air in the barrel of an air-gun, I feel the barrel get sensibly hot in my hand; if I take a piece of lead, and squeeze it in a vice, the thermo-pile tells me that it comes out hotter than it went in. So, too, the Sun gets hotter when it is squeezed together by the enormous force of gravitation; and thus the heat lost by radiation is restored by compression. Then more heat passes off; further compression follows, and the loss is again made good. Thus it would seem that so long as the loss of heat by radiation is followed by further compression, the store of heat in the Sun may be kept ever renewed, and suffer no diminution.

How long, then, it will be asked, may this process be expected to go on? This is a question that cannot be answered with any degree of precision. There is, indeed, good reason to believe that the Sun will continue to get more and more compressed until its mean density is greater than that of the earth; for the force of gravitation, which is the compressing force, is much greater in the case of the Sun than it is in the case of the earth. But taking the more moderate assumption, that the process of combustion will go on until the density of the Sun is at least equal to the density of the earth—that is to say, until the Sun is reduced to one-fourth of its present size—Helmholtz has shown that the heat developed by such a condensation would be sufficient to maintain the expenditure, at the present rate, for seventeen millions of years yet to come.¹

Of course, if we accept this theory, we must be prepared to admit that the Sun is getting smaller and smaller from year to year. But this admission involves no special difficulty. According to a calculation made by Helmholtz, it appears that a contraction of the Sun's mass such as would reduce his diameter by the ten-thousandth part of its present length would generate heat enough to cover

¹ *Populäre Wissenschaftliche Vorträge*, von H. Helmholtz; Drittes Heft, Braunschweig, 1876, pp. 128-9.

the expenditure for a period of 2,000 years.¹ A change so small as this, it is hardly necessary to say, would have been quite insensible within the period of human history.

BEARING OF THE NEBULAR HYPOTHESIS.

This theory, then, considered on its own merits, seems to offer a complete and perfectly sufficient account of the origin of Solar heat. But there is another consideration in its favour, which I ought not altogether to omit. You are acquainted, I am sure, with the nebular hypothesis, which has been making its way, for a long time, among astronomers, and which is supported by various kinds of evidence quite independent of our investigation to-day.

According to this hypothesis the Sun is nothing more or less than a condensed nebula, or mass of vapour. In its primeval condition this nebula, which contained, in an extreme attenuated form, all the elements of which the Sun and planets, with their satellites, are now composed, extended as far, at least, as the orbit of the most distant planet. It possessed a slow motion of rotation, and was endowed with a force of gravitation, which tended to pull the whole mass together towards a central point within it. As it was gradually condensed, its motion of rotation became more rapid, according to a well established law. From time to time, fragments were cast off, at the outer surface, and began to be condensed, each one round a centre within itself. These fragments, after separation, all retained their former motion, and thus went on revolving round the central mass, which was ever getting smaller and smaller. In some cases the fragments themselves cast off lesser fragments, which, by the same law, went on revolving round the fragments from which they had come; and, of course, they too began to be condensed, each one round a centre within itself. Thus, in the lapse of time, the great central mass was condensed into a Sun; and the fragments were condensed into planets revolving round the Sun; and the fragments of the fragments were condensed into satellites revolving round the planets.

It is not my purpose to enter into this great and comprehensive theory; much less to set before you the evidence on which it is founded. I will only say, what you must

¹ *Populare Wissenschaftliche Vorträge*, von H. Helmholtz; Drittes Heft, Braunschweig, 1876, pp. 128-9. Zevetes Heft, p. 131; see also Thomson and Tait, *Treatise on Natural Philosophy*, vol. i., part 2, p. 489; and Newcomb *Popular Astronomy*, p. 521.

all see at once, that if this theory be admitted, the problem of the Sun's heat is already solved. The orbit of Neptune, the outermost of the known planets, may be regarded as a circle of which the diameter is about 5,000 million of miles. According to the nebular hypothesis the Sun was once a great mass of vapour, filling the whole space enclosed within that orbit; and the compression of such a mass of vapour into the present volume of the Sun would generate heat enough, as Helmholtz has shown, to cover the vast expenditure now going on, for a period of twenty millions of years. This, I think, will be found amply sufficient to satisfy all the reasonable demands of geological science, in the matter of time past. Then, as regards the future, we have seen that the further condensation of the Sun, until his density would be reduced to the density of the earth, would yield heat enough to maintain the present expenditure for seventeen millions of years yet to come.

But I do not want you to accept the nebular theory as an established scientific truth. My case is simply this. From the present physical condition of the Sun, we have been led to infer, as probable, that it is undergoing a process of condensation, and that this condensation is the source from which its heat is derived. We then find that on purely astronomical grounds, the Sun, as it now exists, is supposed to have been compacted together from a primeval nebula, by a process of gradual condensation. This view was suggested to La Place by his profound study of the mechanical laws that control the Solar system; it grew up in the mind of Sir William Herschel, from his long and patient observation of the heavens with the aid of his great telescope; it is adopted by Secchi, who writes with all the light that recent researches have thrown on the subject. We take it then as it comes to us, commended by the greatest astronomers of the age, and we say that it strongly tends to confirm the conclusion at which we ourselves had arrived by a different line of reasoning. If it be true that the Sun has reached its present condition by a process of condensation, in which an enormous quantity of heat must inevitably have been developed, then it is all the more reasonable to suppose that the process of condensation is going on at present, and fresh supplies of heat generated by it from day to day.

And now, having gone so far in our speculations, it is almost impossible not to go one step further, and to ask the question, what has become of that vast quantity of energy

which has gone forth from the Sun during the long ages of past time? You might suppose, perhaps, that it has been annihilated, and has ceased to exist. But such a supposition would be entirely gratuitous, and certainly would find no countenance from scientific men. We have a great and varied experience of energy, both in practical life and in scientific investigations, but not one single example of the annihilation of energy has ever yet been established. Well, then, perhaps, the radiant energy of the Sun, if it has not been destroyed, has been used to do work in some distant part of the universe, and has thus been converted into other forms of energy. But what work can it do in empty space? And except for a few stray beams that impinge, here and there, on a fixed star, or a comet, or a nebula, all the radiant heat of the sun, so far as we know, passes through empty space. Perhaps, then, you will take refuge in the ingenious theory propounded last year by Sir William Siemens, who imagined that the radiant energy of the Sun is gathered up, in distant space, by some mechanical process, and carried back to the Sun from whence it came. But the theory of Sir William Siemens has not yet received the stamp of general scientific approval, and seems to many persons directly at variance with mechanical laws.

On the whole, it is, perhaps, most probable that this radiant energy has neither been annihilated, nor converted into work, nor gathered up and carried back to the Sun, but is still pursuing its course through space. This supposition is quite in accord with the analogy of established facts. You know that there are stars in the heavens so distant that the light by which they are now visible to us, the light that enters our telescopes, night after night, and announces to us their existence in far off space, has been thousands of years on its journey hither. May we not suppose, then, with some reason, that the light which went out, some thousands of years ago, from the Sun, which is the fixed star of our system, is in like manner still pursuing its career in distant space?

It is worth trying, for a moment, to realize what is involved in this supposition. I will give you just one example. About two thousand years ago, all the valour of the Roman arms was gathered together, on the plains of Pharsalia, to contend for the empire of the world. The rays of the sun fell on the battle-field, and were reflected from helmet and shield and spear. And ever since that

eventful day, these rays have been speeding away through space, with a velocity of 180,000 miles a second. Now if we suppose a being gifted with eye-sight so keen that he could see the most distant object by the aid of the faintest light, and endowed with a speed so swift that he could traverse the universe at a bound, such a being need but place himself to-day in the path of these rays, at a point probably much nearer to us than many of the fixed stars, and looking back at the plains of Pharsalia he could see the battle going on.

RECAPITULATION.

Let me now sum up, in a few words, the general heads of the discussion through which I have conducted you, and the results at which we have arrived. In my first Lecture I asked you to consider the various forms of energy existing around us on the earth; and I showed you that, with one comparatively trifling exception, they may all be traced to the energy that comes to us from the Sun. The energy of the Sun lifts up the waters of the ocean to the summits of the mountains, and pours them back in the form of streams and rivers, of cataracts and torrents. It has lain for ages stored up in our coal mines; and it is given out again when we light our fires. It is heard in the roaring of the wind: it is seen in the dazzling beams of the electric light. In the form of muscular energy it takes part in all our small industries; and in the form of high pressure steam it drives our machinery and carries the commerce of the world.

Next I sought to impress on you the very obvious fact that the sum total of all the energy that has reached the earth, from primeval times to the present, is only an infinitesimal fraction of that which has gone forth from the Sun into space. But this great expenditure requires a supply of commensurate magnitude. The Sun could not always go on pouring out heat and light into space, with lavish prodigality, as he does, unless fresh heat is supplied from without or developed from within. Thus arose the question, how is the Sun's heat maintained. And this was the subject of my lecture to-day.

When the question was fully before us, and the problem distinctly stated, we saw without much difficulty that the Sun's heat is not maintained, to any great extent, by combustion; for if the Sun were a mass of burning matter,

that is to say, if it were simply a large fire, it would long ago have been burned to ashes. Neither can the main supply of Solar heat be ascribed to the falling-in of meteors. It is highly probable, indeed, that meteoric bodies do fall into the Sun; and it is quite certain that, when they fall in, they must contribute, in some measure, to his store of heat. But astronomical considerations seem clearly to show that the quantity of such bodies falling into the Sun, within historic times, cannot be sufficient to cover the expenditure of heat that is actually going on.

We then came to the theory of Helmholtz; that the Sun is undergoing a process of condensation; that the condensing power is the force of gravitation, which tends to pull the mass together towards a central point within it; and that the effect of condensation is the development of heat. This theory, I have tried to show you, is entirely in harmony with the principles of science, while it furnishes a sufficient account of the origin of Solar heat; and though it cannot claim to be regarded as an established truth, it may fairly be accepted as a well-founded hypothesis.

[The following references will be found useful, I think, by those who may wish to extend their reading, on the origin of the Sun's Heat, beyond the limits of a popular lecture:—*Sir William Thomson*, On the Mechanical Energies of the Solar System, Trans. Roy. Soc. Ed. 1854, or *Philosophical Magazine*, 1854, second half year; On the Age of the Sun's Heat, *Macmillan's Magazine*, March, 1862; or Thomson and Tait's *Natural Philosophy*, vol. i., part ii., appendix E, p. 485; and, On the Sources of Energy in Nature available to Man for the production of Mechanical Effect, British Association, York, 1881, p. 513. *Helmholtz*, Ueber die Wechselwirkung der Naturkräfte, and, Ueber die Entstehung des Planetensystems; these two magnificent lectures, which, I would venture to say, are amongst the very finest existing specimens of popular scientific discourses, will be found in a collection entitled "Populäre Wissenschaftliche Vorträge," and published by Vieweg und Sohn, Braunschweig, 1871 and 1876. *Secchi*, Le Soleil, Tome II., Livres vi., vii., pp. 227–437. *Proctor*, The Sun, Ruler, Fire, Light, and Life, of the Planetary System, chapter viii., pp. 444–465. *Newcomb*, Popular Astronomy, part iv., chapter iii. *Tait*, Recent Advances in Physical Science, pp. 146–175. *Sir C. W. Siemens*, On the Conservation of Solar Energy, Macmillan & Co., 1883.

HAECKEL IN CEYLON.

ERNST HAECKEL is well known as one of the most distinguished biologists of the present day. He has from time to time startled the philosophic world by his "advanced" views, and excited no little controversy by his daring speculations. He has drawn conclusions which have been fiercely disputed, and has proclaimed results with little consideration for the beliefs of others.¹ Yet this fiery disputant has another side to his character, and comes out, as in the work before us,² wherein controversy has no place, as a quiet observer of nature, a gentle lover of what is gentleness itself, and an artist who can paint with his facile pen the exquisite beauties in which his painter eye has revelled.

Haeckel in Ceylon is a very different person from the bold Professor at Jena. There is the same readiness of grasp, which can take in at one bold sweep the grand outlines and the minute details of what comes before it; the same mental and physical energy which suffers no ordinary obstacle to foil its purpose; the same resolution to tax powers to the uttermost, rather than to let slip an opportunity of advancing the special science to which life has been devoted. But, over and above all these, colouring them with its own especial beauty, is the charm which Ceylon has thrown over all these great powers, softening them with its gentle influence, infusing its own sweetness into them, crowning them with its beautiful garlands, and showing them to us radiant, as it were, with its tropical brightness, and mellowed by its all-pervading atmosphere of warmth and light.

So we may throw ourselves into this charming book, and revel in the scenes it opens to us, without any dread of controversy, the treading upon venomous opinions, the entangling ourselves in dangerous undergrowth of subtleties, or hanging ourselves in any wreath of beautiful but poisonous sophistry.

The visit to Ceylon was a holiday well earned by many years of hard professional labour. The great expenses of such an expedition—for biological research is no single-handed work—were beyond the compass of the modest

¹ *The History of Creation and The Evolution of Man.*

² *A Visit to Ceylon*, by Ernst Haeckel, Professor in the University of Jena, translated by Clara Bell. London: Kegan Paul & Co., 1883.

stipend of a German professor; and so, one of those much abused, and little understood, minor German States provided the required means, which many a State of greater name and higher pretention would think twice and again before granting, even after a parliamentary discussion and much useless urging in the leading journals. "The grand Ducal government of Weimar," not only granted the required leave of absence, but liberally added a considerable sum of money for beginning a collection of the Natural History of India.

So six months were devoted to the expedition, and on October the 8th, 1881, the great biologist left his quiet house at Jena; and, as he says, with manly simplicity, "the parting was no trifle: I felt keenly what for many weeks had been growing upon me with increasing anxiety—that a separation for six months from wife and children, with five thousand miles of land and sea to part us, was no light matter for the father of a family, at the age of eight-and-forty," Thus we make acquaintance with our author at first starting, which personal interest never flags, and indeed is one of the many charms which make the record of this visit to Ceylon so fascinating. It is not merely Ceylon that we are reading about, but Ceylon as we see it through Haeckel's eyes; and that means nothing less than knowing it as a painter views it, and understanding it as a man of science reads it.

As our object is not to supersede the reading of the book, but rather to direct the reader's attention, and to urge his perusal of it, feeling confident that it will more than repay the money and time it will cost, we shall content ourselves with stringing together a few of the bright gems with which it abounds, and in transferring to our pages some of the exquisite pictures which it contains.

Haeckel seems to have a power with his pen which he so much desiderates in a painter. Indeed he is a painter, as his chief works testify, wherein he combines two qualities of which he speaks thus thoughtfully, when alluding to the paintings of Baron Hermann von Königsbrunn:—

"Königsbrunn's studies in Ceylon combine two qualities which almost seem incompatible, and which, unfortunately, are very rarely met with together in works of this kind, though both are equally necessary to give them the true stamp of perfect resemblance; on one hand, the greatest truth to nature in rendering with conscientious exactitude all the details of form; on the other, a delightful artistic freedom in the treatment of every part, and

effective composition of the picture as a whole. Many works of our most famous landscape painters, which fulfil the second of these conditions, utterly fail in the first. On the other hand, many studies of vegetation, as represented by practised botanists, are painfully devoid of the artist's independent feeling for beauty. But one is just as necessary as the other—the *botanist's analytical and objective eye*; the *artist's synthetical and subjective mind*. If a landscape is to be a real work of art, it must, like a portrait, combine perfect truth and nature in the details, with a broad grasp of the character of the model as a whole."

Thus the reader finds, in this *Visit to Ceylon*, scenes painted so carefully, that the minute features are as clear to the mind's eye, as the bold outlines which give them plan and completion.

Here is a scene which he saw at Elephanta, on his visit to Bombay, where all the most characteristic plants of India were growing wild, under natural conditions, not as in the lovely Victoria gardens, but in that free and unchecked luxuriance which will endure no gardener's hand:—

"Here, wreathing creepers and climbing ferns cling to the trunks of the gigantic teak trees; there, tall cocoa-nut palms bend their tender stems and grand crowns of shining plumes over the sea-shore, which is fringed with clumps of *Pandanus*, and held up by a wall of mangrove, with its roots in the water. Enormous parasitic figs, convolvulus, and other creeping plants, covered with large and gaudy flowers, climb to the very top of the perpendicular trunks of the tall Palmyra palms, and even their proud heads of many-fingered leaves are garlanded with blossoms. Here, too, are huge primæval specimens of the banyan, the sacred Indian fig. The colossal trunk diverges below into a regular net-work of thick roots, while from the dense, dark greenery above, the branches send down a tangle of aerial roots; many of these reach the ground, and, taking hold on the soil, form new props to support the parent roof of leaves. Out there, see—a stalwart parasite of the fig family, is choking the noble palm it holds in the tight embrace of its twining stems, and a few paces further stands another, its very brother, now a mere cylindrical trellis of plaited stems bare of leaves; the throttled palm first died and decayed, and now the same fate has overtaken its murderer. Among the palm-trunks the graceful bamboo reeds grow in high tufts, beautiful broad-leaved bananas and strelitzias unroll their bright green foliage, large gaudy flowers open their perfumed cups, the delicate feathery acacia casts a broad protecting shade, and cactus-like Euphorbias form dense and thorny thickets. . . . Amid them thousands of most gorgeous butterflys fluttered in the sunny air, brilliant gold beetles whizzed through the shrubbery, hundreds of startled lizzards and snakes hurried off into the undergrowth, and noisy flocks of gaily-painted birds flew from tree to tree."

But this beautiful picture is not complete without the final touch of humanity which brings it home to ourselves, and we feel with Haeckel when he concludes: "I rushed like a child to seize all these wonders, and could not help touching the palm-trunks and bamboos to assure myself that it was not a fairy vision."

Soon he hastens on to Ceylon, and lands at Colombo in the latter part of November—Colombo, which everybody says should not be the capital, but which the ruling power resolves it should be—and here he has his first experience of what he calls "the whole fierceness of that truly infernal heat which Helios can produce on these unsheltered flats in Ceylon." He thus describes it by its effects:—

"The outlines of objects at a very small distance floated and trembled in the undulating light of the rising current of heated air, and over the red gravel path, dividing the green lawn, I saw a *Fata Morgana*, which is frequently observed here. This mirage showed me a sparkling pool of water in the roadway, which parted before the vehicles and foot-passengers exactly like a ford. The thermometer marked 86° F. in the cool and reviving atmosphere of the club; outside, in the sun, it must certainly have risen to 104° F. or 112° F."

But this excessive heat is not the only drawback to enjoyment; for it is in Ceylon accompanied by an amount of moisture in the air, "which quite beats all our European powers of conception. The combined effect upon our European manufactured articles," he says, "as well as on the natural products of the island, is a thing of which we at home can form no idea."

"After the first few delightful days, I set to work to unpack my paraphernalia and instruments from the trunks and cases; and in what a state did I find them! In every scientific instrument, those portions that were made of steel or iron were rusted; not a screw would run smoothly. All the books, all the papers, all the articles made of leather, were damp and mildewed; and, what went most to my soul, that famous black dress-coat, which plays as important a part in English society here, as it does at home in Europe, was, when I took it out of its box—white! It, and all my cloth clothes, were covered with layers of delicate forms of fungus, which only disappeared after many days of exposure to the sun. For this reason, in every European house in Colombo, it is the special duty of a servant, known as the 'clothes boy,' to air the clothes, beds, linen, paper, &c., every day in the sun, and to keep them free from mould. . . . Thus, even before they were unpacked, the damp heat had destroyed a quantity of things which we never think of as destructible. And yet the four months I spent in Ceylon fell during the dry season."

In spite, however, of heat and damp, the energetic biologist remained perfectly well, "although, or perhaps because (as he says), I took a great deal of exercise, and was almost always out of doors, even in the noontide heat."

However, he did not despise the use of the railway, which new invention was so after the heart of the indolent natives, that it is said to be the only pleasure on which they are prepared to spend money, all the more so as it is a cheap one.

Indeed their adoption of it was such that at once, on its first introduction, "they began travelling by the wonderful road every day, and all day long, for the mere pleasure of it."

One of the effects of this condition of climate is very remarkable, inasmuch as it has completely changed the character of certain plants, and converted them into climbers.

After describing with his usual minuteness and scientific accuracy the trees in the garden of the Bungalow, where he is staying while at Colombo, saying that they are embraced and overgrown by gorgeous creepers, that endless variety of lianas which play so conspicuous a part in the flora of Ceylon; he remarks:—"These belong to the most dissimilar families; for the teeming vegetation, with the favourable condition of constantly moist heat in the densely crowded woods of this land of marvellous verdure, have induced a number of highly diverse plants to become climbers, and to twine round others till they reach light and air."

This strikes us as a wonderful illustration of the force of circumstances on plants, and their power when necessity occurs in the struggle for life, of completely changing their character. The lowly plant which can live and thrive elsewhere, would perish outright and be altogether smothered in the towering crowd, so in very desperation it struggles upwards, develops powers of creeping and clinging, and climbs by the help of others to the light, heat, and air, which are its life.

Under such climatic conditions we may easily imagine what will be the growth and development both of the flora and fauna of Ceylon: and yet the reality seems to exceed what imagination pictures, the lofty head of the talipot palm (*corypha umbraculifera*), the proud queen of the tribe in Ceylon, towers above the scrub on every side. Its trunk is perfectly straight and white, like a slender marble column, and often more than a hundred feet high.

Each of the fans that compose its crown of leaves covers a semicircle of from twelve to sixteen feet radius, a surface of 150 to 200 square feet, and they, like every part of the plant, have their uses, particularly for thatching roofs and making paper. It flowers but once in its life, usually between its fiftieth and eightieth year. The tall pyramidal spike of bloom rises immediately above the sheaf of leaves to a height of 30 or 40 feet, and is composed of myriads of small yellowish-white blossoms; as soon as the nuts are ripe the tree dies.

Here is another and better known tree, for it flourishes as a plant in many a sitting room in colder climes, where the bright polished green of its oval leathery leaves makes it a favourite; and where, if its inch-thick stems reach the ceiling, it is thought to have developed itself greatly. But what is this indian-rubber tree (*Ficus elastica*) in Ceylon? "An enormous crown of thousands of leaves growing on horizontal boughs, spreading from 40 to 50 feet on every side, covers a surface as wide as a good sized mansion, and the base of the trunk throws out a circle of roots often from 100 to 200 feet in diameter, more than the whole height of the tree. These very remarkable roots generally consist of 20 or 30 main roots, thrown out from strongly marked ribs in the lower part of the trunk, and spreading like huge creeping snakes over the surface of the soil. Very often, however, the roots grow up from the ground like strong upright poles, and so form stout props, enabling the parent tree to defy all storms unmoved. The spaces between these props form perfect little rooms or sentry boxes, in which a man can stand upright and be hidden." This appears to be a local development, as we are told that many other gigantic trees of very different families have formed a similar habit.

Our author later on contrasts Egypt with Ceylon, and illustrates it not only in the character of the people, but in the trees themselves, and especially selects the palm tree for that purpose.

In both countries it is the most important vegetable product in the general economy of the nation. In Egypt it is the date palm, and in Ceylon the cocoa-nut palm. And see what nature has done in each land under different conditions.

"How poor by comparison does the date palm seem when compared with the incomparably finer and more perfect form of the cocoa-nut palm. The slender, smooth, white trunk of the cocoa is

always gracefully bent, and is usually twice as tall as the thickset, scaly, dingy brown stem of the date palm. The huge, finely sweeping yellow-green plumes of the cocoa-nut are twice as large and twice as beautiful as the stiff, straight, dull green leaves of the date palm. Indeed the picturesque beauty of the cocos exceeds that of the date palm as greatly as its huge nut exceeds the small and inconspicuous date itself."

Doubtless this picture is as true as it is vigorously drawn. But we must confess a love for the date palm, though our only acquaintance with it was in Italy, where it is far inferior to what Egypt shows: and so we must say a word at least in its defence. It is the produce of a comparatively harsher clime, it lacks the warm moisture of Ceylon, and has to struggle for life under accordant difficulties. So it is not graceful but strong, not beautiful but bountiful—rugged it must needs be and rough to the eye. It is the hardy child of comparative poverty, and is less attractive than the graceful and well-formed offspring of wealth; but has it not a vigour which the other lacks, a strong grip of the soil in which it is firmly rooted, which enables it to bear its head aloft, needing no bending to the storm, which it encounters unmoved? It is, indeed, symbolical of the people among whom it grows, and typifies their characteristics as much as the graceful cocoa-nut palm does those of the others. Of course our observant biologist notes this, and gives full credit for it to whom it is due, nevertheless his heart is evidently won by the gentle, quiet, and affectionate Cinghalese.

In Egypt we find, he says, the noisy and eager Arab, with his unblushing, pushing, and assertive nature, fanatical Mahommedans of Hamitic race; in Ceylon, the gentle, unassuming Cinghalese, indolent Buddhists of Aryan origin, peaceable, retiring, and timid. Again, elsewhere, he tells us of a number of fisher-boys ready to collect for him and his zoological laboratory at Belligan under the direction of his zealous assistant, his Ganymede, as he tenderly calls the young Rodigas (who wins the reader's heart as thoroughly as he did that of the author). By his intervention, he says, I found a number of fisher-boys ready to collect for me; and dealing for natural curiosities with the Cinghalese children soon became a most amusing business. Sometimes a whole troop of the pretty naked little brown things would make their appearance at the hour I had fixed for such transactions, and here comes out the contrast upon which we are dwelling, and for which we quote

the passage. "I was often reminded," he goes on to say, "of the entertaining scenes I had witnessed under similar circumstances on the shores of the Mediterranean, particularly at Naples and Messina. But how different here and there was the conduct of the little traders. The Italian fisher-boys used to cry up their goods loudly and energetically, and with their natural vehemence and eloquence would often discourse about them in long and flowery speeches; they always asked ten times their value, and were never content, even with a high price. The little Cinghalese, on the contrary, always approached me with reverence and timidity. They quietly laid their treasures before me, and waited in silence to hear what I would give for them; as a rule, they were satisfied with a little copper bit, and were only too happy when, in return for some particularly wished-for object, I gave them some trifle from a store of articles I had brought expressly for such barter." Yet have these Italians made history, while Ceylon remains much as it has ever been. It would hardly be too much were we to say, to complete the contrast, that the one grow into men and the other into women.

The combined action of heat and moisture, such as prevails at Ceylon, must obviously be very trying to European constitutions, and well might our zealous and indefatigable biologist have misgivings as to the wisdom, not to say possibility, of carrying out his extensive design under such trying circumstances. But his courage was great, and what with that, his Calcutta hat or sola¹ helmet (so well known to and appreciated by our troops in India and Egypt), and his three daily baths, he was able to accumulate his specimens and preserve his health. But, beside the climate, there were other enemies to contend with, whose assaults were as unrelenting, and perhaps more difficult to be endured. Is he wandering in delight amid thickets of bamboos, which are more than 100 feet high and as many wide, bending their mighty crowns, like the huge, waving plumes of some giant's helmet, over the river and path, bestowing shade and coolness on both; and drawing nearer he sees that each of these bushes, containing often 60 to 80 tall, cylindrical stems, each from one to two feet thick, is nothing more than gigantic *grass*, with all the characteristics of that humble herbage magnified: or does he linger beneath a splendid clump of

¹ They are made of *sola*, which is the soft, pith-like wood of a leguminous plant (*Aeschynomene Aspera*).

climbing palms (*calamus*) with their graceful, waving plumes, with stems no thicker than a finger, but tough and elastic enough to creep to the top of the tallest trees, and attain a height of some 300 feet; and while he pauses in thought that these, perhaps, have the longest stem of any known plant—"I suddenly felt a sharp nip in my leg, and on baring it discovered a few small leeches which had attached themselves firmly to the calf, and saw, at the same time, half a dozen more of the nimble little wretches mounting my boot with surprising rapidity, like so many caterpillars." This was his first acquaintance, he tells us, with the much-to-be-execrated land-leeches of Ceylon, one of the intolerable curses of this beautiful island—of all its plagues the worst, as he was afterwards to learn by much suffering. Perhaps the reader will like to hear something more of this little creature, which bit its way into the author's memory through his calf:—

"This species of leech (*Hirudo Ceylanica*) is one of the smallest of its family, but at the same time the most unpleasant. Excepting near the sea and in the highest mountains, they swarm in myriads in every wood and bush; and in some of the forests, particularly near the river banks, and in the marshy jungle of the highlands and the lower hills, it is impossible to make a single step without being attacked by them. Not only do they creep along the ground seeking what they may devour, they are on every bush and tree, from which they frequently drop on to the head or neck of the passer-by, while they always creep up his legs—nay, they can even spring to reach their victim. When they have sucked their fill, they are about as large as an ordinary leech; but, when fasting, they are no thicker than a thread, and scarcely more than half an inch long. They wriggle through the elastic texture of a stocking with the greatest rapidity. Often the bite is felt at the time, but as often it is not. Once, at an evening party, I first became aware of a leech, by seeing a red streak of blood running down my white trousers."

But, while the study of the flora has this among its difficulties, the closer investigation of the fauna is attended with almost equal perils. On land and sea alike are there seeming guardians of both trees and coral, and the zealous vivisectionist is in turn operated upon by reptiles especially adapted for the task. Indeed it is one of the peculiarities of Ceylon that it is really difficult to distinguish between the two great kingdoms. The coral animals imitate the form of the loveliest flowers in astonishing variety, and the orchids, on the other hand, mimic the forms of insects.

Unfortunately, it is not from above that a coral reef

displays its full beauty, even when we row close over it and the ebb-tide has left the water so shallow that its projections grind against the boat. It is, therefore, essential to take a plunge into the sea. Diving open-eyed reveals a wonderful scene. Nothing can be more wonderful than the mysterious green sheen which pervades this submarine world with its wonderful effects of warm and rosy colouring, in which myriads of singular fishes, crustacea, radiata, worms, &c., swarm among the corals.

Their food consists solely of the coral-polyps, of which they are, in truth, the parasites. But woe to the bold invader of these coral depths. These oceanides threaten him with a thousand perils which have, at least, the charm of variety. The *Millepora* and *Medusæ* burn him like the most venomous nettles, the *Synanceia* has a sting as painful and dangerous as that of a scorpion; the crabs nip his tender flesh; the *Diadema* thrusts its foot-long spines, covered with fine prickles set the wrong way, into the sole of his foot, where they break off and remain, causing very serious wounds. But worst of all is the injury to the skin in trying to secure the coral itself. The numberless points and angles with which their limestone skeleton is armed, inflict a thousand little wounds at every attempt to detach and remove a portion. "Never in my life," he cries, with a vivid recollection of the pain full upon him, "never in my life have I been so gashed and mangled as after a few days of diving and coral-fishing at Galle, and I suffered from the consequences for several weeks after. But what are these transient sufferings," he enthusiastically exclaims, "to a naturalist when set in the scale against the fairy-like scenes of delight with which a plunge among these marvellous coral-groves enriches his memory for life?" and, let us add, enables him to write a book which is charming from beginning to end, abounding as it does with exquisite pictures of life—human, animal, and vegetable.

No little surprise and amusement were afforded to our modest author by the State reception which awaited him at Belligan, in consequence of the Governor's instructions to the local authorities that they should make him welcome and assist him in every possible way. A very needful provision for one who was going into an out-of-the-way spot, and entirely among Cinghalese. Every official—the headman, the second headman, the taxgatherer, and the doctor—made in turn a speech of welcome, which was emphasized by a rattle of tom-toms, while the assembled

multitude listened in attentive silence, studying his person and property with the deepest interest. What gave, however, a ludicrous character to the whole proceedings was the queer costumes of the leading personages, who, indeed, may be said to be the only persons present to receive him in anything which we should call clothes. This was the official costume—a tall chimney-pot hat, a high and pointed pair of shirt-collars, a coloured-silk scarf tied in a bow, a black frock-coat, with white waistcoat adorned with jewelled buttons and gold chain. But there the European costume ends, and below comes the Cinghalese comboy, a sort of wide loin-cloth, and underneath appear the delicate small feet, guiltless of shoes or stockings.

Being so rare and distinguished a visitor, Haeckel was enthroned in state at a Buddhist festival; afterwards he presided at a Wesleyan school examination, and concluded his public services by assisting at the funeral of a Buddhist priest.

The brightest and prettiest pictures in the whole charming work are those which introduce children and flowers—inseparable companions in this beautiful land. Is he led to a house, it is by a troop of beautiful children, all crowned with flowers. He passes through a pretty garden; the path has been strewn with flowers. Again, “the merry, pretty boys were my eager helpmates in collecting plants and insects, while the graceful, black-eyed girls twined wreaths of flowers, and decorated my little bullock-cart with the loveliest garlands. Then, late in the evening, when the brisk little oxen were harnessed to the narrow two-wheeled vehicle, in which there was barely room for the Aretshi and myself, and we set out at a round pace, the children all thought it delightful to run by the side of it for some distance. As we drove along the shores of the lakes, a crowd of twenty or thirty of these graceful little creatures would keep up with us, quite indefatigable, and shouting and waving palm leaves. I could never cease wondering at their swift pace and powers of endurance. If we turned into the dark forest, the boys would light palm torches, and run on in front to light the way; or at a sudden curve in the road, a shower of scented blossoms, and a merry giggle, would betray the presence of some small Dryad hidden in the shrubbery.”

Scenes such as these, and others we have not space to notice, abound in this genial volume, which we heartily commend to our readers.

HENRY BEDFORD.

SYSTEMS OF GRACE.

I.

TO those who, like the writer, retain only such fragments of scholastic theology as have survived the friction and corrosion of many years, the intimation that "the tide is again turned in favour of the Dominican theory of Physical Premotion,"¹ caused no less bewilderment than surprise. It seemed like the recalling of phantoms that had been laid for evermore, and the distrusting of a philosophy whose edge and temper were supposed to be "lapped in proof."

In anticipation of this revival of Thomism and of the revolution which its re-appearance might possibly create, we may be permitted to collect and bind together what remain to us of the *disjecta membra* of a structure built up in earlier days, and which we then believed to be indestructible. In effecting the "restoration" of what, even in the time of its fulness, could never pretend to be more than a skeleton, we shall be careful to avoid, as far as possible, the introduction of scholastic terms, while we may be permitted to make use of such few modern works on Grace as we have been able to consult.

The *raison d'être* of a controversy among Catholic theologians is found in the difference of methods by which they undertake to reconcile and harmonize certain Catholic truths. All admit, for it is Catholic doctrine, that efficacious grace *infallibly* produces the effect for which God gives it. All admit, too, the Catholic doctrine that, under the influence of that grace, man retains full and unrestricted liberty of action, in the exercise of which liberty he may, even at the last moment, just as he shall please, reject the grace or embrace it. But then the question at once presents itself: how may this be if, in the possession of an omniscience that cannot vary, that cannot be falsified, that can receive no addition which would be the result of man's mutable and wholly unrestrained choice, God has known from all eternity what man may do in time or may refuse to do? How, at *any particularised point of time* can God's infallible foreknowledge co-exist with man's *indifference*? If God foresees that at noon, on the first day of December, A. will infallibly co-operate with a

¹ IRISH ECCLESIASTICAL RECORD, July, 1883.

certain grace, He also knows that A. can falsify that foreknowledge, and, in the assertion of his freedom, repudiate the grace; for A.'s liberty is, in each and every one of its phases and possibilities, an objective reality known to God. Both of these truths are centred in that man at noon on the day specified; they cannot be in collision; how then shall we trace their fusion into one infallible truth? It seems like saying: man cannot fail to verify God's prevision, therefore he is not free; or (2) man may act or may not act, therefore, until he makes his choice, God knows not what that choice shall be.

The ordinary faithful are content to regard these as dogmas to be accepted in simple faith, as belonging to a sphere to which their dull intelligence cannot penetrate, as involved in the *argumentum non apparentium*, the revelation of which is reserved for the future life. They shrink from testing the union of these truths by terms of logic or rules of reasoning. They are satisfied with believing that the foreknowledge of God is bounded only by the impossible; but that among the things possible to an all-seeing God, is the creation of free agency in man. They read the dogma of moral responsibility in their own inward consciousness, in the words of their daily prayers, in the exhortations of Sacred Scripture, and in the teaching of God's Church. This is the reflex method by which *they* harmonise the mystery of the Divine Attributes, before which they bow in lowly faith. They are willing "to die according to that faith, not having received the promises, but beholding them afar off and saluting them."

Others, who superadd to the simplicity of faith a more profound study of sacred science, appeal for the plenary solution of this difficulty to the teaching of theologians regarding the Eternity of God. However Thomists and Scotists may differ as to some incidental questions, they are unanimous in asserting that ETERNITY IS ONE INDIVISIBLE INSTANT, CO-EXISTING WITH EVERY POINT OF DURATION. In it there is no past, or present, or future. All that ever has been, all that is, all that ever shall be have had from eternity present existence in God, and are the objects of divine vision. "*Æternitas consistit in unico nunc*" (Billuart). Time is the creature of God, and the medium through which He works: when the Divine operation is completed, time ceases to be. With us, the order and progress of events is gradual and successive; with God, time and all other creatures have had from eternity

their birth, their development, and their final completion. The relation of eternity to time is likened to that of the centre of a circle to its circumference: the centre is one and indivisible; and, how much soever the elements of the circumference may revolve, the centre remains fixed. Eternity is a "*tota simul et perfecta possessio*." Why then, they ask, should we have recourse to systems of predestination, to a setting out in an order of succession of the eternal, *tota simul* decrees of God? Let us first lift the veil in which the NUNC ÆTERNITATIS is shrouded, for beneath its folds lie impenetrably hidden the mysteries of God's foreknowledge and of man's freedom.

With what seems to the writer a strange inconsistency, the Thomists, nevertheless, undertake to solve the mystery by attributing to the decrees of God an order of succession. They tell us that when God decreed the creation of man, He was possessed of a true and genuine desire that all should be saved, and therefore gave to all the means sufficient to effect their salvation. That, by an ordinance subsequent in point of succession, He selected some for whom exclusively He predestined salvation, securing it by a decree of infallible fulfilment. That, since man's salvation was to be effected by his performance of salutary works, for each of which efficacious grace was necessary, He enacted the further decree by virtue of which those graces would be infallibly supplied, and that thus, by inspecting His own decrees, God arrived at a foreknowledge of the acts which, when the time came, man should infallibly perform. "*Tota rerum futuritio pendet a Divinis decretis, et in illis Deus futura intuetur*." (Billuart). The free performance of the act was written in the decree securing its performance, and the latter was involved in the decree by which God predetermined His elect.

Since the decree predetermining man's act is, of necessity, antecedent to all prevision of the consent of man's will, it is essential that some *means* should be devised by which that consent would be infallibly secured and foreknown from all eternity. This means, moreover, being freighted with the fulfilment of God's decree, must be, of its own nature, a power wholly independent of man's variable will, and aptly adjusted to move that will with unfailing certainty. By a reference to their system of philosophy, the Thomists remind us that the human will, like all the other faculties of man, is, of itself, incapable of *action*: action must be communicated to it directly by

God. It is, furthermore, of itself, indifferent as to the *direction* which that action, thus communicated, shall take; that direction, too, is traced for it by the finger of God. And as in philosophy and acts purely natural, so is it in theology and supernatural acts. It is not enough that the human will contain within itself the principle of activity; neither is it enough that God's "exciting" and "illuminating" graces have reached it. To make the will operative of salutary works, it is further necessary that, over and above the gift of "sufficient grace," God must impress upon the will the irresistible influence of physical premotion.

From what has been already said of the work which, in the system of the Thomists, this premotion is destined to effect, it must manifestly be endowed with the following qualities:—

1. It must come from God alone, while the will is *passive* in receiving it.
2. Without it, supernatural acts cannot be performed.
3. The will infallibly yields to its pressure.
4. It determines the will *ad unum exclusive*.
5. It acts antecedently to the consenting of the will, because it is, *ex virtute sua*, the *cause* of that consent.
6. Coming, as it does, from God alone, it is the agency by which God "operatur in nobis et velle et perficere;" by which He "discernit justum ab injusto;" and by which "cujus vult miseretur."
7. It is given to those alone for whom God has eternally decreed it: it can never be obtained by those in whose behalf a similar decree has not been made.
8. By the provision of God's omnipotence, it controls the consent of man's will without impairing or diminishing his freedom.

Drawing now closely upon the point in controversy, it is necessary to premise briefly what theologians (those of the Thomist school included) understand by "Sufficient Grace."

"Ex omnium Catholicorum consensu" (Jungmann), the existence of "Sufficient Grace" is admitted. It seems theologically certain that all men (except, perhaps, the *obdurati* and *obcecati*) receive it from God. It is manifest from the Council of Trent that all just men receive it. It is *de fide Catholica* that it is given to more than the Predestined. Further, it is the teaching of the Catholic Church that, *saltem urgente præcepto*, the just man receives

from God graces by which he is invested with power absolutely and relatively abundant to enable him to fulfil the precept—of which power, nevertheless, he, from his own malice, sometimes refuses to make use. If that power be employed in the performance of the salutary act, it is technically called an “efficacious grace.” If, on the other hand, it be neglected and produce no fruit, or other fruit than that for which it was given, it is called a “sufficient grace.”

“*Gratia sufficiens est quæ confert facultatem bene agendi; quæ dat bonum posse, si velimus; est gratia possibilitatis.*” So Billuart and all the Thomists.

What, in addition to this “bonum posse,” this “*facultas bene agendi*,” is needed for the doing of the supernatural act? If man with “sufficient” grace be already in possession of the *vires* (*secundum præsentes quas habet vires*) fitted to perform it, what additional aid does he require? One would imagine that nothing more, *in the form of supernatural grace*, is necessary, “*quando adest gratia quæ possibilia fiunt.*”

Nevertheless the Thomists, faithful to their theory, that the will is even yet essentially “*passiva et indifferens*,” insist upon the necessity of God’s interposing the indispensable “*praemotio physica*”—as above described—“*quæ facit ut velimus!*” (Billuart).

Now it is evident that a grace which, in the absence of such premotion, so closely resembles the talent hidden away in the earth, confers no appreciable power. The man whose will it supernaturalizes is, in the practical work of salvation, like a sovereign shorn of all the prerogatives of royalty—a king solely by virtue of his parentage. In the idea of the Thomists “sufficient” grace gives not a real, but a parchment power. It professes absolutely to impart strength to the weak, healing to the wounded, and the triumph of Resurrection to all. These professions it *cannot* verify—not through any default of him in whose favour they were made, but because He who promises so munificently stays His own hand from fulfilment. If it be not irreverent, we may assert that the “sufficient” grace of the Thomists too closely resembles the banquet prepared for Tantalus; it floats, a luscious fruit, up to the parched and aching lips, but, by halting there, it renders the hunger and thirst more unendurable. Thomism exorcises all its “sufficiency.” The seed that God sows is laden with benediction; the dew which He sends from heaven is

always given to fertilize; Thomism cancels both the blessing and the abundance.

A glance—and we can give no more—will show that their system is utterly at variance with the character of “sufficient” grace, as it is pourtrayed in Sacred Scripture. What becomes of all the warnings, and exhortations, and threats with which it is filled? Men should regard them as so many words of cruel mockery, if they were not invariably accompanied by physical premotion. If they were so accompanied, the words would be idly wasted, for the object to which they would solicit was already secured from eternity. When we warn men or entreat them, our object is to influence them towards the doing of something which it lay within their power to do or to neglect. Physical premotion is beyond mens’ control. Again, if, even on one occasion, God failed to attach premotion to His exhortations, He would be convicting Himself of heartless insincerity. How should we, in common life, regard the man who, standing on the river bank, besought his drowning friend to come out of the water, and yet failed to stretch to him the cable that lay in coils at his feet?

It is often thought that Thomism alone, of the theological systems, duly consults for God’s omnipotence. It seems to us that Thomism alone discredits the Divine Attributes.

Thus: we cannot, by any ingenuity, discover in this theory, the justice of our Lord’s rebuking of the people of Corozain and Bethsaida for not doing *without* the physical premotion, what the people of Tyre and Sidon would have accomplished under its pressure. That the former had it not, is evident from their not being converted; that the latter would have had it, is manifest from the hypothetical repentance which it alone could effect. In everyday life we should pronounce that father guilty of flagrant injustice who punished by disinheritance the failure of his son to secure, with the education of a primary school, university honours, *because* another son, to whom he had given the exquisite training of a university, would have won it.

Again: the Thomist who would consistently interpret our Lord’s warning to the people to “work out their salvation in fear and trembling,” consults but little for His wisdom. How could they “work,” if He did not give them His divine premotion? If He gave it, what need had they for “fear and trembling?” If He gave it not, a life of many years spent in fearful, toilsome labour would be vainly wasted in its pursuit.

We would not dare to characterize our Redeemer's tearful denunciation of Jerusalem, as it would read in the rendering of the Thomists. In a long series of verses He describes the depth of iniquity in which those "scribes and pharisees" had buried themselves—men "who tithe mint, and anise, and cummin, and have abandoned the weightier things of the law, judgment, and mercy, and faith . . . a generation of vipers that cannot flee from the judgments of hell," &c. After pouring upon them this overwhelming torrent of vituperation, and foretelling the punishment that would culminate in the utter ruin of their nation, our Lord adds: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not!" Surely, those learned scribes and pharisees would be only forestalling the philosophy of the Thomistic school if, while confessing the painful accuracy of our Lord's description of their crimes, they refused to admit the justice of His reproaches. They might retort that their infidelity to the graces brought into their midst was directly traceable, not to their hard-heartedness, but to God's not having superadded to those graces the indispensable *præmotio physica*. Nor is this the worst element in the reply which Thomism would put into their hands. A scribe or pharisee of Thomistic training would impugn our Lord's truthfulness. They would argue that His could not have been a genuine, sincere desire for their conversion, seeing that it was so easily frustrated by weakness and hypocrisy. A sincere and genuine wish, emanating from a love so absorbing as He described, would employ every available means to secure its object, and would therefore include the physical premotion without which their sanctification would be a physical impossibility. Their continued infidelity would, therefore, demonstrate the insincerity of His desire, the injustice of His reproach, and the hollowness of an affected love.

To these and the many other objections of the same character that Sacred Scripture supplies, the Thomists answer, that physical premotion is denied to these men in punishment of their former sins; that man by his own perverse will resists the approach of God's efficacious premotion, and thereby frustrates God's desire of his conversion.

How can they say this in view of their own description of physical premotion? They define it to be a force whose

efficacy is physically certain, and to which successful resistance is physically impossible. They tell us that it is a force impressed by God upon a *passive* will: one that, *ex virtute sua*, infallibly determines the consent of the will in that direction for which it is given, and so determines it *antecedently* to all prevision of the tendency and state of that will. They tell us that the Divine decree pre-ordaining it is the next, in point of succession, to that earlier decree by which God predestines His Elect, which last-named decree it must, therefore, verify, in total disregard of what man may or may not have done. It is, therefore, impossible to conceive how a man's past iniquities can bar its entrance to his will.

Although the above necessarily condensed consideration amply illustrates the stunted share which human liberty is allowed in the production of a salutary act, no review of the Thomistic system would be even imperfectly complete unless it contained formal demonstration that this system utterly excludes all exercise of man's liberty.

Theologians, formulating their definition on the words of the Council of Trent, tell us that liberty is the "*potestas agendi vel non agendi, positis omnibus prae requisitis ad agendum.*" Dr. Murray testifies that this definition is accepted by "*fere omnes theologi,*" including the Thomists themselves.

Side by side with this definition of liberty, the Thomists set their definition of physical premotion: "*Est actio Dei, quae voluntatem humanam priusquam ipsa se determinet, ita ad actum movet insuperabili virtute, ut voluntas nequeat omissionem sui actus cum illa praemotione conjungere.*" (Gonet *apud* Mazzella).

Ordinary minds cannot conceive liberty co-existing with such premotion; and, since the existence of man's freedom is a dogma of Catholic faith, the Thomist system must be abandoned unless its defenders establish its compatibility with that Catholic doctrine. They must explain how a man has the power of acting or declining to act at the moment in which his will is moved in one direction by an irresistible pressure. How he has power to act in its absence. How his liberty endows him with the faculty of resisting that force, resistance to which involves a physical impossibility, inasmuch as it involves successful resistance to an absolute decree of God.

Billuart (one of the most eminent of the Thomistic school) replies, that it is a mystery which it would be

“ignorance and temerity” to attempt to solve. But, surely, if the system of the Thomists labour to reconcile the mystery of God’s foreknowledge and man’s freedom by appealing to another mystery equally inscrutable, it moves upon lines that are strangely illogical.

Others of the Thomists, with much complacency, reply that their co-existence is effected by the all-reaching omnipotence of God; but they fail to tell us *how* omnipotence unites them.¹

Almost all of them have recourse to the well-known distinction of *sensus compositus* and *sensus divisus*, maintaining that the human will is free *in sensu diviso* of premotion, and that it would be an “implication in terms” to exact freedom *in sensu composito*. Thus they remind us that man is free to sit or to stand; he is free to choose either position, and continues free until he makes his selection. Once that selection is made, however, he is no longer free, since he can neither sit while standing nor stand while sitting. Similarly, they say, before the advent of premotion, man was in the enjoyment of complete freedom, and that freedom is not destroyed by the fact that the will has actually committed itself to the motions of efficacious grace.

In this reply we have just as much of the *species veri* as invests it with the dignity of a sophism; but we have no more.

The man in the illustration is said to be sitting *freely*, because by his own free act he chooses to sit rather than to stand. The man under the influence of premotion is not free, because he has acted not from an independent choice, but in obedience to an insuperable propulsion. While he sits he is not free to stand. True; but it is he himself that has extinguished his liberty by selecting freely one of two things that cannot co-exist. In the one instance the *sensus compositus* is the creation of man’s own will. In the other it is created for him from all eternity, and comes upon him in the form of an extrinsic, unbidden, and overwhelming influence that acts with supreme indifference to his likings or dislikings, and neither obtains nor looks for his acquiescence.

¹ Many of the clerical readers of the RECORD will remember the equally exhaustive and satisfactory reply once given to Dr. Callan, of Maynooth.

Dr. Callan: “If the earth be spherical, what prevents those on the under side from falling off?”

Student, devoutly raising his (roguish) eyes: “Divine Providence.”

Dr. Murray well observes that the Thomistic system of grace can commend itself to the intelligence and win the approval of those alone “qui studio theologiae scholasticae incubuerunt, et qui, ex institutione suae scholae aut alio quodam influxu peculiari, ad amplectendum systema illud adducti sunt.”

C. J. M.

THE RECENT CHANGES IN THE ECCLESIASTICAL CALENDAR.

THE Papal Brief of the 28th of July, 1882, prescribing the important modifications of the Ecclesiastical *Ordo*, which are to come into effect next year, has already been published in the RECORD.¹ In an Explanatory Note, published on the same occasion,² were pointed out the chief practical results of the changes thus introduced. But it may be useful now to set forth at least a summary statement of them, as an introduction to an exposition of some further steps that have since been taken by the Holy See, whether with the purpose of giving effect to the new liturgical principle introduced into the Rubrics by the Brief of last year, or as a means of avoiding certain practical inconveniences which could not fail to result from the operation of that principle if some such means were not adopted.

The effect of the Papal Brief of last year was twofold: it established a number of Liturgical Feasts; and it modified most substantially, and in fact re-cast, the existing Liturgical rules regarding the Translation or Transferring of Feasts in the Ecclesiastical Calendar.

The Feasts thus newly established are the following ten. I shall set them forth, as they are set forth in the Papal Brief itself, in two lists—those enumerated in the first being established for the Universal Church, and thus introduced into the general Ecclesiastical Calendar; those enumerated in the second being introduced merely into the special Calendar for the Clergy of Rome.

¹ See I. E. RECORD (Third Series), Vol. iii., n. 11. (Nov. 1882) p. 689.

² Ibid, page 692.

The first list is as follows:—

Feb. 9.—S. Cyril of Alexandria, Bishop and Confessor ;

Mar. 13.—S. Cyril of Jerusalem, Bishop and Confessor ;

April 14.—S. Justin the Philosopher, Martyr ;

May 28.—S. Augustine, Bishop of Canterbury, Confessor ;

Nov. 14.—S. Josaphat, Bishop of Polock, Martyr.

These five Feasts, then, are introduced into the general Ecclesiastical Calendar. Their liturgical rank is that of ordinary Doubles (*duplicia minora*). In reference to two of the saints thus honoured, the two Saints Cyril, it should also be observed that although in the Papal Brief they are described merely as above set forth, they are nevertheless to receive the Liturgical honours of Doctors of the Church—this title being given to them in the official publication of the Masses and Offices prescribed for their Feasts by the Sacred Congregation of Rites ; the Mass prescribed being that for Doctors, *In medio Ecclesiae* ; the Antiphon *O Doctor* being prescribed at Vespers ; and the Lessons appointed to be read in the third Nocturn at Matins being those of the Homily on the Gospel, *Vos estis sal terrae*.

The five additional Feasts established specially for the Clergy of Rome, and for those privileged to follow the Roman Calendar, are the following:—

April 15.—S. Benedict Joseph Labrè, Confessor ;

May 23.—S. John Baptist de' Rossi, Confessor ;

Aug. 29.—The Blessed Urban (II.) Pope, Confessor ;

Oct. 11.—The Blessed John Leonard, Confessor ;

Dec. 17.—S. Leonard of Port Maurice, Confessor.

So far, then, for the establishment of new Feasts. But with the view, as the Sovereign Pontiff declares, of avoiding the inconvenience that should otherwise result from the introduction into the Calendar, whether of the ten Feasts thus established, or of others that may afterwards be established, the Brief goes on, in the second place, to effect the radical change, already referred to, in the Liturgical arrangements for the transfer of Feasts.

This change, far-reaching as are its consequences in the modifications resulting from it in the Rubrics of the Breviary, may be very briefly described. It consists in this, that *as regards Semidoubles and ordinary Doubles*, with only one exception—the Feasts of the Doctors of the Church—the transferring of Feasts in the Ecclesiastical Calendar is now at an end. The new legislation enacting this important

change comes into effect on the 1st of January, 1884. After that date no Feast will, in any circumstances, be transferred, excepting only Doubles of the First or Second Class, greater Doubles (*duplicia majora*), and the Feasts of Doctors of the Church.

It is furthermore provided in the Brief, that when the celebration of any Double or Semidouble Feast is hindered by the occurrence of a movable Feast of higher rite or of a privileged Sunday, Feria, or Octave, or otherwise, a *Commemoration* of the displaced Feast, when the Rubrics permit, is to be made on the day to which the Feast is assigned in the Calendar. Thus, in fact, in such cases, Doubles and Semidoubles are henceforth to be dealt with in the same way as Simple Feasts—or at least, the analogy of Simple Feasts is to be followed, such changes only being introduced as are implied in the existing difference of Liturgical arrangements in the two cases. Thus, whereas the Commemoration of a Simple Feast is made only at First Vespers and at Lauds (meaning by First Vespers, those of the day *preceding* that to which the Feast is assigned in the Calendar), the commemoration of a Double or Semidouble is to be made also at Second Vespers (that is to say, at Vespers on the day itself.) And the Lesson or Lessons to be read, when permitted by the Rubrics, as a ninth Lesson in the Office by which the Double or Semidouble is displaced, will, in this case, be the historical Lesson or Lessons of the *second* Nocturn of the displaced Office.

Even from this brief statement it is manifest that, since the introduction of our present Roman Breviary, by St. Pius V., in 1568, no change has been made in the Liturgy which can at all be compared in extent with that which has thus been introduced by the Papal Brief of last year.

As was explained in detail in the Paper to which I have already referred,¹ the number of days to which no Feast of Double or of Semidouble rank had previously been assigned in the general Ecclesiastical Calendar is no fewer than 126, and, in leap year, 127. The number of days actually unoccupied by such Feasts or Offices has necessarily been somewhat short of this; for it is reduced, on an average of years, to about 117, by the occurrence of the movable Feasts, with their Octaves, of Easter, Ascension Thursday, Pentecost, and Corpus Christi. A still further reduction, as

¹ See I.E. RECORD (Third Series) Vol. iii., n. 11. (Nov. 1882) p. 693.

was also pointed out, is effected in the calendars of particular churches by the insertion of Feasts specially conceded. In Ireland, for instance, this is so to a very large extent. But still, even in local calendars, the number of days unoccupied by Feasts or Offices of Double or of Semidouble rank is usually large: in Ireland it is not less than 60, even after making the requisite deduction, already mentioned, which is due to the occurrence of the movable Feasts and their Octaves.

It is, in fact, the operation of the Liturgical system of transfers that, at least for some years past, has superseded the necessity of reading Simple or Ferial Offices on about 60 days—an average of more than one each week—in every year. Indeed, since the extension to all Ireland of the Feasts of the various diocesan Patrons—a privilege granted in 1867, on the application of Cardinal Cullen and of the other Irish Bishops—the occasions on which Simple or Ferial Offices occur are almost exclusively confined to days such as Ash-Wednesday, the Ferias of Holy Week, and the like, when, by Liturgical law, all other Offices, no matter of what rank, and of *assigned* as well as of *transferred* Feasts, are absolutely excluded. In the present year, for instance, omitting days of this description, only five instances of Simple or of Ferial Offices occur. In all the other cases of unoccupied days, *about 55 in number*, the place of the Simple or Ferial Office, otherwise assigned for the day, was taken by that of a transferred Double or Semidouble Feast.

The first result, then, of the new legislation is, by the almost total abolition of transfers, to withdraw the provision by which the inconvenience resulting from the large number of unoccupied Ferias or of days occupied only by a Feast of “simple” rank has hitherto been prevented from making itself felt.

Secondly, it imposes the obligation of commemorating, whenever permitted by the Rubrics, at Vespers on the day preceding that to which the Feast is assigned, and at Lauds and Vespers on the day itself, any Double or Semidouble Feast, the ordinary celebration of which is hindered, and which, under the new rules, is not to be transferred.

And thirdly, with, of course, the same restriction as to the permission of the Rubrics, it imposes the obligation of reading as the ninth Lesson of the office which displaces that of the occurring Semidouble or Double, the historical Lesson or Lessons of the second Nocturn of the displaced Feast.

But, fourthly, on the other hand, the new legislation is not without effect in the opposite direction, of lightening the existing obligations of the Office, or at least of facilitating their discharge. There are few missionary priests in Ireland by whom the frequently recurring necessity of using two volumes of the Breviary—a necessary consequence of the existing system of transfers—has not been felt to be of grave inconvenience. Within the first few weeks, for instance, of the present Autumn Quarter, this necessity occurred in no fewer than five cases:—

Sep. 4. S. Clare, transferred from August 12th.

Sep. 6. S. Mary Magdalene de'Pazzi, transferred from May 27th.

Sep. 7. S. Margaret, transferred from June 10th.

Oct. 3. S. Henry, transferred from July 15th.

Oct. 5. S. Martha, transferred from July 29th.

And cases must be fresh in the recollection of many readers, in which, in some recent years, it was necessary, in the case of Semidoubles such as those of St. Hermenegild (April 13th), SS. Soter and Caius (April 22nd), S. George (April 23rd), and SS. Cletus and Marcellinus (April 26th), to go back even to the Spring Quarter of the Breviary, for Offices which were to be read during the Autumn Quarter, in September.

The great inconvenience resulting from this arrangement is now practically at an end. The more distant transfers occurred chiefly in the case of Semidoubles; and in future no Semidouble Feast is to be transferred at all. Even as regards those Double Feasts that still remain capable of transfer,—namely Doubles of the First and Second Class, greater Doubles, and the Feasts of Doctors of the Church,—their number is so small, and the range within which they may be displaced is so limited, that, by the insertion of a few such Offices, in the *following* quarter of the Breviary, as well as in that containing their ordinary Calendar date, the necessity for using in any case two volumes of the Breviary may be altogether removed.

But we have now, furthermore, to take into consideration three important concessions that have been made by the Holy See since the issuing of the Brief by which the changes already set forth have been introduced into the Liturgy.

Of these concessions, two are special privileges granted in favour of our Irish Church; the third is of universal application.

Of the two concessions specially made to Ireland, the first has reference to the Feasts of our diocesan Patrons. *These Feasts, 31 in number, have all been raised to the rank of greater Doubles (duplicia majora),* and have thus been exempted from the operation of the new legislation. For, as *greater Doubles*, they will remain capable of transfer as before. Thus, when transferred, they will still be available for occupying the place of *Ferias* or of *Simple Feasts*. And, it is important to bear in mind, their transfer, even if it should be from one quarter of the ecclesiastical year to another, can in no case be attended with the inconvenient necessity above referred to, of using two volumes of the Breviary; for in the only cases in which any such transfer can henceforth take place, their Offices are, in every respect, *de Communi*.

The documents regarding this important concession are published in the present number of the RECORD.¹ From these it will be seen that the concession was made in compliance with a petition from the Bishops of Ireland, sent forward from their meeting last July. This petition, it does not seem an unpardonable breach of confidence to add, was supported by a strongly worded letter from his Eminence Cardinal MacCabe, who, as he was only then recovering from his recent severe illness, was unable to be present at the Episcopal meeting. In his Eminence's letter, the prayer of the petition was urged on two grounds: first, the importance of maintaining, by some such arrangement, the yearly celebration, throughout all the dioceses of Ireland, of the Feasts of our Irish Diocesan Patrons, whose *cultus* should otherwise, under the new arrangements, exist only in an irregular and fragmentary form; and secondly, the advisability of thus substantially mitigating the grave inconvenience that otherwise could not fail to press upon the hard-working clergy of the Irish Church, from the imposition of a new burthen so onerous as that involved in the new Liturgical arrangements, in addition to the existing claims of duty, so numerous, so exacting, and so zealously discharged. Special means were also taken to expedite the necessary consideration of the case at Propaganda and in the Congregation of Rites, so that the concession, might, if possible, be obtained in time to make it available in the preparation of the Irish *Ordo* for the coming year.

The second concession, similarly obtained, is the exten-

¹ See pp. 796-8.

sion to Ireland of eight new Feasts, including three of those specially established for the Roman clergy by the Brief of the 28th of July, 1882.

The Feasts thus extended to Ireland are the following :

Feb. 26. St. Margaret of Cortona, Penitent (*dupl. min.*)

April 16. St. Benedict Joseph Labrè, Conf. (*dupl. min.*)

April 26. Our Lady of Good Counsel (*dupl. maj.*)

May 23. St. John Baptist de' Rossi, Conf. (*dupl. min.*)

July (1st free Sunday after the Octave of SS. Peter and Paul). Commemoration of all the SS. Roman Pontiffs (*dupl. min.*)

July 9. The Miracles of the Blessed Virgin (*dupl. maj.*)

July 23. Our Most Holy Redeemer (*dupl. maj.*)

Dec. 17. St. Leonard of Port Maurice (*dupl. min.*)

It is manifest that the combined effect of both concessions will be to bring within extremely narrow limits the great practical inconvenience that might otherwise have arisen from the large restriction henceforth to be imposed on the transferring of Feasts.

But furthermore, whatever inconvenience could still be supposed to arise from even the small number of Simple or of Ferial Offices that still remain unprovided for, is completely removed by a further concession, made in favour of the Universal Church, in a Decree of the Sacred Congregation of Rites, dated 5th of July, 1883.

The purport of this Decree has already been explained in these pages.¹ It begins by referring to the meetings held on the 23rd of June and 2nd of July, of the present year, by the special Congregation appointed by Pius IX. in 1874, and re-appointed by his present Holiness, for the consideration of questions regarding the insertion of new Feasts in the Ecclesiastical Calendar. The main subject of deliberation at the meetings referred to was the revision of the Rubrics of the Breviary, necessary to give effect to the new principle enacted by the Papal Brief of 28th July, 1882. But, by the desire of the Holy Father, the Congregation had also to take into account the consequences of that great change in Liturgical law, and to devise such means as might be deemed expedient to guard against the practical inconveniences that might result from it. And it is not unworthy of notice that the two points to which the attention of the Congregation was thus specially directed, were, *mutatis mutandis*, the two which,

¹ See I. E. RECORD (Third Series), Vol. iv., n. 9 (Sept. 1883), p. 591.

as we have seen, were relied upon in support of the petition sent out from Ireland for the special concession sought for on behalf of the Irish clergy. "Compertum est," are the words of the Decree, "coarctata translationum serie . . . haud leviter inde augerionus Officiorum Ferialium; quod, imminuto hodie Cleri numero, auctisque aliis ejus oneribus, minime convenire existimatur." And then it goes on to refer to the necessity of taking steps to guard against the possible omission of the yearly celebration of certain Feasts, of more than ordinary devotion throughout the Church.

The legislative portion of the Decree then proceeds to enact:—

I. That henceforth, under certain specified conditions, as enumerated in a recent number of the RECORD,¹ a Votive Office of Semidouble rite may be substituted for the Office of the day, on *Ferias* or Simple Feasts.

II. That two Feasts, namely, those of the Commemoration of St. Paul (30th June) and of the Guardian Angels (2nd October), are henceforth to rank as *greater Doubles*; (as, it may not be out of place to add, the Feasts of St. Benedict, St. Dominic, and St. Francis of Assisi, had been elevated to the same rank by an earlier Decree dated 3rd of April, 1883); and

III. That, in Rome, a Commemoration is henceforth to be made of the Feast of SS. Peter and Paul (29th June), on every day within the Octave, notwithstanding the occurrence of any other Feast, no matter of what rite.

In reference to the first of these three points it should be observed, that it is not expressly stated in the Decree that the concession is applicable to Simple Feasts. The words of the Indult are, "*persolvendi Officia Votiva per annum loco Officiorum Ferialium.*" There seems, however, to be no room for doubt that the concession is to be understood in the wider sense set forth above. For in the preliminary instruction prefixed to the Votive Offices, as issued for the purposes of this Indult by the Sacred Congregation of Rites, an express direction is given, that in the Votive Office a *Commemoration* is to be made of the *Saint of the day*. This direction, it is obvious, could have no application except in the case of the Votive Office being read on a Simple Feast.

¹ See I. E. RECORD (Third Series), Vol. iv., n. 9 (Sept., 1883), p. 591.

The result, then, of the recent legislation of the Holy See as modified by these various concessions, is as follows:—

1°. In future no Feast is to be transferred, except a Double of the 1st or 2nd Class, a greater Double, or a Feast of a Doctor of the Church.

2°. As regards the general Ecclesiastical Calendar, the number of days unoccupied by Feasts of Double or of Semidouble rank, has been diminished by *five*.

3°. Of the five Double Feasts thus added, *two* are those of Doctors of the Church, and are consequently transferable.

4°. The number of *greater Doubles* has been increased by *five*, by the elevation to this rank of the five Feasts already enumerated.¹

5°. In our Irish Calendar the number of unoccupied days has been still further diminished by the concession of *eight* new offices, of which *three* have the rank of *greater Doubles*, and are consequently unaffected by the Papal Brief of the 28th of July, 1882.

6°. The number of days unaffected by the new legislation has been for the Irish clergy still further increased by the elevation of the Irish Diocesan Patrons to the rank, in Ireland, of *greater Doubles*. The number of greater Doubles thus specially added to our Irish calendar is *thirty-one*.²

7°. Except on Ash-Wednesday, the Ferias of Passiontide from Passion Sunday to Easter Saturday, and those of Advent from the 17th to the 24th of December, a Votive Office may be substituted for that of any unoccupied Feria, or of a Feria occupied only by a Simple Feast. The Office thus to be substituted is to be determined by the day of the week, as follows:—

On Mondays,	the Office	De Angelis.
„ Tuesdays,	„	De SS. Apostolis.
„ Wednesdays,	„	De S. Joseph.
„ Thursdays,	„	De SS. Sacramento.
„ Fridays,	„	De Passione D. N. J. Christi.
„ Saturdays,	„	De Immac. Concep. B.V.M.

¹ See page 794, II.

² The total number of Patrons' Feasts celebrated in the various dioceses of Ireland is *thirty-eight*, as may be seen from the list inserted among the preliminary matter in the Irish *Ordo*. But of these, *five* were already of *greater Double* or of higher rite, namely the Feast of the Immaculate Conception, and those of SS. Bridget, St. Malachy, St. Laurence O'Toole, and St. Columb. And *two*, namely, the Feasts of the Immaculate Conception and of St. Brendan, are each common to two dioceses. Thus the number of new greater Doubles is not *thirty-eight*—the total number of the Diocesan Patrons' Feasts—but *thirty-one*.

8°. It should, perhaps, be specially observed that the concession of Votive Offices thus made, is, in two very important respects, of far wider extent than that hitherto enjoyed by the Irish clergy. The former concession applied only to *two* days of the week; this applies to *all week-days*. And again, the former was not available (*a*) in Advent, nor (*b*) in Lent, nor (*c*) on Vigils, nor (*d*) on the Ember days; whereas in the recent concession no exception is made of Vigils or of the Ember days and, throughout Lent and Advent, the concession is applicable as at other times of the year, with the exception only of the Passion-tide, from Passion Sunday to Holy Saturday, in the case of Lent, and, in Advent, of the days from the 17th to the 24th of December.

In this exposition of the effects of the recent Papal legislation on the arrangement of the Ecclesiastical *Ordo*, I have abstained from touching upon any of the numerous Liturgical questions, to which this legislation cannot fail to give rise. These, no doubt, will furnish the editor of the Liturgical department of the RECORD with matter for many interesting papers. I trust to bring to a close the treatment of the aspect of the case with which I have dealt in this Paper, by publishing in the next number of the RECORD the Ecclesiastical Calendar of the Irish Church, as it now stands, embodying the results of all these recent Acts of the Holy See.

W. J. WALSH.

DOCUMENTS.

I. INDULT RAISING THE FEASTS OF THE PATRONS OF THE VARIOUS DIOCESES OF IRELAND TO THE RANK OF GREATER DOUBLES.

HIBERNIAE.

Reverendissimi Archiepiscopi et Episcopi Hiberniae, in Collegio S. Crucis apud Clonliffe in generalibus Comitibus congregati, a Sanctissimo Domino Nostro Leone XIII. humillime expostularunt, ut in omnibus Hiberniae Diocesibus sub ritu duplici majori ea

singularium Diocesium Patronorum Festa celebrentur quae in suis respective Diocesibus sub ritu duplici primae classis, in aliis vero Hiberniae Diocesibus, ex concessione diei 8 mensis Augusti, 1867, sub ritu duplici minori, recoluntur, videlicet :

IN PROVINCIA ARMACANA.

Die 6 Februarii,	S. Melis, Episc. Conf.
Die 24 Martii,	S. Macartini, Episc. Conf.
Die 7 Junii,	S. Colmani, Episc. Conf.
Die 9 Augusti,	S. Fedlimini, Episc. Conf.
Die 3 Septembris,	S. Macanisii, Episc. Conf.
Die 9 Septembris,	S. Kyrani, Abb.
Die 23 Septembris,	S. Eunani, Episc. Conf.
Die 3 Novembris,	S. Malachiae, Episc. Conf.

IN PROVINCIA DUBLINIENSI.

Die 31 Januarii,	S. Edani, Episc. Conf.
Die 5 Martii,	S. Kyrani, Episc. Conf.
Die 18 Aprilis,	S. Laseriani, Episc. Conf.
Die 3 Maii,	S. Conlethi, Episc. Conf.
Die 3 Junii,	S. Coemgeni, Abb.
Die 11 Octobris,	S. Canici, Abb.
Die 14 Novembris,	S. Laurentii, Episc. Conf.

IN PROVINCIA CASSILIENSI.

Die 2 Januarii,	S. Munchini, Episc. Conf.
Die 8 Januarii,	S. Alberti, Episc. Conf.
Die 14 Maii,	S. Carthagi, Episc. Conf.
Die 16 Maii,	S. Brendani, Abb.
Die 14 Augusti,	S. Fachanani, Episc. Conf.
Die 14 Augusti,	S. Fachanani, Finaboren., Episc. Conf.
Die 19 Septembris,	S. Albaei, Episc. Conf.
Die 25 Septembris,	S. Finbarri, Episc. Conf.
Die 29 Octobris	S. Otterani, Episc. Conf.
Die 24 Novembris,	S. Colmani, Episc. Conf.
Die 18 Decembris,	S. Flannani, Episc. Conf.

IN PROVINCIA TUAMENSI.

Die 29 Aprilis,	S. Asici, Episc. Conf.
Die 16 Maii,	S. Brendani, Abb.
Die 6 Junii,	S. Jarlathi, Episc. Conf.
Die 9 Augusti,	S. Nathei, Episc. Conf.
Die 12 Augusti,	S. Muredachi, Episc. Conf.
Die 29 Octobris,	S. Colmani, Episc. Conf.
Die 6 Decembris,	S. Nicolai, Episc. Conf.

Sanctitas porro Sua, referente subscripto Sacrorum Rituum Congregationis Secretario, benigne in omnibus annuere dignata est

juxta preces ; servatis rubricis. Contrariis non obstantibus quibuscumque. Die 14 Augusti 1883.

Pro Eminentissimo et Reverendissimo Domino CARD. D. BARTOLINI, *S.C.R. Praefecto*,

C. CARD. DI PIETRO, *Episc. Ostien. et Velitern.*

LAURENTIUS SALVIATI,

S.R.C. Secretarius.

II. INDULT EXTENDING TO IRELAND CERTAIN FEASTS OF DOUBLE AND OF GREATER DOUBLE RITE.

HIBERNIAE.

Reverendissimi Archiepiscopi et Episcopi Hiberniae in conventu generali apud Clonliffe in Collegio S. Crucis coadunati, humillimas Sanctissimo Domino Nostro Leoni Papae XIII. preces porrexerunt, expostulantes ut in Hiberniae Dioecesisbus sequentia Sanctorum Festa ea forma eoque ritu quibus, sive Romae, sive alibi, celebrari concessa sunt, recolantur : videlicet :

Die 26 Februarii, S. Margaritae de Cortona, *Duplex* :

Die 16 Aprilis, S. Benedicti Josephi Labre, Confessoris, *Duplex* :

Die 26 Aprilis, B.V.M de Bono Consilio, *Duplex majus* :

Die 23 Maii, S. Joannis Baptistae de Rossi, Conf., *Duplex* :

Dom I. post Oct. SS. App. Petri et Pauli non impedita, Commemoratio omn. SS. Romanae Ecclesiae Summorum Pontificum, *Duplex* :

Die 9 Julii, Prodigiorum B.M.V. *Duplex majus* :

Die 23 Octobris, SSmi. Redemptoris, *Duplex majus* :

Die 19 Decembris, S. Leonardi a Portu Mauritio, Conf., *Duplex*.

Sanctitas porro Sua, referente subscripto Sacrorum Rituum Congregationis Secretario, benigne annuit juxta preces : servatis rubricis. Contrariis non obstantibus quibuscumque. Die 14 Augusti, 1883.

Pro Eminentissimo et Reverendissimo Domino CARD. D. BARTOLINI, *S.R.C. Praefecto*,

C. CARD. DI PIETRO, *Episc. Ostien. et Velitern.*

LAURENTIUS SALVIATI,

S.R.C. Secretarius

CORRESPONDENCE.

CLANDESTINITY AND DOMESTIC SERVANTS.

MY DEAR SIR,—While thanking you very much for your lucid and valuable expositions of the two questions, on this important subject, submitted in the last issue of the RECORD, I regret to again trespass on your kindness by respectfully soliciting your attention to one remaining, and not less important difficulty.

The questions previously considered had reference chiefly to domestic servants who, as a rule, come from the country, engage with the gentry or upper classes, for the most part, “by the year,” and thus, *ab initio*, contract a quasi-domicile in the parish of their employer. As regards these, there can be now little or no difficulty.

But if we descend a few grades in social status, we find a large class of domestic female servants, whose parental homes are in the city, who hire at comparatively low wages, and whose engagement is (because of the low wages) almost invariably “by the quarter.”

Query.—Who is their Proprius Parochus?

It is plain they do not, like the former class, *from the terms of their engagement*, contract a quasi-domicile. It is also certain that if they possess or retain no domicile elsewhere, they are vagae, and may be married as such. But as a rule, the class of whom we are now treating—the numerous class of female servants “*in small places*,” come from the city or its vicinity; unlike those who come from a distance, they keep up constant intercourse with their homes and families, are received there in time of illness or disengagement, and, in a word, give every evidence of still retaining their parental domicile.

Now, prior to the decree or response of the Sacred Congregation to the petition of the Bishops of Ireland, at the Synod of Maynooth, such servants were married invariably by the Parochus of their employer, when he satisfied himself, first, that they were free, and secondly, that they resided in his parish for a considerable period—five or six months would certainly have been then deemed sufficient by all, a less time by many. O’Kane’s manual set down four months as amply sufficient.

Now the decree or authoritative exposition of the Sacred Congregation has decided, that the *minimum* domiciliary title required for marriage in any parish, is, first, actual residence *de facto* commenced; second, actual intention “*ibi permanendi per maiorem anni partem*.” And as the Sacred Congregation *combines* the two conditions, and distinctly states they must “*concur*,” it is evident, the *major anni pars* can only be counted from the day the *intention ibi permanendi* is fixedly formed. Therefore, *no lapse of time, before such intention is actually formed*, can be at all taken into account.

What then is to be said of our *quarterly* domestic servants, who retain (ex hypothesi) their parental domicile, but continue, from quarter to quarter, in the same service, without, however, any fixed intention beyond the terms of their engagement.—Very faithfully and gratefully,

CAN. DUB.

Our correspondent states his case very clearly; and it is important to have some settled principle for dealing with these servants who engage by the quarter.

(1) *Ex hypothesi* the servant retains her domicile at home; consequently she cannot, in any case, be considered a *vaga*, nor validly be married as such, by the parish priest of the place where she is at service.

(2) Our correspondent is quite correct in stating that “no lapse of time before such intention (of remaining in her situation *per majorem anni partem*) is actually formed,” can be at all taken into account. The concurrence of the two things is essential—the actual habitation, and the intention of remaining there *per majorem anni partem*; but as soon as they concur, the marriage may take place without further delay.

(3) It is not then a question of law so much as a question of fact we have to determine—namely, may these servants hiring by the quarter have this necessary intention, and if so, in what circumstances?

We venture to think that, *as a rule*, servants of this kind, going to a *new* place, do not make up their minds to any prolonged residence until they have first acquired some knowledge of the place and of its mistress. They are likely to leave, at the end of the first or second quarter, if it is not to their satisfaction; and such is generally their predominant intention at the beginning of their service. Such persons cannot be said, at this stage of their service, to have the intention of remaining *per majorem anni partem*, and hence we think their marriage, while in this frame of mind, would not be valid.

On the other hand, when they have practical experience of the place, or when assured from other circumstances that the situation is a desirable one, they form the resolution, either explicit or implicit, of remaining in that situation, until they are married, or can procure a better situation. As soon as they form this intention, which can only be safely known from actual inquiry, I think the marriage would be valid, and that the parish priest might have no hesitation in performing the ceremony, even

although the engagement were only quarterly. Hence, although the time spent in the place before the formation of the actual intention of remaining *per majorem anni partem*, counts for nothing as regards the quasi-domicile itself, it is nevertheless of considerable importance in enabling the priest *in foro interno*, or the judge *in foro externo*, to form a judgment as to the real intention of the person. And so the Sacred Congregation, in the same instruction, declared: "In re autem occulta et interna difficile est hujusmodi indicia (de intentione) habere quae judicem securum faciant. Inde est quod adhiberi maxime debet regula a Summo Pontifice Benedicto XIV. confirmata, ut inspiciatur utrum ante matrimonium spatio saltem unius mensis vel ambo vel alteruter in matrimonii loco habitaverit."

It is evident that after the expiration of a month or two, both the priest and the female herself can ascertain with more ease and certainty her real intention regarding her continuance in that situation, and act accordingly.

Cases of doubt will still occur, and then the parish priest can neither safely nor lawfully assist at the marriage, until he is morally certified of the female's real intention in the sense explained.

J. H.

FATHER SELLEY VERSUS FATHER MAUREL, AND REV.
JAMES O'KANE.

REV. DEAR SIR,—I should think that books, which have the approval of the Sacred Congregation, deserve more than ordinary respect and confidence, on any question regarding Indulgences, especially in the case of these two excellent works, which have been revised and corrected by the Sacred Congregation. Father Maurel's work, *Quoad Decreta*, was examined by two Consultors of the Sacred Congregation, and found to agree with the original documents, so says Card. Panebianco, Pref. S. Cong. 17 Mar. 1864. The Rev. James O'Kane's work, on the Rubrics, which has been declared *accuratissimum* by the Sacred Congregation, is assuredly of the highest authority; and yet Father Selley tells us that both these authenticated works are in direct contradiction with Decrees which the authors had under their eyes, and which they must have seen and read. Thus: No. I., p. 560, "The above decision of Rome is at variance with what we read in Maurel . . . and O'Kane's admirable work." See also No. II., III., IV., V., VI., in your September number.

"But Maurel," he adds, "says Pius IX. allows a priest, &c.,

actually quoting the very Decree which forbids it." But does the Decree forbid it? Here is the Decree:—

DITIONIS BELGICÆ.

Cum Sac. Congregatio Indulgentiarum in una Valentinen. sub die 5 Februarii 1841, resolutionem dedisset sequenti dubio. "Utrum infirmus pluries lucrari possit Indulgentiam Plenariam in mortis articulo a pluribus Sacerdotibus facultatem habentibus impertiendam? Respondit: Negative in eodem mortis articulo."

Exinde Quaeritur:—

1°. Utrum, vi præcedentis resolutionis, prohibitum sit infirmo, in eodem mortis periculo permanenti, impertiri pluries, ab eodem vel a pluribus Sacerdotibus hanc facultatem habentibus Indulgentiam Plenariam in articulo mortis, quæ vulgo Benedictio Papalis dicitur?

2°. Utrum vi ejusdem resolutionis item prohibitum sit, impertiri pluries, infirmo in iisdem circumstantiis ac supra constituto Indulgentiam Plenariam in articulo mortis a pluribus Sacerdotibus hanc facultatem ex diverso capite habentibus ratione aggregationis Confraternitatis Sanctissimi Rosarii, S. Scapularis de Monte Carmelo, Sanctissimæ Trinitatis, &c.

To this, Father Selley says, the Sacred Congregation answered: "Affirmative ad utrumque (firma remanente resolutione in una Valentin. sub die 5 Feb. 1841). Datum 12 Martii 1855." I. E. RECORD, Sept., p. 563.

This answer, to such a well-known Decree, seemed to me so different from all I had read on this matter, that I consulted, besides Maurel and O'Kane, several other works, and I have found all and each to agree with Maurel and O'Kane, except Gury, who had only the Decree of 1841.

Before I give the answer of the Sacred Congregation, I may remark that this Decree has been examined by the Sacred Congregation, and compared with the original Documents, and therefore there cannot be the least doubt as to its authenticity. (See Prinzivalli VIII.—Decree, 24th Dec., 1861).

Hence, I think that the following is the *true* answer of the Sacred Congregation, which I transcribe from the Decreta Authentica of Prinzivalla DCXLVII:—"S. Congregatio Indulgentiis Sacrisque Reliquiis præposita postquam generalibus comitiis habitis die 5 Martii, 1855, apud Ædes Vaticanas votum consultoris super præfatis dubiis audiisset ac per me infrascriptum ejusdem Sac. Cong. Secretarium die 12 ejusdem mensis Sanctissimo Domino Nostro Pio P. P. IX. de omnibus relatione peracta respondit. Ad primum et ad secundum *Negative*, firma remanente resolutione Valentin. sub die 5 Feb. 1841."

Datum Romæ ex Secretaria Sac. Cong. Indulg. die 12 Martii, 1855.

Another author, whose decrees were approved by Philippus Can. Cossa, Substitutus, and who had found them to agree with

the original documents, 11th August, 1866, answers similarly:—*Negative* ad primum et secundum. And, indeed, if it were not negative, why the adjuncts “*firma remanente*,” &c.? Then it would have sufficed, as the S. Cong. usually does, to refer the question to that Decree of 1841.

In the October number, p. 644, No. 16, Father Selley says:—“In the same Brief the Holy See formally declares this privilege (the special Blessing for the Tertiaries) to be extended to the members of the Confraternity of the Cord of St. Francis of Assisi:” and p. 643. No. 8, “in this same Decree the members of the Confraternity of the Cord of St. Francis, &c., are allowed to receive the Papal Benediction once a year only.” The Decree of the 22nd March, 1879, cited by Father Selley, did not grant all these favours, as can be seen in the copy which I enclose. They were, however, granted by a special Decree approved by his Holiness, 26th May, 1883; but instead of the “Special Blessing,” a *Communicatio bonorum operum*, according to a Formula of Feb. 25th, 1739, was permitted to be given four times a year. Perhaps you may have space to insert this Formula, which was published for the illustrious order of S. Augustine, in the above-mentioned Decree.

FORMULA.

Communicamus vobis, Fratres, orationes, jejunia, Missas, cæteraque opera bona, quæ per Dei gratiam in nostro Congregatione et Ordine fiunt. In Nomine Patris, et Filii et Spiritus Sancti. Amen.

13. Utrum chordigeri S. Francis Assinatis ac Sodales S. Francisci Salesii gaudeant privilegio Generalis Absolutionis et Benedictionis Papalis?

I. Utrum possit atque expediat ipsis concedere privilegium Absolutionis Generalis et quoties in anno, vel potius hujus privilegii loco iisdem elargiri Communicationem Indulgentiarum et bonorum operum et cum qua formula?

Ad 13. *Negative* ad utrumque.

Ad I. *Negative* ad primam partem; affirmative ad secundam, facto verbo cum Sanctissimo pro concessione indulgentiæ plenariæ quater in anno diebus a Summo Pontifice designandis, et pro communicatione bonorum operum pariter quater in anno juxta formulam præscriptam in decreto Sacrae Indulgentiarum Congreg. 25 Feb., 1739.

II. Utrum expediat Chordigeris et Salesianis concedere privilegium Absolutionis Generalis in articulo mortis, et quoties in anno illud Benedictionis Papalis?

Ad 11^m. Ad primam partem, gaudeant impetratis, ad secundam . . . concedendum esse privilegium si sanctissimo placuerit, Benedictionis Papalis semel tantum in anno.

Bme. Pater.

Quum Sacra Congregatio Indulgentiis Sacrisque Reliquiis præposita Decreto dato 21 Martii, 1879, a SSmo Dno Nostro

Leone Papa XIII. approbato constituerit Chordigeris *loco absolutionis* generalis dari, &c. . . . Croses Praeses Generalis Pii Operis a S. Francisco Salesio nomen habentis supplex adit S. V. ut dies quibus praefati Chordigeri, quorum plurimi, &c., gaudere possunt plenaria Indulgentia loco absolutionis generalis nec non privilegio Benedictionis Papalis clementer designare dignetur.

Sanctissimus Dnus Noster Leo Papa XIII. in audientia habita die 26 Maii, 1883 . . . indulxit¹ ut Chordigeri praefata Indulgentia nec non communicatione bonorum operum elargienda juxta formulam praescriptam ab hac S. Congreg. Indulgentiarum decreto die 25 Feb. 1739, incipiendo ab his verbis. *Communicamus vobis*. Privilegio autem Benedictionis nomine Summi Pontificis elargienda in festo Immaculae Conceptionis. . . . Die 26 Maii, 1883.²

F. I.

QUESTIONS OF ETIQUETTE.

DEAR SIR—May I, although an outsider, say a word or two on an article which appeared in your August number, but which did not come under my notice until a few days ago—"Questions of Etiquette," by Rev. M. J. O'Brien.

With a considerable portion of the paper I have no concern, my interest being confined to those paragraphs in which he discusses social relations of the clergy with the bishops.

Father O'Brien begins by stating that the manner of addressing members of the Episcopal body is different in Ireland from that in use amongst Englishmen and Americans; but he makes an exception in favour of the thousands of Irish in both countries, who, he says, cling, through thick and thin, to the fashion of their native land.

Without going into the question as to whether they do or do not adhere so tenaciously to the principles learned in the land of their birth, we may inquire whether there is really any difference between the Irish and the English forms of address, and, if there be, on which side the advantage lies.

"In Ireland," he says, "we speak of every bishop as '*Dr.* so-and-so,' '*Bishop* so-and-so' being very unusual, even where the prelate has not received a Doctor's degree." I know that his remarks are verified by the practice of the entire clergy, and, I make no doubt, by that of the laity in many places; but I happen to be aware that, in the country districts of at least the south-east, the designation "*Bishop*" is by far and away the more common of the two.

The assertion, that we in England usually address letters to

¹ *Indulxit*. By this it is clear that the members of the Cord of St. Francis did not enjoy these privileges until they petitioned our Holy Father (1) to grant them, and (2) to define the days: so that these favours were not "extended to the members of the Cord of St. Francis" until this later Decree was published.

² See *Acta Ordinis Minorum*, An. ii. Fas. ii., p. 23, Fas. viii, p. 123.

our bishops as "Right Rev. John," or whatever the Christian name may be, adding his lordship's surname, is not correct. We pretty frequently make use of a style somewhat similar to your own, namely, "Right Rev. Dr.," adding the surname; but the general rule, and most approved fashion, is, "The Right Rev. the Lord Bishop of," followed by the name of the see.

To my mind the latter—at least viewing them in the abstract—is the more courteous form of the two, and, I dare say, were it not for the confusion and inconvenience certain to result from the omission of the bishop's surname—a Protestant prelate, with practically the same title, in many instances living in the same town with him—it would now be *the* form of address for your bishops also.

Regarding the designation by which Father O'Brien has seen bishops referred to in English newspapers, I ought to say that, except the *Tablet* and the *Weekly Register*, there is no recognised Catholic organ in this country, and hence we are not responsible for what they write or how they write. Much less can we be made to answer for what may find its way into Protestant or purely secular journals, the writers of whom, knowing little, and caring less, of what is due from themselves to the prelates of the Establishment, are little likely to be accurate on matters of slight moment regarding a church not even nominally their own.

The question of how far the privileges of "class" warrant a gentleman in making use of the more familiar forms of address in conversation with the nobility, does not come within the scope of my remarks. I have no doubt it has been properly stated by Father O'Brien. I am inclined to think too that the application of the same rule to colloquial intercourse of the clergy with the bishops would be theoretically correct; but I know that practically—at least as far as England is concerned—and since the book quoted was written here, corroboration of its statements would naturally be expected to be found here—the rule by no means applies. No priest, from the very latest ordained to the Vicar-General or Provost, no matter how friendly his relations with a bishop, would dream of styling him otherwise than as "my lord," or "your lordship." That is, when he referred at all to his interlocutor's rank. Indeed, the use of such a form as "Bishop" or "Archbishop" would be considered an unpardonable liberty, and would very probably lead to an instant and public rebuke. Going further still, although we do not know whether or not bishops who are old and intimate friends are wont to make use of the above-mentioned forms in conversation amongst themselves, it is certain, at least with regard to those of this country, that they follow in the society of laymen and even priests the same rule as their clergy.

You will, I hope, pardon me, an Irishman myself, for the trouble I have given you. Being satisfied that the tendency of the article—need I say unforeseen and unwished for by Father O'Brien—

would be, to strengthen, even by never so little, the erroneous impression already too strong in Ireland, that only there is an ecclesiastic respected, I have written this explanation in the spiritual interests of that portion of the Church for which I am called to labour, and in which I hope to die.

WILLIAM MOORE.

CLANDESTINITY.

VERY REV. DEAR SIR,—Perhaps you would kindly answer the following in next issue of RECORD :—Where a number of priests assist the principal officiating minister at a marriage ceremony, is it sufficient for the validity, that any one of the *assistants* be duly qualified to perform the ceremony, supposing the principal not to be so? *e.g.*—A young man and woman determine to emigrate, but wish to be married at Queenstown before embarking. Their former parish priest performs the marriage ceremony, but is assisted by one of the curates at Queenstown. Does this suffice?

C. C.

It is certain that the marriage would be valid in the case made by our correspondent. The presence of the parish priest of one of the parties, or his delegate, at the marriage is indispensable; but it is a matter of indifference who performs the ceremony. Even though the parish priest, or his delegate, was a reluctant witness, provided he was really a witness in the sense of the law, it would suffice for the validity of the marriage. We suppose the curate in Queenstown to have acted *ex licentia parochi*.

J. H.

NOTICES OF BOOKS.

The Eternal Priesthood: By HENRY EDWARD, Cardinal Archbishop of Westminster. London: BURNS & OATES.

This is a very instructive and interesting book for missionary priests. No priest, we venture to say, will read it through, or even any one of its twenty chapters, without feeling the better for having read it. The subjects discussed are those that have a special importance for the missionary priest; indeed they cover the chief obligations of his state. A chapter is given to each topic, and here are some of the headings of chapters :—I. The Nature of the Priesthood; IV. The Obligations to Sanctity in the Priesthood; VII. The Priest's Dangers; VIII. The Priest's Helps; X. The Value of a Priest's Time; XI. The Priest's Sorrows; XIII. The Priest's Friend; XIV. The Priest as Preacher; XV. The Priest's Liberty; XV.

The Priest's Obedience; XVIII. The Priest's House: XIX. The Priest's Life; XX. The Priest's Death.

We need hardly say that the illustrious author discourses learnedly on all the subjects, but what has struck us more than the erudition is the eminently practical character of the book. As to the form in which the instruction is conveyed, we have only to say that chapter after chapter is as agreeable as it is useful reading. The book would be worth getting for the one chapter on the "Value of a Priest's Time," and there are nineteen chapters of a similar character.

R. B.

Short Sermons for the Low Masses of Sunday. By the REV. F. X. SCHOUPPE, S.J. Translated from the French. New York: BENZIGER BROTHERS.

This neat book of sermons is all that its title indicates. Indeed, it fully answers the expectations which a reader of Fr. Schouppe's other works is sure to form. Brevity, definiteness, and solidity, are characteristic of every one of them. To some it may appear unmeaning to give a complete exposition of Christian Doctrine in sermons which are to last only from five to seven minutes each; but the end in view explains their short duration. They are mainly intended for delivery at busy centres, in churches wherein several Low Masses are said on Sunday morning, during any one of which a few words of useful instruction may be conveniently imparted to crowds of hurrying people, who cannot or will not remain for a sermon of half an hour or twenty minutes. For such a purpose they are well adapted, and have in addition the advantage of being easily expanded, though by no means skeletons in their present form. Both translator and publisher have done their parts to make these instructions attractive to the English reader.

P. O'D.

Repertorium Oratoris Sacri. Dublin: M. H. GILL & SON, 1883.

This is an exceedingly valuable work, and we can honestly and earnestly recommend it to the clergy throughout the country. It is not a book of sermons in the ordinary sense; there is nothing more worthless than these same sermon books; they leave the persons who use them in a state of intellectual torpor, depending on other men's brains, not their own; and they fall stale, flat, and unprofitable on the audience. No; these three fine volumes contain the *outlines* of six hundred sermons for Sundays, holidays, and other festivals; but the outlines are not meagre, they furnish abundant *matter* for thought and composition, and save thereby much tedious labour, especially in collecting arguments and texts. Each outline sermon first gives the pith of the Gospel or other text: then divides the main lesson into two or three parts: and under each part gives a number of points, texts, and arguments, so that even the most barren mind can, by a little reflection, construct a consistent and practical discourse, founded on solid reasoning and enriched by scriptural texts and illustrations.

These outlines are collected from the works of distinguished divines of various countries, but mostly from the writings of German and French preachers and theologians. So far as we could judge from a hasty perusal, Dr. Herman Hueser, the compiler, has made a judicious selection; for although Germans are not generally accounted eloquent preachers, no one can deny them the praise of solid learning, which is of much more importance in a work that purports to furnish not the form, but the matter, of the discourse. The work is very well brought out by the Messrs. Gill, and has the reimprimatur—for this is the second edition—of His Eminence Cardinal M'Cabe.

J. H.

A Crown for our Queen. By REV. ABRAM J. RYAN.
Baltimore: PIET & Co.

This book substantially contains, as the author tells us in his Preface, a series of instructions given on Sunday evenings to an association of the Children of Mary. Each lecture deals with some incident or mystery in the life of the Blessed Virgin, and there are thirty-one lectures, or one for every day in the month of May. The style of the author reminds us of Father Faber's devotional works; and this may be a strong recommendation for some who think that devotional reading ought to be made as attractive as possible in order to supplant, to some extent, the baneful use of works of fiction among the young.

R. B.

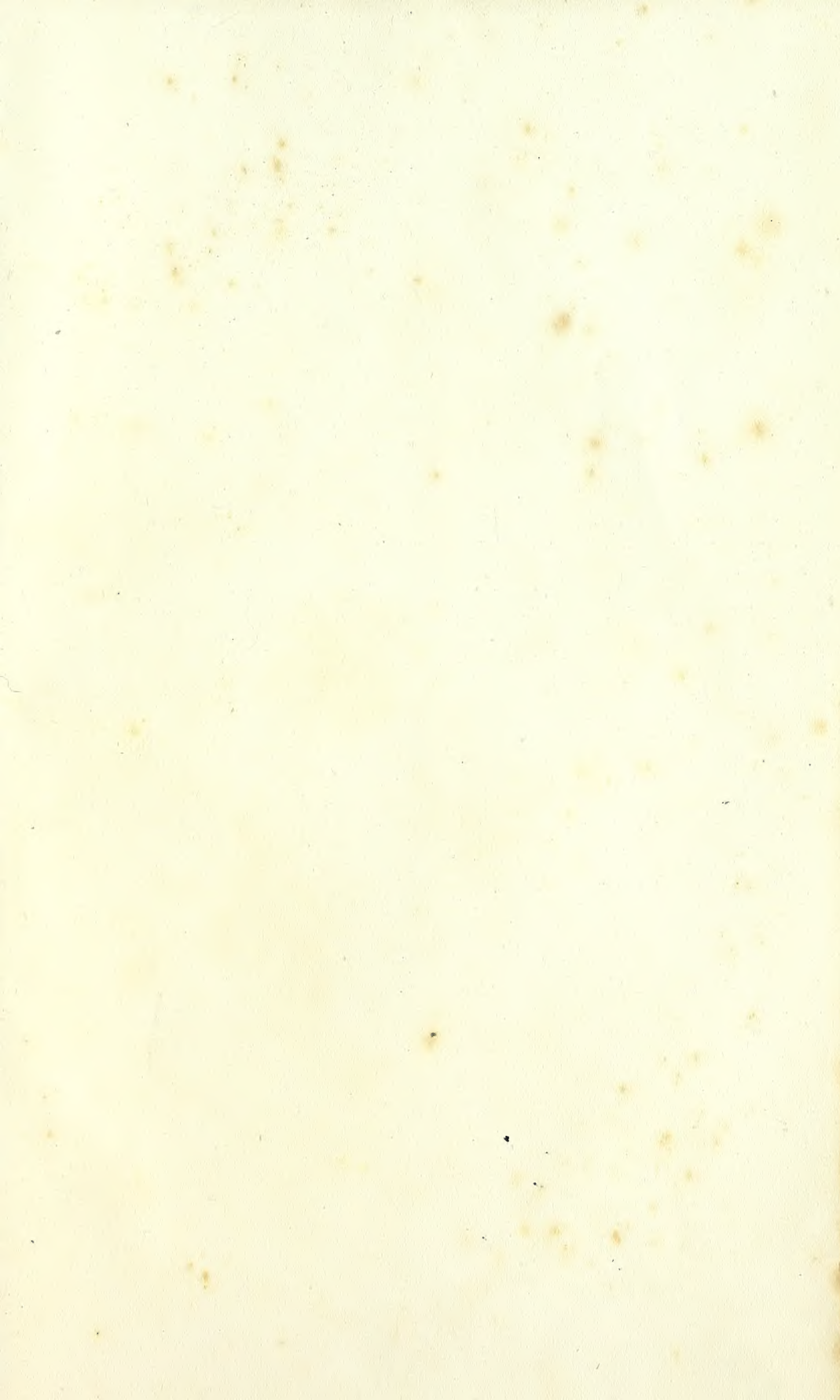
Sacred Eloquence, or the Theory and Practice of Preaching. By the REV. T. J. POTTER. Dublin: M. H. GILL & SON.

This excellent work is so well known to our readers that it needs no commendation of ours. We are glad to see it has reached a fourth edition, as well for Father Potter's sake as because it is an indication that the study of the principles of Sacred Eloquence is spreading amongst the clergy. Time was when it was customary to follow nature and despise art. It is a much wiser course to perfect nature, yet so as to conceal art, and this is precisely what books like Father Potter's help us to do, by giving us principles and rules not only for the composition but also for the delivery of the sermon. We have a high message to deliver, and it were a shameful thing to bungle in discharging that high commission.

J. H.

NOTICE TO CORRESPONDENTS.

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